

Books and Writings

Contained in Cosmic Pathway

Spiritual Ascension
And Other Writings by Steven

OAHSPÉ
OAHSPÉ Related Materials
Comments on OAHSPÉ

Life in the World Unseen

Wanderer in the Spirit Land

Gone West

Thirty Years Among the Dead

Private Dowding

The Strange Story of Ahrinziman

The Word and the Way

Kosmoi Noetikon

The Impersonal Life



SPIRITUAL ASCENSION





From the beginning of Man and the path that he's tread,
The footsteps he's left one day will be read,
Through the Universal dust and the places he's been,
Unknowingly guided by the forces unseen.

Who were these guardians of man through the ages?
The unseen messengers of prophets and sages,
Guiding the race of man down through time's pages,
Directing the countless eras and man's different stages.

*

Each individual, in some point in their life, will search for truth and understanding of who and why they are, where they came from, where they're going and where they fit into the grander scheme of things.

May you reach Illumination.

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Compiled and Written - By and Through

Steven E. York.

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OAHSPE

OAH SPE
A
NEW BIBLE
IN THE
WORDS OF JEHOVIH
AND HIS
Angel Embassadors.

~~~~~  
A SACRED HISTORY  
OF THE DOMINIONS OF THE HIGHER AND LOWER HEAVENS ON THE EARTH.

FOR THE PAST  
TWENTY - FOUR THOUSAND YEARS,

TOGETHER WITH  
A SYNOPSIS OF THE COSMOGONY OF THE UNIVERSE; THE CREATION OF PLANETS; THE  
CREATION OF MAN; THE UNSEEN WORLDS; THE LABOR AND GLORY OF  
GODS AND GODDESSES IN THE ETHEREAN HEAVENS;

WITH THE  
NEW COMMANDMENTS OF JEHOVIH TO MAN OF THE PRESENT DAY. WITH REVELATIONS FROM  
THE SECOND RESURRECTION, FORMED IN WORDS IN THE THIRTY-  
THIRD YEAR OF THE KOSMON ERA.



OAH SPE PUBLISHING ASSOCIATION,  
NEW YORK AND LONDON.

—  
(1882.)  
ANNO KOSMON 34.

## THE EDITOR'S PREFACE.

When a man holds up a book, and says, "You must believe this, because it says, 'Thus saith the Lord,'" should we not pity that man? Does he comprehend the liberty of man to acquire knowledge?

Any book that imparts knowledge of the life and destiny of man, is a good book. Any book that unfolds the character and person of Jehovih, and the wonder and glory of His creations, is a good book.

When a book gives us information of things we know not of, it should also give us a method of proving that information to be true. This book covers that ground.

The day has arrived, when man will not accept proclamations and assertions; he wants plausible reasons, or substantial proofs, that the authority be not merely a presence, but a demonstrable fact.

The time of man-worship is at an end; readers no longer accept a book as good and great, merely because any certain one wrote it. The book must have merits of its own, otherwise it will soon pass out of existence.

When a man says, "I heard the voice of Jehovih, saying," that part of his speech is worthless. When he says, "I heard the voice of Jehovih, saying: 'Do unto others as ye would that they should do unto you,'" then the words become valuable. His assertion of his authority is of no avail in this age of the world. The words purporting to be Jehovih's should, therefore, be the only consideration as to merit. And all men have a right to pass judgment thereon. Is it not the light of Jehovih within all men, that makes them conscious of wisdom and truth? If so, then man's expression of any truth or wisdom is Jehovih's expression.

If a book were to fall down from the sky with Jehovih's signature to it, man would not accept the book on that account. Why, then, should anything be said about how this book was written? It blows nobody's horn; it makes no leader. It is not a destroyer of old systems or religions. It reveals a new one, adapted to this age.

New York, 1882.



# OAH SPE

## RELATED MATERIAL



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# A Review of OAH SPE

*By Walter Wiers*

*who passed into Spirit April 8, 1998*

***"Hear Me, O My Son! Hither (referring to North America--w.w.) have I brought thee... When the earth is circumscribed around about with such as choose Me, I will come hither with a great awakening light to the souls of men... On this land will I raise up a people who shall...come out boldly against all dominion save Mine... Neither shall they know the cause, but they shall come forth in tens of thousands, putting away all Gods and Lords and ancient tyranny for My sake, ... for it is My land, which I planned for the deliverance of the nations of the earth... And they shall become the power of the world. They shall establish peace and put away war, leading all peoples in the way of peace, love, righteousness." OAH SPE, P.30:4-7 & 468:19***

Since the day the Pilgrims left England to brave the wilderness of America, many Americans have shown a willingness "to come out boldly" for liberty of conscience, at least their own. Currently, thousands of them, as anticipated in OAH SPE, are putting obedience to conscience above obedience to the law of the land. A few are attempting to "lead all nations in the way of peace, love, and righteousness" and to "put away war." Others, in accordance with the dictates of their consciences, are for "the deliverance of the nations of the earth" by a show of force, if necessary.

Thus, like the above quotations, hundreds of other passages in Oahspe have a direct bearing on the important questions, worldly and spiritual, which bewilder people these days. Many fateful challenges have arisen both at home and abroad which Americans must meet successfully if they are to avoid going downhill. To meet them victoriously, people will need to know a lot more about man's nature, history, and destiny than they commonly do now. Hence, OAH SPE.

Even a brief examination of OAH SPE will convince the reader that it is something special, that it is not just another book by another man looking up and writing about God. On the contrary, it reads like a book from another world. The point of view manifested in its pages is always that of someone above the earth and above man in the hierarchy of the universe looking downward and back to man, calling to him to improve himself and his society so that he may the sooner rise up and enjoy the greater splendors of the higher worlds. If only for this, its tranquilizing view of our affairs from a great height, its sanity-restoring perspective, OAH SPE is well worth reading. But essentially, OAH SPE is a new revelation, a veritable revelation, more reasonable, more consistent, and more

complete than any other so far.

This is, while not claiming infallibility, OAH SPE purports, to be new help from above, new light from the All Highest on mankind's most enduring questions, including some of the grave ones of this era. In order that we may intelligently direct our lives toward trustworthy goals and eliminate much wearisome, self-canceling toil and error, and in order that collectively we may stay on the road to the stars, we are given in OAH SPE vital, indispensable information we could not otherwise get for ourselves in time to do us much good. We are given information about causes and origins, about things, personages, and events, about right and wrong, about space, gravity, and extraterrestrial organizations, and above all, about the continued life of the human spirit and what this really means.

Who gives us this information? It is our present conviction that OAH SPE consists of authentic and official disclosures made for our orientation and guidance by organized space-dwelling entities above us in the hierarchy of life forms. These space-dwelling entities of OAH SPE claim to be, and indeed may very well be, members of a cosmic society older than the earth.

Does this sound impossible? All down through history there have been countless reports of strange phenomena, of apparitions and hauntings, and of people with inexplicable powers such as clairvoyance and precognition (prophecy) and telepathy, which transcended space and time. But, until recently, the agents commonly held to be responsible for such occurrences were never called space-dwelling entities. They were called demons, devils, ghosts, spirits, angels, virgins, gods, or Gods, etc., or simply higher powers. As such, everybody knew about them and most people regularly worshipped and did service to one or more of them even as they do today.

Apart from OAH SPE, five thousand years of testimony from all quarters of the globe, sworn by witnesses often at the cost of their lives, indicate there is something disquieting going on here, something concerning all of us that ought to be investigated. Mountains of evidence--giant pyramids still standing, glistening temples once stately, massive cathedrals intricately sculptured, dark ruins hidden in tropical forests, all bear silent witness to the great and enduring power of the unseen over man.

The text from the 1883 Banner of Light newspaper clipping.

## THE ORIGIN OF "OAH SPE"

### "Oahspe"--The New Bible--How Produced.

To the Editor of the Banner of Light:

In compliance with your request that I furnish for publication a brief article in regard to the writing of OAH SPE, the New Bible, I cheerfully proceed to do so.

You have observed, no doubt, that in Oahspe no mention is made of the manner in which the book was written, nor by whom. Well, was it not plain to anybody acquainted with such matters, that any statement on my part would not be believed by persons unacquainted with spiritual manifestations? And had I said that I myself wrote it, my own acquaintances would have known better. Had I said that the angels wrote it through my hands, then I would have been denounced as a pretender. Again, if a book have merit, what matters it as to who wrote it? And if it have no merit, then certainly it does not matter whence it came. The time has been when the name of an author clothed his product with some sort of authority. I rejoice that that day is past: that man-worship is at an end, and that all books, including Bibles, are perused not as authorities, but as pastimes, to lead us nearer and nearer to the Everlasting Light. And if a man turn out a good book, I accord him little more credit than I would a ripe apple for being on the sunny side of the tree. But I rejoice most of all because our Heavenly Father, through his angels cooperating with our forefathers, provided us a government that protects our publishing our highest conceptions, regardless of creeds or dogmas. Why, today we have Protestant preachers in their pulpits denying the inspiration of the Old and New Testaments, and only in the slightest possible degree less than Thomas Paine. They begin to judge so-called, sacred books according to what they are, and not by a supposed authority. This is progress undoubtedly.

On reflecting on these things, it was concluded to publish the first edition of Oahspe without any reference to its authorship. No attempt has been made to conceal the method by which it was written, but most of the particulars have been told from time to time to inquiring friends.

Briefly, then, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, a great many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward, nor could I control them any other way than by withdrawing from the table. Sometimes, the power thus baffled would attack my tongue, or my eyes or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate Spiritualism, and I investigated over two hundred mediums, traveling hundreds and hundreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told

me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in Spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the spirit world; what the angels did, how they traveled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headaches. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands, as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a type-writer, which writes by keys, like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on those two years as an enigma. Perhaps it was to show me that a man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both my hands on the back, and they went for the type-writer, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands went right on, printing--printing.

For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book *OAH SPE*. The peculiar drawings in *Oahspe* were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc. But I had no money, for I had previously fulfilled the commandment of giving to the poor all I had, putting my faith in the Father, making myself a servant to him by doing all the good that I could unto others. In fact I had thrown myself into his keeping, to do his will, hoping to render some good that might help to raise the nations into a harmonious brotherhood. So when I was told to publish the book, and perceiving it would require several thousand dollars to do it, I kept constantly saying to Jehovah, "I know this is from thee, through thy angels, and I have faith thou wilt provide in due season." Well, one day the postman delivered a small paper box to one of the members of my family, addressed to me. It contained fifteen hundred dollars in bills, with a note for its application to be for publishing the book. I never learned who sent the money. One thousand dollars more, in bills also, were sent to me by an Englishman, a stranger to me. Five hundred dollars, also in bills, were sent to me by an

errand boy who disappeared before we knew what the box contained, and so I knew not from whom it came. There thus came in all over eleven thousand dollars to me to publish and engrave the book. Besides this a few of my own friends threw in a little afterward, so that I had in all upward of fourteen thousand dollars sent to me, enough to publish the first edition and to provide a splendid printing press, type and stereotype machinery besides. Neither did I ever ask anybody for one single dollar for the publication or engraving.

Now, during all the while I have pursued my avocation (dentistry), nor has this matter, nor my diet (vegetables, fruit, and farinaceous food), detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are hundreds of mediums who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion. With this in their practice, we might have enough bibles in a little while to deluge the religious world. But since *talking of one's self is the greatest damage one can do to his own mediumship*, I thus close.

Truly yours, *J. B. Newbrough.*

P.S.--Oahspe has gone into the churches, reaching a community that most other spiritual productions cannot enter. The first edition of three thousand copies is nearly all sold. To the clergy of New York and Brooklyn we have sold about one hundred and fifty copies, and given away about as many more.

*New York, Jan. 21st, 1883. J. B. N.*



# Commentary on Oahspe

by John Newbrough

Originally published with the 1882 Oahspe edition.

Two kinds of literature have been before the world for several thousand years. They are called sacred, and profane. Their chief characteristic differences are, that the former is as if it came from another to this world, and the latter as if it were the work of man looking outward, searching.

These sacred books, so-called, do not come often, but they live very long. The profane books come all the time, but, for the most part, die out very soon after coming.

Sacred books of a very great account come only once every two or three thousand years, and they come at a time when they are wanted. They drop down upon us with fearlessness. Our former doctrines and philosophies are ignored by them. They seem to consult nothing especially, neither men nor books, but make an orbit of their own.

Their favorite themes are history, and the affairs of Gods and angels. Our dates and chronology are ignored. One might say of these bibles, they are like a judge that has come and settled a case. The world goes on for two or three thousand years with its countless thousands of authors writing books, but all is confusion. No one knows what to think, or what has been proved, nor what is to be believed. Then comes the sacred book, like a judge, and settles matters, or purports to.

Here, lately, we had a profane eye-opener from Darwin, searching for something he could not find; trying to prove something, which, if proved, proved nothing. He chased the origin of man a little further back, and there left him. He failed utterly to grapple with the cause of different species. Progression was known before his time by some thousands of years. He changed the word creation into evolution, and there left it. The origin of life, he left where it had always been.

In this bible, however, the same questions purport to be settled. The BOOK OF JEHOVIH, and BOOK OF SETHANTES, give us no proofs worth mentioning as such. The doctrine of one species of animals being changed into another, is squelched in one single verse. The low condition of the first race of man is

stated, but still he was a man, and not a monkey, nor any other animal. The angels coming to him, and dwelling with him, requires of us to understand spiritualism before we can understand what is in these two books. I have myself seen angels take on corporeal forms, to all appearance, by the side of mortals. But, rather than boast of my own experience, I here introduce two well-known men of indisputable integrity, Rev. Francis Monck, a natural seer, and the Rev. Archbishop Thomas Colley, M. A. (formerly of the Royal Navy, England), Mr. Colley says:

“Standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First, several faces, one after another, of great beauty, appeared, and, in amazement, we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issued from Dr. Monck about the region of the heart. Then, after several attempts, a full-formed figure, in a nebulous condition at first, but growing solid as it issued from the medium---left Dr. Monck and stood, a separate individuality, two or three feet off, bound to him by a slender attachment as of gossamer, which, at my request, ‘Samuel,’ in control, severed with the medium’s left hand; and there stood embodied a spirit-form of unutterable loveliness, robed in attire spirit-spun, a meshy web-work from no mortal loom, of a fleeciness imitable, and of transfiguration whiteness truly glistening.

“But Dr. Kennedy was now invited to draw equally near and realize more closely with me the marvel of the separate identity of the spirit-form from the medium, and as we stood, looking with all our soul upon the mighty fact of spirit-birth from mortal man, Dr. Monck, still entranced, placed the lovely visitant from the inner world between us, and, affording it the support, each of an arm, we advanced with our sweet spirit-companions some steps further into the room. Meanwhile, holding the hand of the spirit-arm that rested on mine, I felt the wrist, palm, fingers and finger-nails; it was in every respect a living hand, answering to my touch, yielding to pressure, having natural weight and substance, and all things pertaining to humanity, but it was damp and stone-cold; and the thought passed through my mind, how, like steam, first invisible, congealed, is then seen as cloudy vapor, which, precipitated, may finally take solid form in ice, this figure at my side had, by a somewhat analogous process, been rendered visible and tangible from the vital force, viewless and imponderable of the medium, being, under the chemistry, not yet understood of the higher life, congealed in to the nebulous condition in stanced of the form’s first appearance, further to solidify into the lovely creature we supported and wistfully beheld.

"Then, after a few minutes further stay, sliding back into the medium, the angel gradually disappeared.

"The next form was none other than Dr. Monck's old earth-friend, fellow-student, brother minister, and chief spirit-control, 'Samuel Wheeler.' When he in like manner issuing forth, first stepped from the medium into separate being, Dr. Monck was unconscious, under control of 'Lily,' and her voice through him contrasted very markedly with the voice of the materialized form---it, to the very syllable, being the voice of 'Samuel' as when speaking through the medium. But this did not satisfy our spirit-friend, for the marvel of the night's effort had yet to culminate. Conditions being so good, 'Samuel' thought he might dematerialize and awake Dr. Monck, and then be able to rematerialize with the medium in his normal state, fully alive to all that transpired, and conscious of the astounding fact we were to witness; and successful, beyond all conception of the mystery, was this most unique experiment, for, after the first alarm of Dr. Monck had passed away, and after the painful and nervous snatchings he felt in the process of his friend's evolution from himself had subsided, medium and spirit-form conversed naturally together, and the astonishment and glaze of the former was only equalled by our profound sense of inability adequately to grasp at first the vast significance of this amazing demonstration of occult power. Equally with the child-form did 'Samuel Wheeler' show all the attributes of humanity; and, in his case, reason and ripe manhood, as in hers, girlishness and simplicity. He was not unlike the medium in stature, form and bearing; and one of our company having intimately known 'Samuel' in the earth-life (being frequently one of his congregation when our spirit-friend was, as our medium also was, a Baptist minister), unhesitatingly declared that this 'Samuel Wheeler' was that Samuel Wheeler, and none other."

"And now a new sensation was in store for us. A spirit-form, eight inches taller than Dr. Monck, grew from him by degrees, and building itself up into giant proportions, with muscular limbs developed like statuary of bronze, and of the colour, there came into disconnected, independent, vigorous life, apart from the medium, an ancient Egyptian. From its general aspect, dress and manner, I addressed it as such at once, without a moment's doubt or hesitation. For Ancient Egypt has been a favorite study with me, and in modern Egyptians I have, when in the East, endeavored to trace the ancient masters of Israel and the sciences, and have dreamed amid the ruins of the Temple of Isis, and sketched the blue-tunicked and turbaned descendant of the Pharaohs, and have pleasant recollections of an Egyptian Fellow, Zozab,

who used to accompany me through the bazaars, and pioneer me through the intricacies of Suez; and, if ever Bulwer's Arbaces the Egyptian, in the 'Last Days of Pompeii,' had existence other than in the mind of the author, it was here embodied in the materialized form I handled and closely scrutinized last night.

"The vitality and power of this spirit were remarkable; it walked with manly step and dignified carriage round and about the room, before and behind us, without fear or hesitation; appeared curious about, and leisurely inspected, the furniture and ornaments of the room; took up a chair and placed it on the table; brought us books and other things, and then, taking the chair from the table, placed it close to mine and sat down at my side. Meanwhile I closely introspected it, and felt its anatomy, the medium standing at my left side while 'Mahedi' (the Egyptian) was seated at my right. I now got the spirit to measure hands, placing its palm on mine. The hand (stone-cold, while the medium's was burning hot) was small, like all Easterns, and the wrist was also small, but the arm was massive, muscular, bronzed and hairy. Its eyes were black and piercing, but not unkindly; its hair lank and jet, and moustaches and beard long and drooping; its features full of life and expression, yet Sphinx-like. Its head-dress was very peculiar, a sort of metal skullcap with an emblem in front, overhanging the brow, which trembled and quivered and glistened. I was suffered to feel it, but, as I did so, it seemed to melt away like a snowflake under my touch, to grow solid again the moment after."

\* \* \* \* \*

# Life in the World Unseen.

by

ANTHONY BORGIA.

FOREWORD BY  
SIR JOHN ANDERSON, BART.

## FOREWORD

by Sir John Anderson. Bart.

I AM very pleased to have the opportunity of writing the foreword for this volume, which gives a vivid and picturesque picture of life in the Spiritual spheres, experienced by those who have lived their earth life in accordance with the Divine law. This also confirms what I have found to be true, during my investigations with regard to the philosophy of thought.

This will reassure those who are now living a life of Good purpose, and encourage others to change their wave-length of thought, and so avoid their entry into the dark spheres of the Spirit World, as a consequence of their acceptance of the Evil vibrations on earth, which have brought so much tribulation to this world.

Thought is the creative force of the universe, as our every action is the result of thought, for Good or Evil. As we pass through this earth life, we build our inheritance in the World of Spirit, which will be no more and no less than the reflection of the quality of our thought desire here.

Cause and effect is an immutable universal law. Man is a free agent to act in accordance with his freewill of thought. What happens to the soul when it enters the World of Spirit, is the result of the selective choice of the Ego on earth. The punishment for Evil is the remorse of the immortal soul, inflicted entirely by the personal reaction of the individual conscience.

In the past, the responsibilities of life and the consequences of individual action, have been obscure to the mass mind of humanity. For this reason, the orthodox religions have failed to establish the peace of the world as envisaged by the Great Master.

Civilization is at the parting of the ways, and it is to be hoped that more informative literature, such as this, will be forthcoming, to enable the Spiritual regeneration of the world to proceed, so that Peace and Harmony may reign supreme!

JOHN ANDERSON.

## PREFACE

Knowledge is the best antidote for fear, especially if that fear could be of the possible or probable state of existence after we made the change from this life to the next.

To discover what kind of place is the next world, we must inquire of someone who lives there, and record what is said. That what has been done in the present volume.

The communicator, whom I first came to know in 1909—five years before his passing into the spirit world—was known on earth as Monsignor Robert Hugh Benson, a son of Edward White Benson, former Archbishop of Canterbury.

Until the present scripts were written he had never communicated with me directly, but I was once told (by another spirit friend) that there were certain matters he wished to set right. The difficulties of communication were explained to him by spirit friends and advisers, but he held to his purpose. And so when a suitable time was reached, he was told that he could communicate through a friend of his earthly days, and it has been my privilege to act as his recorder.

The first script was composed under the title of *Beyond this life*; the second under that of *The World Unseen* in the former, the communicator gives, in a general survey, account of his passing and his subsequent travels through various parts of spirit lands. In the latter script he deals at much greater length with a number of important and interesting facts and facets of spirit life, upon which previously he had touched only lightly in passing.

For example: in *Beyond This Life* he mentions the highest realms and the lowest. In *The Life Unseen* he actually visits them i describes what he saw and what took place in both regions. Although each of the two scripts is complete in itself, the second greatly extends and amplifies the first, and together they form a composite whole.

We are old friends, and his passing hence has not severed an earthly friendship; on the contrary, it has increased it, and provided many more opportunities of meeting than would have been possible had he remained on earth. He constantly expresses his delight upon his ability to return to earth in a natural, normal, healthy, and pleasant manner, and to give some account of his adventures and experiences in the spirit world, as one who ‘being .dead (as many would regard him), yet speaketh’.

ANTHONY BORGIA.

# A WANDERER IN THE SPIRIT LANDS.



# A WANDERER IN THE SPIRIT LANDS.

BY FRANCHEZZO.

TRANSCRIBED BY A. FARNESE.

---

Oh, Star of Hope, that shines to bless  
The Wanderer through Life's Wilderness!  
Angels of Love--say are ye come  
To lead the Weary Wanderer home?

---

Chicago 1  
The Progressive Thinker Publishing House  
1908

### Dedication by the Author.

To those who toil still in the mists and darkness of uncertainty which veil the future of their earthly lives, I dedicate this record of the Wanderings of one who has passed from earth life into the hidden mysteries of the Life Beyond, in the hope that through my experiences now given to the world, some may be induced to pause in their downward career and think ere they pass from the mortal life, as I did, with all their unrepented sins thick upon them.

It is to those of my brethren who are treading fast upon the downward path, that I would fain hope to speak, with the power which Truth ever has over those who do not blindly seek to shut it out; for if the after consequences of a life spent in dissipation and selfishness are often terrible even during the earth-life, they are doubly so in the Spirit World, where all disguise is stripped from the soul, and it stands forth in all the naked hideousness of its sins, with the scars of the spiritual disease contracted in its earthly life stamped upon its spirit form--never to be effaced but by the healing powers of sincere repentance and the cleansing waters of its own sorrowful tears. I now ask these dwellers upon earth to believe that if these weary travelers of the other life can return to warn their brothers yet on earth, they are eager to do so. I would have them to understand that spirits who materialize have a higher mission to perform than even the solacing of those who mourn in deep affliction for the beloved they have lost. I would have them to look and see that now even at the eleventh hour of man's pride and sin, these spirit wanderers are permitted by the Great Supreme to go back and tell them the fate of all who outrage the laws of God and man. I would have even the idle and frivolous to pause and think whether Spiritualism be not something higher, holier, nobler, than the passing of an idle hour in speculations as to whether there are occult forces which can move a table or rap out the Alphabet, and whether it is not possible that these feeble raps and apparently unmeaning tips and tilts of a table are but the opening doors through which a flood of light is being let in upon the dark places of earth and of the Nether World--faint signs that those who have gone before do now return to earth to warn their brethren.

As a warrior who has fought and conquered I look back upon the scenes of those battles and the toils through which I have passed, and I feel that all has been cheaply won--all has been gained for which I hoped and strove, and I seek now but to point out the Better Way to others who are yet in the storm and stress of battle, that they may use the invaluable time given to them upon earth to enter upon and follow with unfaltering step the Shining Path which shall lead them home to Rest and Peace at last.

FRANCHEZZO.

GONE WEST.

## GONE WEST.

THREE NARRATIVES OF AFTER-DEATH EXPERIENCES COMMUNICATED  
THROUGH THE MEDIUMSHIP OF J. S. M. WARD, B.A. LATE SCHOLAR AND  
FREEMAN OF TRINITY HALL, CAMBRIDGE.

THIRD IMPRESSION.

LONDON.  
WILLIAM RIDER & SON, LIMITED  
8 PATERNOSTER ROW, E.C.4.  
1920.

## DEDICATION.

THIS WORK BY ME IS INSCRIBED TO REGINALD LUCIEN WARD,  
WHO FELL IN THE TIDE OF BATTLE WHERE FLANDERS MERGES IN FRANCE;  
AND PASSED FROM UNDER TIME'S FINGER WITH NEVER A BACKWARD GLANCE,  
FOR LOVE OF HIS NATIVE LAND IN BATTLE AGAINST A HORDE.

AND UNTO HIS COMRADES IN ARMS OF EVERY RANK AND CREED,  
WHO GAVE THEIR ALL IN THE CAUSE OF JUSTICE, HONOUR, AND TRUTH,  
AGAINST THE POWERS OF EVIL THAT KNOW NEITHER PITY NOR TRUTH.  
TO THE MEN WHO HELD THE BREACH IN THE HOUR OF BRITAIN'S NEED.

## INTRODUCTION.

THE manner in which these communications came to be received is plainly set forth in the book itself. They were due to the desire of H. J. L. to convey to me an account of life beyond the grave. He discovered that I was mediumistic — a fact of which I was unaware, although I have for many years been keenly interested in the occult.

The methods employed in conveying the information contained in this book were twofold: —

I. Visions. The first of these was prophetic, and foretold H. J. L.'s death. The first one after his death was very vivid, though at first I thought it was a dream, but nevertheless wrote it down. As the visions continued regularly once a week on the day of the week on which H. J. L. died (Monday), I was compelled to alter my views. In particular I noticed four chief differences: —

(a) They were coherent throughout. One of the most unsatisfactory features of dreams is the incoherency. Scenes shift from place to place without any regular sequence. People do things they would never do on earth, and the characters change before our eyes.

These visions were real through and through, coherent and logical in their development and, moreover, took up the narrative where it left off the week before.

(b) A normal dream fades almost at once, and it is rarely the case that it can be remembered in its entirety a few hours later.

The visions remained firmly impressed upon my mind until they were written down, which sometimes took a couple of days. Once they were written down they would tend to merge into the general body of remembrances which every mortal carries in his brain.

(c) The information was not due to the conscious or subconscious mind, for much of it was in violent opposition to my preconceived ideas on the subject, and it was some time before I would accept them, though I do so now completely.

(d) These visions contained verifiable facts entirely unknown to me, which nevertheless proved to be true on investigation. Some of these facts were of a personal and private character, known only to the dead man and one living person, and the latter admitted their truth.

Further, there were certain references which, to the writer, were unintelligible, but were recognized by the living person to whom they were related (as requested).

II. The other communications were obtained by automatic writing. With the exception of the first two or three, I was in complete trance, and was quite ignorant of what was written until I became normal again. The possibility of their being the product of my conscious mind is thus eliminated.

With regard to the subconscious self, I would like to take this opportunity of protesting that while I am prepared to admit that such a thing does exist, I nevertheless hold that in most cases the word is a bogey set up by scientists to explain phenomena which they are unable to explain by the ordinary material laws, and which they are unwilling to ascribe to spirit influences. Yet, accepting the subconscious self at its highest valuation, it will not explain the presence of information which was quite unknown to me, and which, on its being investigated by others, proved to be correct. As an example of this, but not the only example, the following may be noted as given by J. B. P.: —

"I am only going to give you the name of a friend I met in this city. He is a Baptist, not a Congregationalist. His name is Richard Gresham Barker, born Oct. 20th, 1807, was Sheriff of Nottingham and a colliery manager at Babbington, near Notts. He died June 21st, 1892. His brother John was twice Mayor of Nottingham."

It was only after considerable search that Mr. K. was able to prove these facts to be correct, even to the minutest detail.

But without devoting more space to these problems, for those who desire verifiable evidence may obtain it from any ordinary spiritualist society, let us turn to consider the matter given in

these pages.

The original plan of the work as arranged by H. J. L. was as follows: —

The Astral plane —

(a) As seen by a bad man, viz. The Officer.

(b) As seen by an average man of the world, viz. W. A.

The Spirit plane, divided into —

(1) Hell, or the Realm of Unbelief, related by The Officer.

(2) The Realm of Half-Belief, related by H. J. L.

(3) The Realm of Belief lacking in Works, related by J. B.P.

(4) The Realm of Belief shown forth in Works, related by The Monk.

Owing to the enhanced cost of production due to the war, it was found necessary to reduce the book to a manageable size. To do this we were reluctantly compelled to publish only The Astral Plane, Hell, and the Realm of Half-Belief.

As these are set forth in full, it will not be necessary to deal with them here, but a few words may be devoted to the two higher realms.

The Realm of Belief lacking in Works, as depicted by J. B. P., is much brighter than the Realm of Half-Belief, the light being as the light in England at about 8 a.m. on a summer's day.

To this realm go all those whose faith was strong, but narrow and rather bigoted, and who failed, as many do, to act up fully to their beliefs. In the lowest division of this realm the spirits are still strong believers in their own particular sect, and there is a marked tendency for them to remain there segregated into narrow communities. Their principal failings are self-complacency and an unwillingness to make any effort to progress higher, being often well satisfied with their surroundings.

In the next division the smaller differences between the sects tend to disappear, and a few broad communities take the place of the numerous narrow religions from which the individual spirits have risen.

Those who have come up from the Realm of Half-Belief, like J. B. P., do not drift into the narrow sects of the lowest division. They arrive freed of preconceived prejudices, and devote considerable attention to the study of the various faiths they find there, and endeavor to draw from each the vital truths which are enshrined in them.

Some of the most interesting revelations J. B. P. made were that the Gods exist, or, at any rate, the forms of the Gods, and condescend to answer the prayers of their worshippers. In particular, he describes a service in a great Egyptian temple at which Osiris appeared. Similarly, he has visited a Hindu temple, where Kartikeya, the God of War, presided.

He also gave a most striking account of a library in the Realm of Belief. "These libraries are on so vast a scale that they look almost like cities; there are many of them, of course, but each is divided into three sections. The first contains the forms of books which have ceased to exist. I mean by this, the actual volumes themselves. Of course all books do not come to us, many go to Hell"

"The second section is very different, for in it the books are not the forms of books made on earth but those created here. The best way in which I can describe them is to compare them with picture books. In short, they contain ideas in picture form, and can be read by us just as the thought-pictures of our friends can be understood by us.... Few books are written for the first time over here in script...."

"The third type are difficult to describe as books at all, for the picture idea has been carried out to its logical conclusion. The nearest thing to it on earth is the modern picture-palace. Imagine a large room; at one end is a kind of stage, on which perform what at first sight appear to be real men and women. These are thought-forms, strongly visualized by the committee of scholars in charge of the room.... Thus an episode in History will be enacted in all its detail

before our eyes.”

His description should be compared with the account by “The Officer” of a library in Hell.

The Realm of Belief shown forth in Works is seldom attained immediately after death. Thus to reach it a man must have been not only endowed with a strong faith, but must have risen above any narrowness of spirit, and, moreover, have lived a life full of love of his fellow-men. His faith must have been shown forth in good works. Indeed, those who so attain it may well be considered to have been saints on earth.

To this realm the spirits after death rise, but often by slow degrees, and once there, must remain a very considerable period. The light there is as the tropical sun at midday, and less advanced spirits would be unable to bear it.

The development of the various religious beliefs towards unity is set forth plainly in the plan contained in this work, but it should be borne in mind that this unity is attained not by watering down all faiths to one nebulous creed, but by the absorption into one community of all the facets of truth which each faith held, while what is false is shed.

The spirits in this plane devote themselves very largely to helping their fellow-men, especially in Hell, and continuously journey down to that place to save those who are in bondage.

The monk Ambrose, who died in the fourteenth century, devoted most of his life to this work, and at length obtained his desire, and passed through the “Wall of Fire” and was lost to us. Animal lovers will be glad to know that his faithful dog followed him through the “Wall of Fire.” With him passed also the spirit of a woman whom he had always loved, but being a monk could never marry on earth.

They passed through the “Wall of Fire,” or light, as it was described, to the mystic union of soul with soul, which it is understood takes place in the regions which lie beyond the “Wall of Fire.”

What is this great “Wall of Fire” which cuts off the Sixth or Spirit Plane from that which lies beyond?

I am unable to answer this question. By some of the spirits it is called “The Second Death,” although this phrase is also employed to describe the transference from the Astral to the Spirit Plane.

We are told that some of the spirits fear it as men fear mortal death, but whereas death comes whether we wish it or not in its due course, this Second Death takes place only when the spirit is ready and anxious to pass on.

It appears to affect the form, which seems to pass more completely under the control of the entity, but the entity itself is not destroyed. This was made clear by an angelic form who guarded the entrance leading from the Realm of Belief lacking in Works to the Highest Realm. For when J. B. P. questioned him on this point he informed him that he had passed through the “Wall of Fire” long before, and had now returned to labor on the Sixth Plane, adding, “... but on this plane forms are needed, and therefore we assume one. This is not my original form — it is not the form of an earthly man, but that of an angel. I create it by willing so to do. As I think myself, so I assume a form. If I desired I could assume the form of an animal or of a flame. Behold.”

J. B. P. “Before my eyes he took the form of a great flame.

“ ‘The pillar of fire!’ I cried. As I spoke he seemed to change at once, and became like a cloud. Then the cloud became all light, and once more I saw him in his angel shape. “ ‘Cannot the evil spirits also do this,’ I inquired.”

“ ‘The Officer has described something similar. Those spirits whom you call devils can, but I may allow you to probe no deeper into these mysteries as yet,’ he replied.”

This Angelic Being, while refusing to give any details of what lay beyond the Wall, yet stated emphatically that the personal entity was not destroyed, though the form was affected.

Beyond this I have been unable to obtain any information. The spirits on the Sixth Plane do not know, and the guardian spirits who come thither from the higher planes refuse to speak.

Some people believe that on passing the “Wall of Fire,” the spirit returns to earth in a fresh incarnation, but while this is probably the case with some, I am doubtful whether it covers all. We are informed that there are seven planes in all. This work deals with the two lowest only, and since these Higher Planes must be peopled, it appears more likely that the most exalted spirits rise higher and higher without the need of reincarnation, whereas more lowly spirits need to return to earth to develop certain characteristics.

As to the difficulty of obtaining information from these higher planes, it seems probable that if received it would be so far above the heads of us mortals that we should be unable to comprehend it.

Even the highest realm of the Spirit Plane is so exalted that the monk declared that much of the information he could give would be beyond us on earth, and therefore devoted most of his narrative to accounts of his missionary work in Hell.

I am still continuing my investigations into life beyond the grave, and if this book should prove acceptable, hope at no distant date to publish a second volume containing an account of the two remaining realms, and a more detailed description of life on the Astral Plane.

Since the death of my brother in the trenches of Flanders, I have devoted most of my attention to conditions on that plane, and especially to the spirits of those who have died in battle. Their state is somewhat abnormal, and indeed the whole Astral Plane is greatly disturbed. My brother is now engaged in making a survey, as it were, of that plane, and is being assisted in his task by H. J. L.

If any reader has a question on life beyond the grave to which he desires an answer, I would endeavor to obtain it, but wish it to be plainly understood that I do not mean thereby that I will endeavor to trace any particular persons, nor to obtain messages from them. To do so is not my object.

As an example of what is required, I was asked to make inquiries as to the fate of animals after death — and the result is seen in this book.

As to what opinion the reader will form of the present work I know not, but, for myself, I have been profoundly impressed with the reality and the reasonableness of what I have seen and what the spirits have related of Life beyond the Grave.

J. S. M. WARD.

P.S. — Exception may be taken to the publication of the Officer’s narrative, on the grounds that it is so gruesome that its appearance will serve no useful purpose; but my justification is:

- (a) that the communicating entities desired its inclusion;
- (b) that on the astral plane there are grave dangers of which it is important that newcomers should be warned; and
- (c), that the Officer is now helping those who are passing on to the astral plane from the Great War.



Thirty Years Among the Dead.

Dr. Carl Wickland.

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PRIVATE DOWDING.

## PRIVATE DOWDING.

The personal story of a soldier killed in battle.

With notes by  
Wellesley Tudor Pole  
Author of "The Silent Road".

Sixth Revised Edition.  
Neville Spearman (publisher).

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Somewhere within the soul there is silence.  
Attain unto it. It is a pearl of great price.  
- Private Dowding.

## PREFACE TO THE SIXTH EDITION.

Since the first appearance of this book, nearly half a century ago, many invaluable records have been published purporting to describe the conditions into which we pass when the time comes for us to leave this planet. To a certain extent 'Private Dowding' has proved to be a pioneer in this field.

This book has become a 'period piece' and should be read as such although in my view the Message it contains was never more valuable than it is now.

Just as our experiences on earth are entirely individual and personal to each one of us, so it would seem are the experiences we meet as we pass forward into another world. In spite of this fact it is to me both remarkable and significant that the majority of current writings on this important subject tend largely to confirm one another in their accounts of 'Borderland' conditions.

In regard to detail it should be remembered that no two people living through the same event, even here on earth, are able to describe or memorize it in the same way. It is natural, therefore that differences of perception and of outlook should color the various accounts of what happens to us after 'death'.

This book contains a number of very optimistic predictions about the future welfare of the human race. A word of warning is necessary here. To those who live beyond the confines of time and space it is conceivable that a thousand years of human 'time' may appear to occupy the period of a single 'Day'. I have no doubt that the prophecies given by the 'Messenger' in part III of this book are destined to be fulfilled long before our planet ceases to function as a living entity. Surely it is man's mission to do all in his power to bring the 'Golden Age' of which the 'Messenger' speaks, nearer than seems credibly possible to our restricted vision. We should strive our utmost with this end in view, even if this end may seem remote and almost beyond the range of our present faith and understanding. We can take both courage and solace from the fact that a fresh spiritual Impulse is now making itself felt in our midst and that to our Creator, working through the hearts and minds of men, all things are not only possible but are certain to be harmoniously fulfilled in due course, both in time and in Eternity.

W.T.P.

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## INTRODUCTION

On Monday, 12th March 1917, I was walking by the sea when I felt the presence of someone. I looked round, no one was in sight. All that day I felt as if someone were following me, trying to reach my thoughts. Suddenly I said to myself, 'It is a soldier. He has been killed in battle and wants to communicate.'

That evening I happened to call upon a lady who possesses some degree of clairvoyant power. I had forgotten about the soldier, until she described a man dressed in khaki, sitting in a chair near me. He was gazing intently in my direction. She said he was mature, wore a small moustache, and seemed somewhat sad. Not a very intelligent character apparently, but an honest one. I came home and sat down at my writing-table. Immediately my pen moved. Did I move it? Yes, in an involuntary sort of way. the thoughts were not my own, the language was a little unusual. Ideas were mainly conveyed in short simple phrases. It would really seem as if some intelligence outside myself were speaking through my mind and my pen.

Some of the ideas are not in conformity with preconceived notions of my own.

The messages I received in this manner from 'Thomas Dowding,' recluse, schoolmaster, soldier, are set down exactly as they reached me.

W.T.P.  
Bournemouth  
20th March 1917

THE STRANGE STORY  
OF  
AHRINZIMAN.

by  
ANITA SILVANI.

SECOND EDITION.  
CHICAGO.  
THE PROGRESSIVE THINKER PUBLISHING CO.  
1908.

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# THE STORY OF AHRINZIMAN

TOLD BY HIMSELF

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## INTRODUCTION

The philosophy of Ahrinziman, the Persian — what life hath taught him of the Soul; life lived on Earth and life of ages in the Abyss and in the Heavens of the Beyond.

To each one comes life's lessons in different form. Let him that would learn the meaning of this tale attend to these words that he may the better understand, and let him that is but the idle hearer of a story pass them by.

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He who would write truly the history of any Soul must take into account the prenatal conditions, that is, those which have preceded its conception into mortal form.

A Soul germ is but an incomplete unit until it touches the Plane of Earth Life, because until then it is still wanting in one, at least, of the elements which go to form the Perfect Whole. And although at the death of the earthly body the Soul would appear to cast off entirely its purely earthly attributes with the earthly shell, which, like the husk of the wheat, has concealed the grain within, yet it does not do so. From every one of the lower faculties it has retained the Spiritual germ, and these germs of the grosser propensities may be called, for lack of a better term (there being no word in the English language which exactly expresses this element, and this element only, i.e., the Soul), the "Animal Soul," since they are typified in Man's lower, or animal, propensities and are the "Soul" elements of these propensities. Therefore, the idea which has prevailed among many religious faiths, that at death there is a complete severance between the Animal Soul and the higher Spiritual faculties, is an error — absurd as it is pernicious, because men are thereby led to give undue prominence to the purely intellectual and moral faculties and to cramp and neglect the due, proper, and judicious development and regulation of the faculties of this Animal Soul, which is truly not only an immortal part of the Soul itself, but quite as needful as any other to its complete evolution.

The Animal Soul contains all those elements which give force to the character: strength to will and to act with decision, power to command and to contend, and perseverance to struggle and battle with the trials of the Earth life here and with the contending forces of the Spiritual World hereafter. All the elements which go to make Man great in a physical as well as moral sense are born of the passions of this Animal Soul, and no one ever emerged from the condition of the Dreamer and Visionary into the active agent for the fulfillment of his dreams unless he cultivated the powers of his Animal Soul as fully as those of his moral and intellectual ones.

The love of conquest, the thirst for power from purely selfish and greedy motives, becomes in the properly developed Spirit of the higher spheres the strength by which he protects his weaker brethren, and by which he contends with the Powers of Evil to overthrow them — a strength and force of will which are developed first in the rapacious conflicts of the Animal Soul during the life of Earth and of the lower spheres.

From the equal development of all three of man's Moral, Intellectual, and Physical attributes are born those seeds which spring up into the beautiful flowers of a truly Spiritual character.

All the lower propensities of Man's Soul have each their spiritual seed, and although when unduly developed and unequally balanced by the development of Man's higher nature and uncontrolled by his moral and intellectual powers these lower propensities bring suffering and destruction on all sides, yet their very excess of development creates a force of character which (when, the higher attributes become equally Developed and in their turn the controlling powers of Man's Soul) will send the Soul upwards with a velocity and a strength of flight equal to that with which the evil propensities dragged it down, and these natures will possess a grandeur of character, a power and breadth of thought, which, when combined, with the perfections of the higher Soul enable their possessors to become rulers in the Spiritual World.

Our teachings are that the Soul, in its passage downwards from the central source of life, travels through all the intermediate spheres by a series of what may be termed "Births," since it clothes itself in each sphere with something appertaining to that sphere which is requisite to the completion of its individuality, and when it touches the Earth sphere, and comes in contact with the material organisms of its mortal parents, it obtains the last elements necessary to form the Perfect Whole. At this stage it has completed the first half of its pilgrimage and assumed all those materials from which it is to evolve an individual consciousness for itself, and becomes at the moment of its final birth into Earth life a responsible being, to reap the reward or suffer the penalties of its own actions.

From this stage (the Earth life) it proceeds upwards through a series of Deaths; i.e., castings off of the grosser husks from which it has extracted the Spiritual germs (which husks are no longer needful or useful to the Soul). There are some who object to the word "Death" as signifying to the ordinary mind a condition of decay. Very good; let them, by all means, if they prefer it, say that the Soul returns through the second half of the cycle of its progress through a succession of re-births; only, let them also remember that the process of Death, or disintegration of the form which the Soul has left (a process not experienced until the Soul has entered the Earth life), is no less essential to its progression. This is because so long as a shell once inhabited by a Soul (be it a mortal, an astral, or an envelop of any of the higher spheres) retains any cohesion in its particles, so long will it act as a weight, retarding the Soul's progress to a higher sphere; the ties between a Soul and its envelop remaining in a greater or less degree as long as the envelop retains any impression of the Soul's individuality.

The sooner, then, that the Soul's envelop is disintegrated and dispersed into the elements of the sphere in which it was formed, the sooner will the Soul be free from all ties to it, and able to rise into the higher sphere for which It has become fit. Hence the reason that Fire, the most powerful and purifying disperser of atoms, was used by the Ancients of my country and of others to hasten the process of Death, which is disintegration. Hence the reason that the earlier Fire-worshippers, as they have erroneously been called, paid homage to the Divine Fire, or Source of Life) which the Sun and earthly fire were thought to symbolize. Heat is life; cold is death; and it is the antagonism between them which makes fire so valuable an agent in dispersing the dead elements of a body which the Soul has ceased to animate.

The Soul then at birth passes into matter and the full measure of its descent being thus accomplished, it arises from it as a glorious resurrection, ascending stage by stage until the full cycle of its progression being completed, it assumes a God-like state, subordinate only to that of the Supreme. But so great, so vast, so far-extending, is the limit of the orbit of the Soul's progress, that it is impossible, even in thought, to follow it from the first departure from the sphere of the Divine till its return to it again. Neither can we know or even guess at the possible future of the Soul which has attained to the God-like condition, and the first cycle of whose development has thus been accomplished. So far we can see, and no farther, but what we do see gives us an earnest of our hope that as we climb to each mountain-top of knowledge a fresh Land of Promise shall lie open before our eyes.

Upon the threshold of life stand two Angels -the Angels of the Light and of the Dark Spheres-

and it is their task to observe into which sphere the Star of the Soul that has just been born ascends. These two Angels are represented as weaving eternally the light and dark threads to produce the golden or the somber texture that is to prevail in the web of the Soul's existence, the happy or sorrowful days of its life. And as a man leads a moral or an immoral life, so will he draw down to him from the light or the dark spheres good or evil, light or dark qualities with which to endow the Soul which shall be transmitted into life through him, and thus will his children be in affinity with the light or dark spheres, and so will the stars of those spheres rule or control their destinies and be the dominating influence in shaping their lives.

These two spheres of light and dark qualities exist eternally because they are the antithesis of one another, the poising scales which keep the balance of progress even and hold up each other by the equality of their power, causing between them that friction which prevents stagnation, the true death of progress, and resembling (the light and the dark, the good and the evil) two great millstones which, grinding on eternally, free the Soul from the rough rocks of ignorance and the coarse dross of purely material desires.

To the student of the Spiritual firmament these two spheres appear to revolve round two mighty stars – the star of each typifying by its color the distinction between the qualities bestowed by each – while another, a third star with its spheres, seems to hover ever between them, reflecting in its rays a blending of color drawn from the higher qualities evolved from the influence of both.

In the spheres of the Star of pure unsullied light are found the dwelling places of those Souls who have been uncontaminated by any earthly sin. They have but touched upon the borders of Earth life, and so have attained conscious existence only to pass onward. They have not known Earth life save for a brief period during which mortality has clothed their Souls, but in which their consciousness has been too slight to enable them to learn any of Earth's lessons. They are free from sin because they have never felt temptation. Their garments are unsullied by the mire of life because they have never felt the cravings of their animal Soul for those things through which it derives its nourishment. In them the Animal Soul entirely slumbers; the strength and power with which its development endows the Soul who has conquered its temptations and made it subject to the higher self is not theirs, for they have never shared in life's conflicts, and the fierce fires of passion have never been kindled in their hearts.

In the pure white and silver rays of the Star which dominates this sphere there are found no traces of any color, no shadow of a darker, deeper tint, no warmth, no glow of passion: all is pure and perfect in its purity as the driven snow, and as cold, for those whom no earthly passion has ever sullied live in a land of dazzling silver light where there is no sun; no fire has ever warmed them, no shadow darkened their lives, no regrets from their own lives or from the lives of others have saddened or touched them; no green moss of hallowed memories hides their sorrowful or sinful past, as moss and ivy cling to and cover up the broken stones of an earthly ruin, veiling its ragged fissures with a tender touch, and hiding its marred and broken walls and its disfigured beauties. No flowers but the snow white flowers of purity and the pale blue and silver blossoms of truth bloom in the lands of the snow white spheres: all is pale and colorless like the lives of its Angels and its Saints. Those who live here cannot enter into man's joys and sorrows, his sins or his triumphs over sins, his hopes and ambitions, his disappointments, his anguish and despair, for they have felt none of these things. For them the gates of Paradise are open continually and they, can behold the fair things within, but they cannot behold at all the dark gates of Hell. All that is beautiful, all that is pure in Art, in Music, in Literature, in Science, yea, in all Life, lies open before their eyes, and they can read of the beautiful in everything: but of the dark books of sorrow and suffering and sin they cannot read one line, and their sight cannot behold material things save very dimly, for material life has been a sealed book to them.

Thus even in the beauty of their lives there is a want. Perfect as they would seem, their lives are yet incomplete, since one half of their Souls still slumbers, and, it is for such as these that

reincarnation has been thought an aid, and for such Souls as these the process of assuming the earthly body which has been prepared for them will be different from that of a Soul which has not yet attained a conscious life.

There are others who are sent to learn Earth's lessons by so closely and completely identifying themselves with some Soul of the same sex already incarnate in the flesh, and which is, in all its tastes and aspirations, in closest affinity with their own, that through all its earthly life and trials they may share the same emotions and the same experiences. To make the experience valuable to the disincarnate Soul, they must become in all essential respects as one, and share as twins the material development given to them by Mother Earth. Even then the disincarnate Soul will but imperfectly learn its lesson, and the full meaning of sorrow and suffering and trial. It will feel but the reflected emotion of its twin Soul, never its fullest and deepest anguish, its warmth of passion, its depths of despair; and therefore it is that many celestial teachers would bid the Soul return to Earth, and in its own proper person, live the life of Earth.

The sphere of darkness is dominated, by a deep Red Star, which glows like the heart of a furnace, surrounded by black and blood tinged rays. In the regions dominated by this Star all appears clouded with a black sulfurous smoke, and all vegetation is withered up by the blasting fires of unrestrained passion and unchecked desires. The dry ashes of burnt-out volcanic lives have buried the blossoms of the Soul beneath their scorching dust, and the withered sticks of what were once the trees and shrubs of good intentions and good desires stand out like gaunt sentinels to mark where the purer life of the Soul once flourished. The desolation of despair, of crushed and blighted hopes, is shed around on everything. The dark rivers of bitter tears shed by tardy and unavailing regret alone water that sad land, and their scalding streams can never fertilize it, but only add to its dead seas another rolling wave where already there are too many flowing over the sad ruins of the city of the Soul.

Yet in the fierce flowing fires within the heart of the Star a healing balm is found by those who have the fortitude and courage to seek it; a purifying bath, in which the pure gold of the Soul is refined and freed from the alloy of gross and material passions. And from this purifying crucible, the Soul shall come forth to rise to the spheres of that glorious third Star which, gleams golden-rayed and crystal-clear, above both the other stars; even as the Golden Star is the Crown and Diadem of the heavenly spheres. From this Star dart many rays tinged with all the colors of the rainbow, which, sparkle like the jewels in a victor's crown. The crimson rays no longer typify the passion of the Soul, but its tenderness and its love. The blue and white no longer show alone its purity, but its truth and constancy. The soft green denotes its sympathy, the violet, its regal power, the Gold, its spiritual strength.

The dwellers in the spheres of the Golden Star have all learned the lesson of Earth-life. They have all cultivated the sympathies as well as the purity and intellect of their Souls, and none enter its gates who have not learned in their own lives to suffer and be strong that they may sympathize with and strengthen others.

In the complex nature of man and the conditions of his Earth life it is but seldom that we see the distinct characteristics of each of these Stars clearly defined, and as a rule men partake in a greater or less degree of the attributes of both the light and dark spheres. Those who show either class of qualities in an abnormal degree, so that they stand forth as great moral teachers, or as cruel and degraded tyrants, are decidedly the exceptions.

And yet it is the exceptional lives which stand forth for all time from the lives of their fellow men, like pictures painted upon large canvases in broad, strong touches, whose meaning can be read even by the most ignorant, while the delicate minute finish of a miniature, requiring a close inspection and a knowledge of its workmanship to reveal its beauties, is lost upon the world at large.

The minute lives of ordinary men and women are no less useful and beneficial than those of exceptional characters, but they do not serve the same purpose in the lessons afforded by them.

It is the lives of those who are great, either in their virtues or in their vices, which mark the progress which the world has made, and serve either as beacons to warn others of the shoals and rocks and quicksands upon which their own lives were wrecked, or as guiding stars to light the Soul upon its Heavenward way

In this “Story of Ahrinziman” will be found the record of such an exceptional life. In it will be shown, not alone the evils wrought by himself, but those for which others were responsible, the threads of whose lives were interwoven with his own; and also the blossoming into baleful flowers of those seeds of ambition and pride, or passion and intrigue, of revenge and murder, which were sown ere he was born, and which bore such terrible fruits, not alone for him himself to feed upon, but for all those whose hands had sown the seeds and whose actions had nourished them.

In the story of his Earth life will be told how these seeds were sown, and in his experiences in the Spirit World will be shown what fruit was reaped from each seed, and what share of the harvest each Soul whose hands had sown them had to garner into the storehouse of his memory and his life.

# THE WORD AND THE WAY

Recorded through  
TAE



The Word and the Way are one, for  
the Word reveals the Way, and the  
Way leads to ever-unfolding knowledge  
of the Word, through which is revealed  
to all the living the presence of the  
Almighty, Jehovih, the Father, the I  
AM and the destiny of man within  
the universe of His Person.



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# I OF THIS BOOK

At no time since man was brought into being capable of everlasting life has he been left without the revelation to him of the Word, and of the Way. In the early days, before man's understanding had ripened, this knowledge was revealed to him by beings who had his unfoldment in their charge. They taught him that there was and is an Unseen Power greater than man, and they delivered to him commandments from that Unseen Power as to how man should live. But those days are past, and man in this day, being matured in the capacity to understand, to know, shall learn to draw directly from the universe, which is before him. No teaching, or dogma, or doctrine may stand before the universe of being in which man is set. Within it is to be found, opening ever in fresh wonder and magnitude, the nature and purpose of existence, the answer to every question that man may desire to ask. In this day man stands as one free of the past before the fountain of All Truth which awaits his capacity to receive it and to comprehend it as it is unveiled before his understanding.

How can man accomplish such a task, since he knows but a tiny fraction, and that the most exterior of the universe of being? Placed where he is, as it were at the periphery of being, he knows not the Center. His eyes and his thoughts and his discoveries turn outward, exploring with zest the phenomenal universe in which his being is embedded. Though he attain to growing mastery in that realm his questions remain unanswered. He finds himself pursuing the particularities until in his analysis they become more and more tenuous before him breaking up into magnitudes so vast that purpose and pattern alike are lost and he sees only fragments whose existence he may measure, but whose cause and origin elude him. Being thus frustrated in his discovery by the questions which elude him, he says there is no plan, no purpose, no pattern, no complete whole; there are but a multitude of parts of phenomena which play upon one another forever, and, of these, man is but one. Nonetheless the way of advance is not closed against man's understanding, but it requires the ascent of his consciousness that it may embrace other dimensions in the universe before him: dimensions whose exploration calls for talents which are already within his being, which remain to be acknowledged, recognized, understood and developed. Because man of himself cannot find the key to these dimensions of existence which elude by their nature his external senses, which cannot be measured by them, or judged by them or commanded by them, nor cognized by them, he has from the earliest days been given revelations which were designed as keys to a door, that he might unlock his understanding and, advancing, find for himself and of his own direct experience the answers to his questions. Such revelations have all ages been given to man through sages, saints and seers in every race of man in every land, for never has there been, nor is there, nor will there be, any monopoly of such revelation.

Observe that it is not knowledge, which is revealed to man, for knowledge is nothing when not transmuted into understanding, and understanding comes only from within. Knowledge may be received from without, but understanding, which gives to knowledge meaning and power, comes from the All Light center with a man, of which men know nothing. The revelations give to man the key by which he may attain to transmute, knowledge into understanding without which man's knowledge rests in words and is of little value.

In the same manner throughout all ages has such revelation been given: to those among men so born, so trained, so developed, so inspired from within, that they ask without ceasing the primal questions: What is life? Whence came I? Has my life a

purpose, a meaning? Does my life continue forever, or has my individuality an end and do I become as if I had not been?

To those who asked such questions without ceasing in the sincerity of their souls, with a desire they could not still, whose source they knew not, the realms of being, the estates of consciousness, higher than man's, more interior than man's state, were opened to them. They were opened in measure according to the need of the time, according to the growth and stage of man's understanding at that time, and the purpose was ever the same: to reveal to man the direction in which he must look, the discipline by which he must search, and the road on which his search will lead him. That which was thus revealed may be termed the science of being, the key to right living, and a revelation of the purpose and destiny of man.

The means used in all ages have been the same: to the souls of those thus quickened to enquire, whose grade, sincerity and stability were sufficient, the line of inspiration was directed: in the first place creating conditions suitable for its delivery and reception in clarity. These conditions established, secured and safeguarded, inspiration was delivered down to the still center of that man who had been trained to await and receive it, as a clear mirror may await and receive the direct light of the sun which it gives back again exactly as it received it. In this case, what is termed the line of inspiration is a ray of consciousness in motion, called thought, set in motion from realms of being in which consciousness reaches a state and a potency far beyond man's. This thought, this ray of thought, comprising within it all the potency of that which was to be delivered, polarizes the whole being of the man, the vessel, into which it is delivered. The polarizing thought is thus shaped in him into words, into vision, with understanding. These words, these visions, he is impressed to write down. Thus are they delivered, through a man, in the form suitable for the understanding of man, in the language that he uses and the words that are his. Such have ever been the revelations of the higher realms of being, the higher states of consciousness, the interior dimensions of existence, to man on this earth.

It will be observed and understood that the words and the vision, though given through the man, shaped conformably within the vessel of his consciousness, are not the words of that man. The thought was not his thought. The knowledge, until its delivery, was not his knowledge. The understanding of the vision conveyed by the thought, and in part by the words, was not his understanding until, by its delivery into him, it had been received by and had possessed him, illumining his being.

To whom, then shall this light thus delivered be rightly ascribed? If the line of inspiration, the shaft of thought so potent, be followed up, where shall we find the terminus, the source of origin of its delivery? Whence can it be, save the Source of All Consciousness, the very line and fountainhead of life itself? Thus in all ages, sages, saints and seers, thus delivering to man that which they well knew was not their own, pointed always to the All Highest by whatever name known. Ascribing to the All Highest the revelation given, they placed the responsibility beyond the limits and confines of themselves: yet, in humility, remembering that the part cannot perfectly reveal the whole, that the finite cannot reveal the infinite, and that words cannot reveal the fullness of that which must lie ever beyond the scope of words to contain.

In this same manner is this book recorded: the shaft of quickening thought delivered into a place prepared, secured, safeguarded against all the clamor and confusion of the lower realms of being. Into the being of a man, as a mirror, was the light cast, the words resulting were written down and are here presented.

The purpose of this book, even as the purpose of revelations in time past, is to reveal to man in this day the direction in which he must look, the discipline he must embrace,

that he may unlock progressively the secrets of existence, finding as he does so the answers to those questions which are needful for his advance. Also revealed in the nature of that advance, and the discipline required upon it, and the destiny of man, in measure sufficient that he may see before him an unending unfoldment with hope and joy and delight and wonder ever growing upon the traverse.

This book, here recorded in one tongue, in one place, is but one among an uncounted number. It expresses no monopoly, it claims not perfection, nor infallibility, for nothing cast in words in any language on earth can approach more than the fringe of the dimensions of consciousness and the magnitudes of which this book treats. At the same time as this record was delivered and written down, the same potent shaft of creative thought radiated its power in, over and about all lands of the earth where it will be recorded by great numbers whose being are capable of being attuned to receive it.

It shall also be said that this book does not supersede nor override revelations previously given, where those are free of bondage imposed upon man in dogma and doctrine. There is but one universe of being, one All Truth, which that universe reveals, and never ceases to reveal, to all who can receive it. The facts of existence are before man in this day, dimension upon dimension, awaiting only his growth in capacity, in the unfoldment of his consciousness, in the expansion of his consciousness, to attain to understanding of them.

# Kosmoi Noetikon

## A Treatise

### Light on the Kosmon Teachings

Kosmoi Noetikon, which means Light of the Kosmon teachings, was given thru a su'is (sensitive or medium): and, though it is largely symbolical it does no doubt portray a condition of things to come when the seventh era race is more fully advanced.

The three centers of consciousness mentioned in the opening passage, are no doubt the three psychic centers, one of which is associated with the PINEAL GLAND and the other the pituitary body, whilst the third is probably the mysterious psychic center hinted at by some occultists and which is not yet active except in the advanced adept.

In the Book of Judgment we read:

CH. 39. "They shall have su'is and see without mortal eyes, and hear without mortal ears. My angels shall appear before them, and walk with them, talking to them and teaching them of my kingdoms."

The Crown is undoubtedly the twelve signs of the zodiac: whilst the seven jewels are the planets which are said to rule the signs. Throughout the sybology points to a time when the race will have attained its HI-DAN—hence one hour after Noon.

What the Race will be in that day we can but dimly envisage.

We read further in "Judgment":

"And many shall attain to adeptism and in spirit go out of their mortal bodies and appear hundreds of miles away."

About the same time that Oahspe was transmitted through Dr. Newbrough Madame Blavatsky wrote in the "Secret Doctrine," Vol. 2, p.465:

"The Cycles of Matter will be succeeded by cycles of spirituality and a fully developed mind.

On the law of parallel history and races the majority of the future mankind will be composed of glorious adepts."

The prophets have ever spoken of a Golden Age which the Earth once enjoyed: and, which will one day return as the Millennium.

All through Kosmon teachings the fact that we are preparing for that day is particularly emphasized.

At the present time it is given to only a few to attain adeptism, but all can advance the Kingdom of Light through some service.

In the Book of Inspiration we read:

"That mortals and angels may leave and labor in concert, behold, I have given certain days whereby large congregations on earth may be met by my organic heavens in reunion, mortals and angels, for the happiness of both, and the glory of My works."

To-day we are able only partly to realize this ideal. But of course the World has passed through a very great crisis.

Mankind can but slowly react to spiritual impulses. But, dear reader, it is for you to do your part to help the GREAT AWAKENING!

### A Treatise Received from the Higher Spirit Spheres

There is a tract in the organ of physical consciousness which is not yet active: it is the coordinating of three centers which at present work independently from each other. When these three centers work in unison, the function of each will blend and produce a forth. This fourth function is the faculty related with the activity of the higher consciousness, and this higher consciousness is co-incident with an interior plane of life, of which mankind in the present period of time, has but little knowledge.

This faculty is akin to what some mystics term inspiration, yet it is different, because it is the ability to apprehend through the power of the upper mind, those things which, with the ordinary methods of thought it is not possible to know fully.

# The Impersonal Life

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## I AM.

To you who read, I speak.

To you, who, through long years and much running to and fro, have been eagerly seeking, in books and teachings, in philosophy and religion, for you know not what ---Truth, Happiness, Freedom, God;

To you whose Soul is weary and discouraged and almost destitute of hope;

To you, who many times have obtained a glimpse of that "Truth" only to find, when you followed and tried to reach it, that it disappeared in the beyond, and was but the mirage of the desert;

To you, who thought you had found it in some great teacher, who was perhaps the acknowledged head of some Society, Fraternity or Religion, and who appeared to you to be a "Master," so marvelous was the wisdom he taught and the works he performed; -- only to awaken later to the realization that that "Master" was but a human personality, with faults and weaknesses, and secret sins, the same as you, even though that personality may have been a channel through which were voiced many beautiful teachings, which seemed to you the highest "Truth;"

And here you are, Soul weary and enhungered, and not knowing where to turn ---

To you, I AM come.

Likewise to you, who have begun to feel the presence of that "Truth" within your Soul, and seek the confirmation of that which of late has been vaguely struggling for living expression within;

Yes, to all you who hunger for the true "Bread of Life," I AM come.

Are you ready to partake?

If so, then arouse yourself. Sit up. Still your human mind and follow closely My Word herein spoken. Or you will turn away disappointed once more, with the aching hunger still in your heart.

I!

Who am I? ---

I, Who speak with such seeming knowledge and authority?

Listen!

I AM You, that part of you who IS and KNOWS;

WHO KNOWS ALL THINGS,

And always knew, and always was.

Yes, I AM You, Your SELF; that part of you who says I AM and is I AM;

That transcendent, innermost part of you which quickens within as you read, which responds to this My Word, which perceives Its Truth, which recognizes all Truth and discards all error wherever found. Not that part which has been feeding on error all these years.

For I AM your real Teacher, the only real one you will ever know, and the only MASTER;

I, your Divine SELF.

I, the I AM of you, bring to you this My Message, My living Word, as I have brought to you everything in life, be it book or "Master" to teach you that I and I alone, your own True Self, AM The Teacher for you, the only Teacher and the only God, Who is and always has been providing you not only with the Bread and Wine of Life, but with all things needed for your physical, mental and spiritual growth and sustenance.

Therefore that which appeals to YOU, as you read, is MY Message, spoken to your outer human consciousness from within, and is but a confirmation of that which the I AM of you always knew within, but had not yet translated in definite, tangible terms to your outer consciousness.

Likewise, all that ever appealed to You, coming from some outward expression, was but the



confirmation of My Word already spoken within. The outward expression was the avenue or means I chose at the time through which to reach and impress your human or self consciousness.

I AM not your human mind, nor its child, the intellect. They are but the expression of your Being, as you are the expression of My Being; they are but phases of your human personality, as You are a phase of My Divine Impersonality.

Weigh and study carefully these words.

Rise up and free yourself now and for always from the domination of your personality, with its self-inflated and self-glorifying mind and intellect.

For your mind henceforth must be Your servant, and the intellect Your slave, if My Word is to penetrate to your Soul consciousness.

I AM come now to your Soul consciousness, which I have quickened expressly in preparation for the reception of My Word.

Now, if you are strong enough to bear it;

If you can put aside all your private personal fancies, beliefs and opinions, which are but the rubbish you have gathered from the dumping grounds of others;

If you are strong enough to cast them all away; --

Then My Word will be to you a source of endless Joy and Blessing.

Be prepared to have this personality of yours doubt My Word as you read It all along the way;

For its very life is threatened, and it knows it cannot live and thrive and longer dominate your thinking, your feelings, your going and coming, as of old, -- if you take My Word into your heart and permit It there to abide.

Yes, I AM come to you now,

To make you conscious of My Presence;

For I have likewise prepared your human mind so that it can, in a measure, comprehend the meaning of Me.

I have been with you always, but you did not know it.

I have purposely led you through the Wilderness of books and teaching, of religions and philosophies, keeping ever before your Soul's eye the vision of the Promised Land; feeding you with the manna of the Desert, that you might remember and value and long for the Bread of the Spirit.

Now I have brought you to the river Jordan that separates you from your Divine heritage.

Now the time has come for you consciously to know Me; the time has come for you to cross over into Canaan, the land of Milk and Honey.

Are you ready?

Do you want to go?

Then follow this My Word, which is the Ark of My Covenant, and you shall go over dry shod.