THE LIFE

 BEYOND THE VEIL

 SPIRIT MESSAGES RECEIVED
 AND WRITTEN DOWN BY THE

 REV. G{eorge}. VALE OWEN
 {1860-1931}

 VICAR OF ORFORD, LANCASHIRE

 WITH AN APPRECIATION BY
 LORD NORTHCLIFFE

 AND AN INTRODUCTION BY
 SIR ARTHUR CONAN DOYLE, M.D., LL.D.

 EDITED BY

 H. W. ENGHOLM

 BOOK II:

 THE HIGHLANDS OF HEAVEN

 NEW YORK
 1921 COPYRIGHT, 1921,

 PRINTED IN THE UNITED STATES OF AMERICA:AN APPRECIATION

BY LORD NORTHCLIFFE

I HAVE not had an opportunity of reading the whole of The Life Beyond
the Veil, but among the passages I have perused are many of great beauty.

It seems to me that the personality of the Rev. G. Vale Owen is a matter
of deep importance and to be considered in connexion with these very
remarkable documents. During the brief interview that I had with him I felt
that I was in the presence of a man of sincerity and conviction. He laid no
claims to any particular psychic gift. He expressed a desire for as little
publicity as possible, and declined any of the great emoluments that could
easily have come to him as the result of the enormous interest felt by the
public all over the world in these scripts.

 {Signature Shown}

 [v] CONTENTS

 PAGE

AN APPRECIATION, BY LORD NORTHCLIFFEv
PREFACE13
GENERAL NOTES21
Angelic Love29

 CHAPTER I

Introductory33
Divine Love—Human blindness.—Evil and good—Evolution—Unity in
diversity.

 CHAPTER II

Men and Angels55
Degrees of light in the spheres—Geometrical astronomy—The orbit of
human life—Angel visitants to earth—The wrestling of Jacob—The
power of a name—Courage in thinking—The Divinity of the Christ—
Love and its opposite "Now we see through a glass darkly"—Zabdiel's
Heavenly Home.

 CHAPTER III

The Earthly and the Heavenly83
Recurring science—Tales of faerie and magic—The passing of
materialism—The inter-relation of the Spheres—Purified by suffering—
Origin of species—Man's place in the universe.

 [vii] CONTENTS

 CHAPTER IV
 PAGE
Earth the Vestibule of Heaven103
Inspiration—Like attracts like—The squire and his wife Our spiritual
status—The man who thought he knew—The Penalty Of Spiritual
blindness.

 CHAPTER V

The Science of the Heavens127
Transmission of spiritual power—The relation of Spirit to matter—
Consider the Heavens—The web of light—Spiritual reality—The reality
of Heaven—The City by the lake Old comrades meet—The Temple and
its Sanctuary.

 CHAPTER VI

The Summerland of God153
"Teach me Thy way"—The glade of the statue —Flora of the Tenth
Sphere—The Sanctuary of Festivals—A Heavenly vista—The meeting at
the Valley of the Peaks—The meeting with Harolen—To the Gate of the
Sea—Laus Deo, —The altar on the raft—"One Lord, One Faith"—A
Heavenly Transfiguration—The Son of Man.

 CHAPTER VII

The Highlands of Heaven189
Zabdiel's tour of inspection—At the Children's Home—A lesson in
creative faith—At the village of Bepel—Joy and sorrow of the Angels—
Into the Highlands—The Highland Watch-tower—How messages are
received there—A Horizon of Glory—Walls of light—Motherhood
enthroned —The Crimson Glory of the Christ—A colony with a problem.

 [viii] CONTENTS

 CHAPTER VIII
 PAGE
Come, Ye Blessed, and Inherit221

Zabdiel's mission to the Fifth Sphere—The Capital City of Sphere Five—
Zabdiel's test of the faithful women—The constitution of Sphere Five
—Into the Sixth Sphere—The Initiation in the Sanctuary—Back in the
Tenth Sphere—The Temple of the Holy Mount—The King of Kings—
The Power and the Glory—Zabdiel's farewell.

 [ix] THE LIFE BEYOND THE VEIL

 BOOK II: THE HIGHLANDS OF HEAVEN PREFACE

THIS volume contains the second of a series of communications from
beyond the veil received and written down by the Rev. G. Vale Owen,
Vicar of Orford, Lancashire.

The messages in this volume are complete in themselves and all are given
by one who calls himself Zabdiel and who in the opening line of the
messages describes himself as the guide of Mr. Vale Owen.

Following on the communications which Mr. Vale Owen received from
his mother,\* and which terminated on October 30, 1913, in rather an
abrupt manner, Mr. Vale Owen again sat in the vestry of the Parish
Church, Oxford, on the evening of November 3 and received by automatic
writing the words "Zabdiel your guide is here." From that date and until
the evening of January 3, 1914, a series of communications amounting to
some 6o,ooo words and occupying some thirty-seven sittings were given
by this communicator.

These messages cover a wider range than those the Vicar received from
his mother. The inter-relation of this and the after life is more fully
explained both in narrative and exposition; and in the last message of all the
highest note of spiritual rapture is reached.

 \* Published in Vol. I. of The Life Beyond the Veil—The Lowlands of Heaven.

 [13] THE LIFE BEYOND THE VEIL

To criticise or attempt to elucidate these messages from Zabdiel is not
my intention in this preface. The mass of information they contain, the
new light they throw on the life beyond the veil, and the knowledge that is
unfolded respecting spiritual causes which affect our life here must be left
to the understanding of each individual who reads this volume.

That these communications come from a source outside the personality
of Mr. Vale Owen will be very apparent to those who follow them
closely. On the question of the origin of these scripts I am reminded of a
letter which Mr. Vale Owen wrote to me regarding a portion of the
messages published in The Weekly Dispatch in the latter part of February,
1920, "When I had read the last half-column I put it down with tears in my
eyes. I tried it again later—same result. It comes from somebody who
knows how to get into my soft places. It all bears out what I said to you:
'You are interpreting to me the script for the first time.'"

 THE PERSONALITY OF MR. VALE OWEN.

In the London Evening News of July 16, 1920, in the course of a review
of the first volume of The Life Beyond the Veil, Sir William Barrett, F.R.S.,
referring to Mr. Vale Owen, wrote:

"Here we have a beloved and honoured clergyman, whose saintly and devoted life is
known to all his parishioners, retiring to the vestry of his church and in the solemn
silence of the place finds his hand guided by soma unseen power, whilst evening after
evening there swiftly written down the record of a pilgrim's progress it) the spiritual
world. And this record is entirely independent

 [14] THE HIGHLANDS OF HEAVEN

of any conscious or voluntary guidance on his part. Only on two occasions had the Rev.
Vale Owen any idea of what subject was to be treated, and often when he had anticipated
one topic the writing disclosed a wholly different train of thought.

"Reluctant at first to yield to this involuntary guidance, doubtful of its legitimacy and
sceptical of the result, he was at last convinced that the messages were wise and helpful;
that they did not originate from his own mind; but appeared to be impressed upon him
by some extraneous spirit. Believing that these messages would afford hope and
consolation to many stricken hearts, the author consented to their publication, but, as
Lord Northcliffe tells us, he refused to touch a penny of the large emolument he might
have had. I wonder how many of the Rev. Vale Owen's critics and detractors —with a
family to support, as I am informed is the case here—would have acted in this noble and
utterly unselfish way!"

 \* \* \* \* \*

Lord Northcliffe has also drawn particular attention to the question of
the personality of Mr. Vale Owen on page 7. But although the fierce ray of
publicity has penetrated the quietude of the peaceful Vicarage at Orford,
Mr. Vale Owen is the last man on earth to whom this would make the
slightest material difference. He has always been most emphatic, both in
his letters and to all those with whom he has been brought in contact, in
stating that it is the messages that are of paramount importance and not
the man. It is, however, impossible altogether to accede to the wishes of
Mr. Vale Owen in this respect. On Tuesday, June 15, 1920 the Vicar of
Orford after considerable pressure was prevailed upon by the Hon. and
Rev. James Adderley to preach at St. Paul's Church, Covent Garden,
London. The scenes that

 [15] THE LIFE BEYOND THE VEIL

took place in that famous old London church were described in the Daily
Mail the next morning as follows:

"There were all sorts and conditions of people—clergymen, Army officers, City men,
girl typists, Covent Garden porters, women in working garb, women of leisure, widows
in their weeds, labourers in corduroys. These and other types of humanity were all there.
When he left the church Mr. Vale Owen was surrounded by men and women who grasped
him by both hands. 'Men bared their heads and a number of women wept. When Mr.
Vale Owen freed himself he stood on the steps and to the hushed assemblage addressed a
few simple words. As he descended the steps hundreds of people again rushed to greet
him. It was with the greatest difficulty that his friends, clerical and lay, were able to
escort him to the rectory across the road. Thousands of people have written to Mr. Vale
Owen congratulating him on his writings. Many people in yesterday's congregation
travelled specially from the north of England, Manchester and Leeds in particular, to hear
his address."

 \* \* \* \* \*

The advent of Mr. Vale Owen to London on this occasion illustrated at
once and in a remarkable manner the value of his personality. The Rev.
James Adderley, standing beside the altar of St. Paul's, Covent Garden,
before pronouncing the benediction, addressed the vast congregation
saying:

"With regard to our preacher to-day, we are perfectly certain there is no fraud and no
self-advertisement and no denial of Christianity. That is putting it only in a very
negative way. I am not saying anything of the positive things we could say. If we had
any doubt about it before we have none now, for if ever a man had an opportunity for
self-advertisement and fraud our preacher has had it to-day standing in this church,

 [16] THE HIGHLANDS OF HEAVEN

packed from end to end, hundreds of people outside unable to get in; if he had been out
for self-advertisement, was it psychologically possible that he could have preached such a
sermon as he has to-day? Anybody knows he could not, and knowing that I asked Mr.
Vale Owen to preach here because I thought it would do real good to people of all kinds,
convinced believers and those who are sceptical, to have an opportunity of seeing a
simple-minded humble Christian parson, who does believe in these experiments, and
who has had the most extraordinary psychical experiences, of seeing what manner of man
he is and of hearing what he has to say. If it has done nothing more, it may make people
think a little more, make them wonder whether there is not a new spiritual movement
going on in the world and whether any religious person can afford to stand altogether
outside or is not bound to come inside it, at least to learn something about it, to discuss
it, to inquire into it; because if there is any meaning at all in religion, it means that these
things are so real that those who believe in God and Jesus Christ cannot possibly neglect
them."

 MR. VALE OWEN'S WORLD-WIDE CORRESPONDENCE.

As a natural consequence of the world-wide publicity and interest in
these scripts during their publication in The Weekly Dispatch and other
journals overseas, Mr. Vale Owen has received an enormous number of
letters from every part of the globe. Of the great majority expressing
gratitude, or making urgent enquiries, many were such as deeply to move
him, and also to humble him by bringing realisation of the immense volume
of goodwill created. I cannot refrain quoting from a letter written to me by
Mr. Vale Owen referring to a certain section of his correspondence, in view
of the light it throws on a particular phase of his character. It was in
answer to one

 [17] THE LIFE BEYOND THE VEIL

in which I could not help speaking with indignation on the attitude of
certain persons towards the scripts and even towards Mr. Vale Owen
himself. Gently rebuking me, he wrote:

"Let us treat our anonymous post-carders and other revilers gently and with patience.
They are following, not in a very high-minded way truly, the course they believe to be
right and many would be prepared to make sacrifices for their cause—although some are
not prepared to do this to the extent of backing up their opinions and convictions by
coming out into the open with their names. But viewing the whole matter generally, I
cannot but realize what a joy it will be some day, somewhere, to take them by the hand
as brothers and sisters and to tell them that we were not too bitter against them when
their rather cruel words of misjudgment and attribution of false motives came from them,
because we realized that they were but treading the road by which we ourselves had come.
That is so in my own case, at least. I see my own former self reflected in their present
attitude, and I hope it helps to keep me in humility and in love to them. Indeed, I owe
them, for this reason, a debt not of resentment, but of gratitude. I refer not to their
bitterness, but to their lack of enlightenment."

This letter is typical of the many that I have received from Mr. Vale
Owen, and makes it unnecessary for me to insist on what I venture to call
the Christ-like nature of G. V. O., as his parishioners, who are also his
friends, his comrades and his followers, dearly love to call him. Of his
practical energy and foresight in affairs of his parish, his buoyant
cheerfulness and untiring labours, I have already spoken in my preface in
Vol. I.

Manly though his attitude is towards this life and its trials and
vicissitudes, and fascinating in every

 [18] THE HIGHLANDS OF HEAVEN

degree as is his personality; I must ask every reader of this volume to
respect the wishes of Mr. Vale Owen as far as possible and centre his
attention upon the communications of Zabdiel and not on the one who was
used as au instrument to give them to the world.

 H. W. ENGHOLM.

LONDON,
September, 1920.

 [19] GENERAL NOTES

 HOW THE MESSAGES CAME

IN the typewritten copies of the original manuscript, Mr. Vale Owen
gave a description of how it came about that he acted as amanuensis for his
mother and the spirit beings who in turn took her place at the sittings in
the vestry of the church at Orford.

He said:

"There is an opinion abroad that the clergy are very credulous beings.
But our training in the exercise of the critical faculty places us among the
most hard-to-convince when any new truth is in question. It took a quarter
of a century to convince me—ten years that spirit communication was a
fact, and fifteen that the fact was legitimate and good.

"From the moment I had taken this decision, the answer began to appear.
First my wife developed the power of automatic writing. Then through her
I received requests that I would sit quietly, pencil in hand, and take down
any thoughts which seem to come into my mind projected there by some
external personality and not consequent on the exercise of my own
mentality. Reluctance lasted a long time, but at last I felt that friends were
at hand who wished very earnestly to speak with me. They did not
overrule or compel my will in any way—that would have

 [21] THE LIFE BEYOND THE VEIL

settled the matter at once, so far as I was concerned—but their wishes
were made ever more plain.

"I felt at last that I ought to give them an opportunity, for I was
impressed with the feeling that the influence was a good one, so, at last,
very doubtfully I decided to sit in my cassock in the vestry after
Evensong.

"The first four or five messages wandered aimlessly from one subject to
another. But gradually the sentences began to take consecutive form, and at
last I got some which were understandable. From that time, development
kept pace with practice. When the whole series of messages was finished I
reckoned up and found that the speed had been maintained at an average of
twenty-four words a minute. On two occasions only had I any idea what
subject was to be treated. That was when the message had obviously been
left uncompleted. At other times I had fully expected a certain subject to
be taken, but on taking up my pencil the stream of thought went off in an
altogether different direction.

 "G. V. O."

Before commencing to write Mr. Vale Owen would number a quantity of
sheets of paper, these he placed before him on the table in the vestry.
Then, using shaded candle-light to illuminate the top sheet of paper and
with his pencil in his hand he would wait until he felt the influence to
write. When once he started the influence was maintained without a stop
until the message for the evening was concluded by the communicator. The
words of the message came in a perfectly

 [22] THE HIGHLANDS OF HEAVEN

steady flow and were joined together as if the writer were striving to keep
pace with the communication which was being impressed upon his mind.
A reproduction of an actual page of the script is given in The Lowlands of
Heaven, volume I of The Life Beyond the Veil.

 H. W. E.

 ABOUT ZABDIEL WHO COMMUNICATED.

In the course of these communications Zabdiel has given no indication as
to who he may have been during his earth life or of what period of our
earth's history he lived here. To Mr. Vale Owen he always addressed
himself as his friend and guardian and his spiritual presence is very real to
the Vicar of Orford. I am privileged to be able to give for the first time in
these notes the full story of an experience that befel a young woman who
attended evening service at the parish church of Orford on Palm Sunday,
1917, and it seems to indicate very directly the presence of Zabdiel on this
occasion. I myself have questioned at great length this young girl, Mary
A., and her story coupled with the appeal expressed by Mr. Vale Owen to
Zabdiel, the same evening, points very clearly to the fact that it was
Zabdiel who was seen by the girl and thus came to the help of Mr. Vale
Owen in response to his prayer. I give the story from notes made by Mr.
Vale Owen himself at the time and I use his own words:

"After Evensong on Palm Sunday, 1917, a girl of about eighteen or nineteen years of
age came to me in the vestry. Without any preliminaries she asked, 'Mr. Owen, is there
such a thing as seeing angels?'

 [23] THE LIFE BEYOND THE VEIL

"I replied, 'Certainly; why?'
"'Because I have seen one.'
"'When?'
"'To-night, in church.'
"She then in answer to further questions explained that just as I had entered the pulpit
she saw an angel near the 'Shield,' who passed over the heads of the congregation. As he
passed, he turned and smiled—a very beautiful and sweet smile it was—and seemed to
go towards me in the pulpit and there disappeared. This was the first experience of the
kind she had had, and it gave her so great a shock that she had not recovered from it
during the remainder of the service. Indeed, as she spoke to me, she was visibly
trembling. I told her that, had she not given way to fright, she would probably have seen
him standing with me in the pulpit.

"As to her reference to the 'Shield'; there are six shields on either side of the nave,
attached to the corbels. Those on the south are illuminated with ecclesiastical insignia;
those on the north with the arms of local families. The third from the chancel arch on the
south side is just about half way down the nave, the pulpit stands outside the chancel on
the north side.

"The occurrence she related interested me on this particular evening for the following
reason:

"On account of extra work owing to the war, I had been feeling very unwell for some
weeks past. Palm Sunday is a full day in most parishes, and that evening I was feeling
very much spent. As the time for the sermon drew near I began to dread the ordeal and
wondered what was going to happen. After saying my usual prayer before going into the
pulpit, therefore, I made an appeal to my guide, Zabdiel. I told him I needed his help
very really as I did not feel at all equal to the preaching of a sermon without notes, and
was in acute pain. So I asked him to give me his help in a special degree that night.
What the girl had told me assured me that my request had not been in vain, and it
showed me who had brought me the help I already was aware I had received. For on
entering the pulpit my pain had suddenly ceased and the preaching was no effort at all.

 [24] THE HIGHLANDS OF HEAVEN

Preoccupation might have explained it had the effect not been so marked and
instantaneous. Before Mary A. had spoken to me I had decided that the effect was too
great for such a cause, and had already thanked Zabdiel for acceding to my request."

 \* \* \* \* \*

 Note by H. W. E.

When interviewing Mary A. in reference to the above experience I was
very much impressed by the girl's obvious honesty. She is a typical
Lancashire lass of the industrial classes, earning her living by working in a
metal works. She told me that at the sight of the "angel," as she called the
appearance, she was so thoroughly frightened that she bent her head down
and clutched at her friend who was seated by her side, and did not dare to
leave the pew until the service was over. From her manner in telling of her
experience, it was obvious to me that she will never forget it.

 A MESSAGE FROM ZABDIEL.

On Saturday evening, January 31, 1920, Mr. Vale Owen's wife received
a message through the planchette, which instrument had been on various
occasions operated by her and through which a considerable number of
messages had been given from time to time that proved helpful and
instructive to Mr. Vale Owen when he was receiving the different
communications now published.

This occasion happened to be on the eve of the publication of the first of
the series of the scripts in The Weekly Dispatch. The message was spelt
out by the pointer of the planchette, running from letter to letter

 [25] THE LIFE BEYOND THE VEIL

of the alphabet, written on the board over which the instrument was propelled. I give it
here exactly as it was received; it reads as follows:

"'Zabdiel. My son, your Script will be a blessing to the world. Zabdiel gives you his
blessing. My son, we lately have done right well, giving you what we can, quietly
working with you. When I gave those first writings to you we arranged long ahead what
should be done when they came to be published. Long hours of work you gave to me.
Do you think I should leave you to fight the great battle alone?'

'Any more from Zabdiel?'

" 'I have no more to say now except, God bless you all. God's blessings rest upon you
in your endeavour to give to the world the truth.'

 \* \* \* \* \*

 THE REALITY OF ZABDIEL.

During the first week of the publication of the Script in The Weekly
Dispatch, the thoughts of thousands of people were turned towards
Orford. This quite insignificant village had become famous in a day and
was destined to be known throughout the world. No one realized more
than Mr. Vale Owen during that momentous week that he had turned his
back once and for all on the old order of things and that his outlook on life
could never be quite the same again. Controversy about the Scripts was
already beginning to rage throughout the country, and the mailbags for the
Vicarage were the largest that had ever been seen in that peaceful village of
Lancashire. In the midst of this new condition of things I received a letter
from the Vicar. A document written straight from the soul of a man who
realizes the nature of the

 [26] THE HIGHLANDS OF HEAVEN

high task before him; and its tremendous importance to the world. I
publish it because I feel it may be helpful to many who will be reading the
messages from Zabdiel for the first time.

 Extract from letter addressed to H. W. Engholm,
 February 11, 1920.

"It has taken me some years to think things out. I have done so and made up my
mind. I have been down into the Valley of Decision and wrestled it all out. It was rather
dark down there at times. But I have now come out of the Valley and I stand to-day upon
the hilltop in the fierce light of day. I have given myself at last but wholly to the Great
Cause, and any personal feelings count no more at all with me. So never hesitate to tell
me what to do and I will do it gladly. When I went into our little church this morning it
was quite dark. I knelt in my little corner, but there was so great a surging of spiritual
forces all around that I had to get up and walk tip and down the church for a time
panting. At last I came to a stand in the chancel and this is what I realized. It was quite
distinct and real.

"The whole spirit world near the earth was in motion. It was immense, like the ocean
beating against the rocks. High above stood Our Lord the Christ. He was stern and
immovable, but He looked down our way and with Him there was a great host of
fighting men all ready for the battle, and some were already engaged with the enemy.
Between Him and me stood Zabdiel. He stood there straight and tall—taller and more
majestic than I had ever realized him before. His hands were straight down by his sides,
clenched and determined as he poured down upon me a great stream of strength and
determination which be in turn seemed to be drawing down from those above him. All
this while the forces rushed and surged about him and me, but he was quite calm and
like the Christ immovable. And as I stood there still, but still panting—for the power
was really overwhelming—he

 [27] THE LIFE BEYOND THE VEIL

gradually came down and stood on my right-hand side. But he towered above me as we
stood together there comrades both."

 \* \* \* \* \*

To Mr. Vale Owen, I know, the life to come is a living reality. He feels
that he is now carrying out his humble duty to those fair angel friends,
whose continual presence strengthens and sustains him night and day, and
he will continue to do so until he is called to the presence of the Christ
whom he daily strives to serve as a faithful and loving servant.

 H. W. E.

 [28] ANGELIC LOVE

 I

 Open your world to me,
 Fair angel friends,
Your world of peace and beauty and delight,
Of people robed in radiance and bedight,
On brow and breast and shoulder, with the gem
 Of Order and Degree of Ministry
 In those broad acres of Eternity
Or here below, as is allotted them.
 Open your world to me:
Yet not too broad make the Shekinah beam
 To fall upon my poor dull vision yet,
 Lest I lose heart by contrast; lest I fret
To leave my duty now, before the theme
Of this my present course be here complete
But just enough to keep and guide my feet
 Till this life blends
 Into the Life Supreme,
 Fair angel friends.

 II

 Open your hearts to me,
 Fair angel friends;
Open to me your large, untiring love,
And let me see how placidly you move
Amid the wonders of the Universe,
 Where wish is act accomplished; where each breast
 Heaves glowing and responsive to the quest

 [29] THE LIFE BEYOND THE VEIL

Of kindred spirit seeking to converse.
 Open your loves to me—
Yet you will know, your clearer eyes will see
 How much 'tis well to give and to withhold—
 Lest I to claim for earth be over bold
The license of your larger liberty;
But just a gleam vouchsafe, nor seek to hide
How blest are loves where love is purified;
 How our love tends
 Toward the love to be,
 Fair angel friends.

 Note.—Subsequent to the reception of the portion of the script which is included in
this volume, I received the verses printed above. It was intimated to me, at that time,
that the purpose for which this hymn was transmitted was that it should be regarded as
the keynote to this series of messages.
 G. V. O.

 [30] CHAPTER I

 INTRODUCTORY BOOK II: THE HIGHLANDS OF HEAVEN

 CHAPTER I

 INTRODUCTORY

Divine Love—Human blindness—Evil and good—Evolution—Unity in diversity.

 Monday, November 3, 1913.

 ZABDIEL, your guide, is here and would speak with you.

I shall be glad if he will be good enough to do so.\*

I am able now for the first time, friend, to join in these messages which
your mother and her friends are giving through you to your fellows. Now
the time has come when I may continue to develop, with your help, the
instructions given you, if it be your wish so to continue.

I am much indebted to you, sir. Please tell me what is your wish now.

That you sit and write down my messages, here and at this time, as you
have done for the past few weeks for your mother and her friends.

 \* All questions put by Mr. Vale Owen are in italics.

 [33] THE LIFE BEYOND THE VEIL

Will my mother, then, cease and give place to you?

Yes, that is her wish. From time to time, however, you shall hear of her,
and from her and others of your circle of friends.

And what is the nature of your projected course of instruction?

That of the development of evil and good, and of God's present and
future purpose with the Church of the Christ and, throughout, of mankind
generally. It is for you, my friend and charge, to say whether you will
proceed, or cease here and go no further. I warn you that, although I shall
observe the rule here held advisable of leading onward rather than revealing
by cataclysm, yet much that I shall have to say will be of a nature
disturbing to you for a time until you have assimilated it and have come to
understand the logical sequence of the teaching I shall have to impart.

What of those messages I have received from my mother and her
friends? \* Are they to cease? They are incomplete—there is no proper
conclusion to them.

Yes, they will stand very well as they have been given to you.
Remember, they were not meant to be in the form of a complete history or
a novel. Scrappy they may be, but not unhelpful to those who read with a
right mind.

I confess I am rather disappointed at the

———
\* Referring to the messages received from Mr. Vale Owen's mother, which form part of
The Lowlands of Heaven, the first volume of the "Life Beyond the Veil" series.—
H.W.E.

 [34] THE HIGHLANDS OF HEAVEN

ending, it is so abrupt. Lately something was said about publication. Is it
your wish that they should go forth as they are?

That we leave to your own discretion. Personally I do not see why they
should not. I may tell you, however, that this writing you have been doing
lately, as all former writing you have received from us, is preparatory to a
further advance—which I now propose to you.

When do you wish to begin?

Now; and you may proceed as you are able from day to day, as you
already have done. I know your work and your engagements and shall
order my own accordingly, so far as my work with you is concerned.

Yes, I will do my best. But I confess, quite candidly, I fear the task. What I
mean is, I do not feel developed enough, for, from what you say, sir, there
is some pretty stiff mental work afoot in what you propose.

My grace shall be sufficient in the strength of our Lord the Christ, as
heretofore.

Well, then, will you begin by telling me something more than I know
about yourself?

It is not on myself that I would fix your mind, friend, but on the
messages proceeding through me to you, and through you to our fellow-
Christians fighting their way through the mists of controversy and doubt
and misdirected zeal. I want to help them and you, my charge; and to such
as have shall be given, and

 [35] THE LIFE BEYOND THE VEIL

these shall hand it on to others. It is for you still to choose.

I have already chosen. I said so. If you are good enough, Zabdiel, to use
a poor instrument like me, that is your business, not mine. I will do my
best. I can only promise so much as that. Now, what of yourself?

My mission is of more importance than my own personality which will
best be delineated through the thoughts I am able to give you. The world is
suspicious of one who claims more than they can understand. They believe
when they read, "I am Gabriel who stand in the Presence," because that
was said long ago. But if I should say to you, "I am Zabdiel who comes to
you from High Places with a message from those who are accounted in the
Heavenly Realms as Holy Ones and Princes of Love and Light"—well,
you know, my friend and charge, what shape their lips would take. And so
I pray you let me speak, and judge me and us by what message I am
charged with—whether it be true and high or no—and it will suffice for
you and for me. One day, dear friend, you shall look on me as I am, and
know me better in that day, and be glad.

Very well, sir, I leave it to you. You know my limitations. I am neither
clairvoyant nor clairaudient nor a psychic in any real way, I take it. But
what has already been written, I admit, has convinced me that it is external
to myself,—I think I am convinced that far. So, if you will, I will. I

 [36] THE HIGHLANDS OF HEAVEN

cannot say more, and I know I am not offering you much.

It is enough, and what you lack I must endeavour to supply of my own
strength.

Now, I will say no more at this time, for I know you have to go; you
have work to do.

God be with you, my charge, in the Lord Christ Amen. #\*

 Tuesday, November 4, 1913.

May grace and peace be yours, friend, and quietness of mind.

In order that what I have to say be not misunderstood, I would begin by
telling you that in these realms we do not dwell so much on those things
which are not of immediate importance but search out such matters as
most concern our present onward way, master them, and so proceed from
step to step on firm and sure ground. Truly, the things of infinity are not
altogether absent from our minds—the nature and presence of the
Absolute and Ultimate One, and those conditions which are about Him,
these are not altogether thrust aside. Yet we are content to let them rest
not understood, knowing, as we judge from our own experience in these
lower realms, that those beyond us must hold for us blessing even greater
than our present state. And so we go onward in perfect trust and
confidence, happy to advance, and yet not impatient of the future towards
which we surely move. So when I
———
\* Zabdiel always concluded his communications with the sign of the Cross.—H.W.E.

 [37] THE LIFE BEYOND THE VEIL

tell you of evil and good I shall deal more of those things which we are able
to make plain to you, and these will be but as one dewdrop is to a
rainbow, and less than this indeed.

There are those who say there is no evil. These are in error. If evil is the
negative of positive good, it is real as the good is real. For it were as
rational to say there were no such condition as night, but that this is but
the negative aspect of light and day, as to say that evil is not and yet good
is. For both are conditions of attitude which individual beings assume
toward the One Who Is, and, as each attitude is a qualifying medium of an
appropriate effect, so a condition of rebellion is the secondary cause of
trouble and disaster to the rebel.

DIVINE LOVE.\*

The very intensity of the Love of God becomes terrible when it meets
with an opposing obstacle. The swifter the torrent the greater the surf
about the opposing rocks. The greater the heat of a fire the more complete
the dissolution of the fuel which is cast into it, and on which it feeds. And
although to some such words may seem horrible in the saying of them, yet
it is the very intensity of the Love which energizes and flows through the
creation of the Father which, meeting opposing and, disharmonious
obstruction, causes the greater pain.
———
\* Note:—The sub-headings used from this page onwards are, of course, not in the
original script, but are simply employed to break up the material into clauses for easier
reference.

 [38] THE HIGHLANDS OF HEAVEN

Even in the earth life you may test and prove this true. For the most
bitter of all remorse and repentance is that which follows on the realization
of the love borne to us by the one we have wronged.

This is the fire of hell, and none else. And if this do not make hell a
reality, then what thing could? We who have seen know that only on
repentance and the realization that all God's actions are acts of love do the
pangs of hell descend upon the sinner, and not until then in their full
intensity.

HUMAN BLINDNESS.

But if this be so, if evil be real, then also are evil beings real. Blindness is
inability to see. But not only is there such a condition as blindness; there
are also people who are blind. Blindness is also a negative condition, or
less. It is the condition of one who has four senses instead of five. But real
it is, nevertheless. Yet it is only when one who is born blind is told of the
sense of sight that be begins to feet his lack of it, and the more he
understands the lack of it the more his lack is felt. So it is with sin. It is
usual here to call those who are in the darkness the "undeveloped." This is
not a negative term, which would be "retrogressed." So of both I say not
"loss" but "lack." The one born blind has not lost a faculty but lacks it.

The sinner also rather lacks than loses his faculty to apprehend the good.
His is rather the condition of the blind from birth than the blind from
misadventure.

 [39] THE LIFE BEYOND THE VEIL

And herein is the explanation of the words of St. John that they who
have been brought into the knowledge of the truth cannot sin—not as
theoretically considered, but as practically considered. For it is difficult to
see how they who have enjoyed the light and all the beauty it reveals
should put out their eyes and so become blind.

Those, therefore, who sin do so from lack of knowledge, and inability to
appreciate the good and beautiful, and as the blind come to disaster unless
they be warded by those who can see—guides either incarnate or
discarnate—so with those who are spiritually blind.

Yet you may say that people do go back and fall from grace. Those who
do so are such as those who are partly blind or of imperfect sight—colour-
blind as to one or more colours. These have never seen perfectly, and their
lack is only unknown to them until opportunity offers, and then their
imperfection is manifest. For a colour-blind person is one whose sight is,
in little or more measure, undeveloped. It is only by using his vision that
he maintains what vision he has, and if he neglects to do this then he
retrogresses. So with the sinner.

But it may perplex you to be told that many who live apparently good
and upright lives on earth are found here among the undeveloped. Yet so it
is. They have gone through life with many of their higher spiritual faculties
undeveloped, and when they step into the world where all is spiritual,
their lack is seen, and only gradually do they come to understand what

 [40] THE HIGHLANDS OF HEAVEN

they have lacked unknowing so long,—just as many colour-blind people
live their lives and pass hence and never know their imperfect state of
vision; which also is hidden from their fellows.

Suppose you give me a case by way of illustration.

One who teaches the truth in part only must learn here to teach it whole.
Quite a large number of people accept the fact of inspiration, but deny that
it is an ordinary and perpetual means of God's grace for men. When they
come over here they, in turn, become inspirers, if so qualified, and then
learn by how much they were indebted in their earthly course to those
who used this method with them unknown. They must first develop this
lacking knowledge and then they may progress, and not till then.

Now, evil is the antithesis of good, but both may be present, as you
know, in one person. It is only by freewill that that person is 'held
responsible for both good and evil in his heart. Of this freewill, and the
nature and use of it, I must further speak at another time.

God be with you, friend, and keep you in His Grace. Amen. #

 Saturday, November 8, 1913.

EVIL AND GOOD.

If you will give me your mind now for a little while I will endeavour to
continue my words in reference to the problem of evil and its relation to
that which is good. These are indeed relative terms and

 [41] THE LIFE BEYOND THE VEIL

neither of them absolute as considered from the point of view of a man on
earth. For it is not possible that one in whom both have a part be able to
define either perfectly, but only, or chiefly, as the effect of each is seen in
its working.

Also let it be remembered that what seems to be good or evil to one man
does not of necessity so appear in the eyes of another. Especially is this
true of those of different creed and habit of thought and manner of life in
community. What, therefore, is possible in the matter of distinction
between these two is that the broad and fundamental principles which
underlie each should be grasped clearly, and the minor shades of these
qualities be entrusted to the future when they will be gradually made more
plain.

Now, evil is rebellion against those laws of God which are manifest in
His working. It is the endeavour of a wise man that he should walk in the
same direction as that towards which these laws flow. He who from
wilfulness or ignorance opposes this current finds at once that an obstacle
is presented to him, and if he persists in his opposition, then disaster will
ensue.

For the Life of the Supreme, which operates and energizes through
creation, is a force to oppose which is destruction. And if a man were
powerful enough in himself to bring such opposition to stand in the way
of that tremendous force as would check, even for a moment, its flow,
annihilation would be his lot when the pent-up energy once again burst
forth upon him. But no man is able thus, and to this degree, to

 [42] THE HIGHLANDS OF HEAVEN

oppose God; and it is therefore that our weakness itself is our surety
against annihilation such as this.

For a longer or shorter period sometimes, and often indeed for some
thousands of years, as you reckon time on earth, a man may maintain his
obduracy. But no man is created who is able to continue so everlastingly.
And that is a merciful limit which our Father Creator has placed around
and in us lest He lose us, or any one of His children, away from Him, and
without return for ever.

Let us therefore, having looked on this phase of aberration from man's
natural walking with God, now look the other way in the direction in
which all things are tending. For truly, evil is but a transitory phase and,
whether it pass away from His economy in whole or no, from every
individual most surely it will pass away when its opposing force is spent,
and he be left free to follow on in the glorious train of those who brighten
as they go from glory to further and greater glory.

For this reason also will the Kingdom of the Christ one day be altogether
purged of evil, because individuals make up that Church and, when the last
has been ingathered, then will it be complete in its radiating glory to
minister perhaps, and as many here believe, to other worlds in need of
such help and succour as your world is to-day.

 EVOLUTION.

As we stand on the earth plane, where I stand now, and look through the
Veil of difference of condition

 [43] THE LIFE BEYOND THE VEIL

which is between us and you in the earth life, we often see many people at
one time, and sometimes but few. These people differ in brightness
according to the degree of holiness in each; that is, according to the degree
in which each individual in himself is able to reflect the divine light of spirit
which streams past and through us to you. Some appear very dim, and
these, when they come over here, will go to regions dim or less dim
according to their own dimness.

So that every one will both appear to others and others will appear to
him, as natural to the particular environment and atmosphere in which
their lot is cast. This is "their own place." Let me illustrate this in order to
make it more plain to you. If an electric spark be projected into thick
darkness the contrast is too great to appear congruous. We should say that
that spark was out of its proper element, and created a disturbance amid
the darkness which brought, just for a minute, things to a standstill. Men
groping their way along the dark country lane stand still and rub their eyes
until they can see to pursue their way once more. The night animals also
for a moment are startled and cease to move.

But if that flash be projected into the atmosphere in the daylight of
noon, the disturbance is less, and if it could be projected into the sun it
would there lose contrast and blend with his brightness.

So those whose radiance is great go into those spheres whose brightness
agrees with their own; and every one into the sphere which agrees with
his—be it less or more. But those whose bodies—spiritual

 [44] THE HIGHLANDS OF HEAVEN

bodies I mean—are of gross texture, and do not radiate much light, but are
dim, go into those dim spheres where only they may be so much at ease
that they may work out their own salvation. They are not at ease indeed in
any sense of the word; but only they would be less at ease in a brighter
sphere than in those dim regions until they have grown in brightness
themselves.

All who pass over here from the earth have some of the darkness which
envelops it like a thick pall of mist. But many of these have already in
their wills endeavoured to rise through that mist into the clearer realms:
and these do quickly here what they fain would have done below.

And now we are looking upward, and there indeed lies the Royal Road,
the King's Highway to His Holy City and the Dwelling Place of His
present Majesty. Along that way we follow step by step; and every step
we go we see that far away the light increases ever, and our comrades and
ourselves grow in brightness, as in beauty, the further we go. And it is a
matter of no small joy that we are permitted, for periods differing
according to the needs of you on earth, to come back on our steps and help
you on the road we know to be so radiant and so full of the Beauty of His
Presence.

And this, my friend and ward, we will endeavour, if you still keep of the
mind you are at this present time. I think you will so persevere. But know
you that many do set out and then, distrusting the brightness because it
dazzles their unaccustomed eyes, turn

 [45] THE LIFE BEYOND THE VEIL

back to paths more dim where their sight is less distrained. And so we look
upon them as they go, and sigh, and turn to seek another, if perchance he
should prove strong to bear more of our brightness than the one for whose
return hither in our ways we must await, till the due time shall come to us
and him.

God keep your feet that they do not slip, and your eyes that they be not
dimmed, and, although in words of earth you will not be able to write
down what you may know, yet so much of it will we endeavour that you
write that others may be led so to ask that they may have, so to seek that
they shall find, and (if they be very courageous—these two cities being
taken) so to dare as to knock, and so to knock that that Gate be opened
and the brightness and glory within revealed. #

 Monday, November 10, 1913.

As I stand on the plane of earth, above and beyond lie the spheres, into
some of which I have penetrated, and of the Tenth of which I am a
member. These spheres are not so much what would correspond to
localities on earth, but rather estates of life and power, according to the
development of the individual. You have already received some instruction
as to the multiplicity of these spheres of power, and I do not purpose to
pursue my own on those lines. I would rather lift your mind into the
realms of light and activity by another channel, and this I now proceed to
do.

All that is good is potent to accomplish things in two directions. By the
power within, a good man, be,

 [46] THE HIGHLANDS OF HEAVEN

he incarnate or discarnate, can and does both lift up that which is below
him, and also draw down that which is above; not alone as by prayer, but
also, of his own right, by power.

Now, this is by reason of his attunement to the Divine Will; for by so
much as he is able to correspond with his Divine environment, by so much
is he able to work through that environment; that is, to energize and to
accomplish things. The things he may so accomplish are manifold even to
one who has risen only into a small number of spheres, and these things,
when projected through the Veil into your earth life, are accounted
wonderful.

For instance. There are here such as have charge of the elements which
condition the earth and those things which grow upon the earth. Let us
take one example which will serve to illustrate the others: Those who have
charge of vegetation.

These are under one Mighty Prince; and are divided and subdivided into
departments, all in perfect order. Under these again are others of lower
estate who carry out their work under direction, and in conformity to
certain unalterable laws laid down in the higher spheres. These are what
you know as elemental spirits, and are multiple in number and in form.

The laws of which I speak are very complex the further we proceed from
the sphere of their origin; but if we could trace them up-stream and arrive
at their origin we should find, I think, that they were few and simple, and
at last, in the source and spring of

 [47] THE LIFE BEYOND THE VEIL

their origin, unity. Of this I, who have been only a little way, can but
reason on what I have observed in my upward progress; and this would
lead me to hazard that the one law, or principle, from which all the lesser
laws and principles are radiated might best be described by the word Love.
For, understood as we understand things, Love and Unity are not much
diverse, if not actually identical. We have discovered this much at least,
that everything which divides in all the regions and estates on this our own
level, and in those spheres below us down to the earth sphere, is in one
way or another an abnegation of Love in its most intense and truest
meaning.

UNITY IN DIVERSITY.

But this is a most difficult problem to discuss with you here and now;
for it would be very difficult to explain to you how all the diversity you
see around you is due, as it seems to us, to this same disintegrating action,
and yet is all so wonderfully wise and so beautiful. Still, if you substitute
for the word negation the idea of Unity less one part, and then Unity less
two parts, and so on, you may perchance get some glimmer of what
philosophy is held among us on this subject of Unity radiating into
diversity of operativeness.

Although the activity of these lower orders is all regulated by law, yet a
great amount of freedom is found within its bounds. And this is to us a
matter of much charm because, as you will agree, there is much

 [48] THE HIGHLANDS OF HEAVEN

beauty in diversity, and in the ingenuity displayed by those who energize
among plant life.

Some of these laws which govern the elementals and those above them I
am unable to understand yet. Some I do understand but am unable to
transmit to you. But a few I may tell you, and you will, in your own
proper time, learn more as you progress in these heavenly mansions.

It would seem, then, that one rule they must observe in their work is
that, having planned out any scheme of development for a family of
plants, that scheme must be pursued, in its main elements and essentials,
to its natural consummation. All their armies of subordinates are kept
within the limits of that unalterable law of evolution. If an oak family is
planned, then an oak family that must remain. It may evolve into
subdivisions, but these must be subdivisions of the oak. It must not be
allowed to branch off into the fern family, or seaweed. These also will be
developed along their own line.

Another law is that no department of spiritual workers shall be able to
negative the operations of another. They may not, and often do not, work
in conformity; but their operations must be along lines of modification,
rather than absolute negation, which would mean destruction.

Thus we find that if the seed of two plants of the same family be mixed
the result will be a mule plant, or a blend, or a modification. But the seed
of one family being mixed with that of another family is

 [49] THE LIFE BEYOND THE VEIL

without effect. And in neither case is the effect annihilation.

A parasite may entwine itself around a tree. But then ensues a fight. In
the end the tree is usually worsted and pays the penalty of defeat. But it is
not suddenly laid low. The fight proceeds, and indeed sometimes the tree
wins. But it is recognized here that those who invented and carried out the
parasitic idea have in the main won the battle of forces.

Thus the war goes on, and when you view it from this side you will see
how very interesting it all is.

And now I must tell you something which I have hinted already, and
which you may find difficult of acceptance. All these main principles, even
when diverse in action, are planned in spheres higher than my own by high
and powerful Princes who hold their commission secure under others
higher still, who hold theirs from others above them.

I use the word "diverse" in preference to "antagonistic," for among those
High Ones antagonism does not find a place, but diversity of quality in
wisdom does, and is the cause of the wonderful diversity in nature as it
works out in its procession from those Higher Heavens outward through
the lower spheres into that of matter which is visible to you on earth.
Where antagonism enters is in those spheres where the radiating wisdom
has become more attenuated by reason of its journey outward in every
direction through spheres of innumerable myriads of freewilled beings, and
diluted and refracted in its passage.

And yet, when you consider the stars of different

 [50] THE HIGHLANDS OF HEAVEN

size and complement, and the waters of the sea, naturally still but by the
motion of the earth and the gravitation of bodies at a distance is allowed to
have no rest; and then the more rarefied atmosphere which, also
responding to the pulls and pushes of the forces which impinge upon the
earth, whips into motion the heavier liquid; and all the diversity of form
and colour of grass and plant and tree and flower and insect life and life
more evolved, the birds and animals, and of the continuous movement
among them all; and the way in which they are permitted one to prey upon
another, and yet not to annihilate wholly, but every species must run its
race before it pass away—all this and more; then will you not, my ward
and friend, confess that God is indeed most wonderful in the manner of
His working, and that the wonder justifies most fully the measures He has
permitted His higher servants to adopt and use, and the manner also of
their using?

In His Holy Name I bless you, friend—and that is peace. #

 [51] CHAPTER II

 MEN AND ANGELS CHAPTER II

 MEN AND ANGELS

Degrees of light in the spheres—Geometrical astronomy—The orbit of human life—
Angel visitants to earth—The wrestling of Jacob—The power of a name—Courage in
thinking—The Divinity of the Christ—Love and its opposite—"Now we see through a
glass darkly"—Zabdiel's Heavenly Home.

 Wednesday, November 12, 1913.

IF it were possible, friend, that we should be so united as to be enabled
to, look out on things from one point of view and vantage, these matters in
hand would be so much the easier to explain. But you look hence from one
side the Veil which hangs between things and the region of their causation,
and I from the other side. So that our outlook is normally in opposition,
and when I would make things appear simple to you I must perforce turn
me about and look the other way and, so far as I am able, with your eyes
rather than my own.

This doing so far as in me: lies, therefore, I call you to gaze with me into
the upward reaches of creation, inversely to their natural course and flow
from the High Ones outward towards the spheres where what is material
begins to assume and claim a place.

As we go we find that what things we have known as belonging to our
environment in the lower spheres begin to assume other aspects: they are
transformed to

 [55] THE LIFE BEYOND THE VEIL

the vision, and transubstantiated to the sense of inward perception, and
yet are related to those things which obtain in the sphere of matter, or
those next above as the sun is related to the twilight of earth.

 DEGREES OF LIGHT IN THE SPHERES.

Taking first this same matter of light. Light is known on earth by reason
of its contrast with darkness, which is merely a state of absence of light,
and intrinsically of no content or value. So that when we speak of darkness
we mean a lack of certain vibrations which enable the retina of the eye to
register the presence of external things.

Now in the regions of spiritual darkness on this side of the Veil a like
condition of affairs also obtains. For those who are in darkness are those
whose sense of sight lacks the vibrations from without which enable others
to have knowledge of those things which to them are external but present
withal. Their state is a state of inability to receive these vibrations. When
their spiritual faculties do undergo change then they are able to see more or
less clearly.

But also these vibrations which convey the knowledge of things to their
sense of sight are, in those regions, of a more gross quality than in the
regions of spiritual health. So that even to those good spirits who
penetrate into those regions, and whose sense of sight is more perfect, yet
the darkness is quite apparent, and the light by which they see is dim. So
that, as you will understand, there is response between the spirit and the
spirit's environment, and that response

 [56] THE HIGHLANDS OF HEAVEN

is so accurate and perpetual and sustained as to constitute a permanent
state of life.

As we go higher in the spheres this responsive action between the spirits
and their environment is also maintained and that which we may call the
external light becomes more and more perfect and intense the higher we go.
So it is that those who dwell in, as we will say, the Fourth Sphere may not
penetrate into the fifth, to remain there, until they have become so
developed as to sustain with ease the degree of intensity of light there
obtaining. Having attained to that Fifth Sphere they soon become used to
its light. And if they return to the Fourth, as they do from time to time,
that Fourth Sphere seems dimmer to them, while still they are able to see
with comparative ease. But if they should descend straight to the Second
or First Sphere, they would only with difficulty be able to use those
denser vibrations of light and, in order to do so, are obliged to train
themselves to see in that same sphere which once was but their normal
abode.

When we come down to your earth sphere we see by reason of the
spiritual light which men have in themselves. And those who are of higher
spiritual grade than others we see so much the more clearly.

Were it not for faculties we possess other than that of sight, we should,
as I suppose, have difficulty in finding our way about, and to those to
whom we wish to come. But we have these other faculties, and by their
use are able to do our work in ministering to you.

 [57] THE LIFE BEYOND THE VEIL

You will now be able to understand that there is a quite literal truth in
the words, "Who dwells in light which no man can approach." For few in
the earth life are able to rise many spheres beyond; and the light which
streams from above is blinding even to those who are much progressed.

Now think what of beauty this evermore perfect light implies. You have
colours on earth which to mortal eyes are entrancing. Just over the border
on this side are colours which are much more beautiful and more varied.
What then must be the beauty in this one thing alone as we advance into
the greater light! Even what I myself have seen, who have only come this
little way, is more than I can even hint at in this language in which I am
trying to speak to you now, and which to-day is as a foreign tongue to me,
who am also limited to the use of what store of words you yourself
possess.

But those who love beauty will find a never-failing supply to their great
joy and, as light and holiness go hand in hand, so, as they progress in the
one, will they in the larger enjoyment of the other. This is the Beauty of
Holiness, and it is past all imagination of mortal men. But it is worthy of
meditation, and if you will keep it in mind then what things are beautiful
on earth will speak to you more really of the greater beauties of the
Heavenly Realms where the joy of life is all one can desire. Which one day
shall be yours, good friend, if you keep in the right and onward way. #

 [58] THE HIGHLANDS OF HEAVEN

 Saturday, November 15, 1913.

 GEOMETRICAL ASTRONOMY.

And now, my friend and ward, I would that I might enable you to see
one other matter from this standpoint where I stand, and that is the real
relation of spirit power and energy to the phenomena of development
among the heavenly bodies as men of science have observed them and
tabulated them and, reckoning up their joint message, have made their
deductions, and from these have, with some penetration and wisdom,
formulated the laws according to which these things come about.

The term "heavenly bodies" has a dual significance and will be
interpreted according to the measure and quality of the individual mind. To
some these orbs are creatures of the heavens material, and to others they
are none else but manifestations and results of the energizing of spirit life.
The mode of operation of this spirit life, also, is not understood by all
alike; and by some the term is used most vaguely. To say that God made
all things is to say a big thing in few words. But the significance of the
truth herein embodied is somewhat tremendous; and for all but those who
are able to rise into clearer light than that which hovers about the dim
places of the earth plane, it would be nearer the truth to say that herein is a
truth not so much embodied as entombed. Out of the simplest wisdom are
made the greatest things; and out of the most elementary of geometrical
figures arise the most wonderful combinations of perpetual movement.

 [59] THE LIFE BEYOND THE VEIL

For it is only the purest and simplest things that are competent to be
used most freely and without entanglement. And this state of affairs alone
gives warrant of perpetuity, whether on earth, or in the vast reaches of
space through which go these worlds and systems, eternally because
perfectly ordered in their course.

Now, it is not too much to say that the appointed paths of all these
bodies of the heavenly systems are shaped of two principles: that of the
right line, and that of the curve. It is even more true and exact to say that
their orbits may be said to be shaped out of one form only, and that the
right line itself. All go onward impelled in a right and straight course and
yet not one that is known to us but travels in a curve. Astronomers will
explain why this is, but I will note one instance by way of example here.

The earth, we will suppose, is set forth on its journey. It travels in a
straight line from one point. That is its potential movement. But directly it
leaves that point it begins to fall towards the sun, and we find after a while
that it is moving in an ellipse. There is no straight line here, but a series of
curves worked together in one figure, which is the orbit of the earth.

And yet the pull of the sun was not in the fashion of a curve, but in a
right line, direct. It was the combination of these two straight lines of
energy—the impetus of the earth and the gravitation of the sun—which,
being perpetually exerted, bent the orbit of the earth from a straight into an
elliptical shape, and one in which many elements of curve entered to build
it up

 [60] THE HIGHLANDS OF HEAVEN

complete. I leave out other influences which modify this one again in order
to concentrate your mind on this one great principle. I put it in formula,
thus: Two straight lines of energy operating on one another produce a
closed curve.

Both, you will note, are quite orderly in their working; and both are
beautiful and of wonderful power. For, that any body of matter move at all
should seem Wonderful, and is so in truth. Yet each modifying the other,
and the greater dominating the lesser without depriving it of its essential
power and freedom of movement, these by their joint action—exerted and
directed apparently in opposition—produce a figure of greater beauty than
the two straight lines, which are as the parents to the child.

Now, you would not, I take it, say because these forces are seen to be
exerted against one another that this is a bad scheme and plan whose origin
is of evil. For you see these two bodies still continuing their journey
through space year after year, and century after century, and you come to
think it rather a matter for awe and reverence than for contumely. It
displays a Wisdom which is beautiful in its working and mighty in
operation; and you praise God Whose mind conceived all this, for He must
be very wise and very great indeed. And you do well.

THE ORBIT OF HUMAN LIFE.

Yet when other His works you contemplate, but understand them not so
well as this, sometimes you men

 [61] THE LIFE BEYOND THE VEIL

are too ready to doubt Him and His ways of working. You see a like
opposition of forces in human life, and you say His plan is here imperfect.
You think He might have made a better way; and many doubt His wisdom
and His love because, seeing but a minute section of the curve of the great
orbit of existence, they cannot but conclude that all is falling, falling to
destruction; or at least that a straight and right line would be the better
course, and not these combinations which curve the impetus of human life
from its direct onward way of evolution: without disaster and without
pain.

My dear friend and ward, these things might be otherwise than as they
are, but they would not be near so lovely in their completed orbit then as
they will be in the path on which He Who made all and sees the end of
things sent them forth. These forces which in opposition produce straining
and travail and pain are as those which make the orbit of the earth what it
is; and He Who sees the perfect form has seen it well to work thus, and in
patience looks on towards the consummation of this His perfect scheme.

We here do see not all nor much of the road ahead; yet more than you we
see, and so much as enables us to content ourselves and press onward,
helping others on the road, content and trusting that all will be well ahead
however far we go. For now we do not seek with much labour to reckon on
the course we are travelling wrapped round with earth mist which hinders
us to see, but we view the way from the clear sunlight atmosphere of these
heavenly realms; and I

 [62] THE HIGHLANDS OF HEAVEN

tell you the orbit of human life, as it works out towards completion, is
beautiful too: so beautiful and so lovely withal that we are full often
brought to arrest in wondering awe at His Majesty of Love and blended
Wisdom, to Whom we bow in lowly adoration not to be expressed in any
words of mine, but only in the, yearning of my heart.

Amen, and my blessing upon you, friend. Look up and be fearless for,
believe me, all is fair ahead and all is well. #

 Monday, November 17, 1913.

"What thou seest write in a book." These words were spoken by an
Angel to John in Patmos, and he carried out the command as he was able.
He wrote his account and handed it to his brethren; and from a time till
now men have striven to wrest from that account its meaning. They have
tried one method and another, and confess themselves perplexed. Yet their
perplexity is of their own making, friend, for had they read as little
children read they would have been able to turn the door with the right
key, and to enter into the Kingdom to see what beauties there await such
as are able to take a simple man's simple words simply, and believe.

But men have loved perplexity ever, and seek in it to find profundity
and depth of wisdom. And they fail, for, looking on the surface of the
glass, they are dazzled and blinded at the reflected light, which they should
have looked through and beyond at the glories there revealed.

 [63] THE LIFE BEYOND THE VEIL

So do men add perplexity to perplexity and call it knowledge. But
knowledge is in no wise perplexing, but the lack of it is. So when I seek to
explain aught to you, and through you to others, do you not, look so much
on the surface of things, at the precise method by which this comes to
pass; and do not start in doubt at words and phrases familiar to you as
your own, for these are my material by which I build up my house; and
only such as I find stored in your mind can I use.

Moreover, all these years past you have been watched and prepared,
partly to this very end, that we should use you thus, and that where we
lack, for further contact with your material sphere, there you yourself
should come to our aid. We can show you things—you must write them
down. Thus what thou seest write in a book, and send it forth to be dealt
with by men, each according to the measure of his own capacity, and each
as his faculties are quickened to the perception of spiritual things. Let that
suffice, then. Come with us and we will tell you what we are able.

You say "we." Are there others besides?

ANGEL VISITANTS TO EARTH.

We work all together, friend. Some are here present with me bodily,
others still in their several spheres are able to send forth their help from
those realms without their leaving them. Also there is a certain help which
only may be given thus, For you will

 [64] THE HIGHLANDS OF HEAVEN

know that, as the diver at the bottom of the sea must be tended with air by
those above continually for his support, so it is likewise helpful that we be
ministered to the while we also minister. By this we are enabled the more
clearly to speak to your mind of the higher verities while we stand on this
dim and grosser lower plane as on the bed of the ocean where our natural
air is scanty and our light looms far above. Think of it and us in this wise
and you will be able to understand a part of our task.

Some there are who ask why angels do not come in plenty nowadays as
in the olden times. Here are many errors in few words, and two pre-
eminent. For first, angels of high estate did never come in plenty to the
earth plane, but one here and another there amid the ages; and those were
accounted worthy of a forward place in the annals of great events. Angels
do not in this wise come to earth and visibly appear, except it be on some
very rare and special commission. This were an extension of our difficult
task: first must the diver get to the dark and very deep waters, and then
must he so condition himself that he become visible to those nearly blind
creatures whose habitat is on the ocean floor.

No; we work for men, and are present with them, but in other ways than
this, according to rule and varying method as each task requires. And that
is the second error made; for we are present and do come to earth
continually. But in that word "come" more lies hidden than I may reveal.
For even those on this side, in the spheres between us and you, do not
understand

 [65] THE LIFE BEYOND THE VEIL

yet our powers and the ways of their using, but only in part as they learn
in the course of their progress. And so let it rest thus. And now I will
explain to you another matter of interest.

THE WRESTLING OF JACOB.

The audience which Jacob had of the Angel at Jabbok when he wrestled
with him and prevailed: What, think you, was that wrestling; and what the
reason of the withholding of the Angel's name?

I think that the wrestling was a bodily wrestling; and that Jacob was
allowed to prevail in order to show him that his wrestling with his own
nature during his residence in Padan Aram had not been in vain—that he
had prevailed. I think the Angel withheld his name because it was not
lawful to give it to a man still in the flesh.

Well, the first answer is better than the second, which, my charge, is not
saying a very great deal. For, see you, if he did not give it because it was
not lawful to give, why Was it not lawful?

Now, the wrestling was real and actual, but not form to form as men do
usually wrestle. The Angel might not be touched of mortal hands with
impunity. He had manifested in visible form, and that form was even
tangible, but not rudely to be treated. For the power of that Angel was
such that the mere touching of the thigh of Jacob produced dislocation.
What, then, had Jacob taken that form within his arms?

 [66] THE HIGHLANDS OF HEAVEN

But the Angel was held there by the will of Jacob: not because Jacob's was
the stronger will, but because of the Angel's condescension and courtesy.
While Jacob wished he stayed, but courteously asked to be permitted to
go. Do you wonder at this great indulgence? Think of the Christ of God
and His humiliation among men and you will wonder no longer. Courtesy
is one of the outward manifestations of love, and may not be disregarded in
that long course of training which makes us what we are and do become.

So was the Angel held because he gave that much. But Jacob is not so
winning. In him his newly realized strength of will and character overbears
his finer sentiments for the time, and demands a blessing. This he obtains,
but not the Angel's name.

THE POWER OF A NAME.

It were not quite accurate to say it was not lawful that it should be
given. Sometimes the names are given. But in this case not; and for this
reason: There is much power in the use of a name. Know this, and
remember it; for much disaster continually ensues by reason of the misuse
of holy names, disaster wondered at and often felt to be unmerited. Jacob
for his own sake was denied that name. He had shown his willingness to
demand a blessing, but must not be given to be enabled to demand too
much. He had come into contact very nearly with great power, and must
be restrained in the drawing on that power, or the fight he had still to fight
would not be then his own.

 [67] THE LIFE BEYOND THE VEIL

Now, I see in your mind a question as to the possibility of demanding
unwisely from us and thus obtaining. Things are so ordered that not alone
is this possible but continually is it done. Strange as it may seem to you,
help is often demanded from these spheres in such a way that it must be
given, and yet it were, time and again, better that the asker's own resources
should have been employed, and he thereby have risen to greater strength
than by this the other way. If a name be called with vehemence by those
on earth the owner of that name cannot but be notified of it. He attends
and acts as possible and best.

I cannot but think that Jacob made a better advance in his contest with
Esau, and with his sons and with the famine, and with the many trials he
had to meet, by bringing to bear on them his own strength of personality
than had he been able continually to call to his aid his Angel-guide to do
what he could do himself. This help would be often refused and he, unable
to understand, would probably have been hindered in his faith and
perplexed. Sometimes the help would have been given, and in so patent a
way as to require little aspiration to understand, and so, little
advancement.

But I will not pursue this to greater length. My object in citing Jacob's
case was to show you that you are not farther from us, nor we from you,
because you do not see us nor hear our voices. We speak and you hear, but
more deeply in yourself than with the outward ear. You do see, but the
vision is more inward than that of the outward faculty of sight. And so do

 [68] THE HIGHLANDS OF HEAVEN

you be content; for we are so, and will continue to use you, so you
continue in quietness of spirit and in prayer to the Highest through His
Son, Whose ministers we are, and in Whose NAME: we come.

 Tuesday, November 18, 1913.

When all things visible were created one thing was left not quite
complete because the last and greatest of all, and that was man. He was left
to develop and, being given to possess great power, he was shown the
onward way that he should tread, and left to tread it. But not alone. For all
the hierarchy of the heavenly realms were his beholders to see how he
would do with those gifts which had been given him.

I do not speak at this time of evolution expressly, as understood by
scientists, nor of fall and uprising again, as taught by those who profess
theological knowledge, but rather of the broader aspect, as we contemplate
man's aspirations and what has come of them. And looking forward, also,
it is permitted us to weigh his future, and to see a little way ahead into
those long reaches and realms of wide expanse which lie before us all.

COURAGE IN THINKING.

Nor in doing this am I able to constrain myself within the limits of
doctrinal theology as understood by you. For it is indeed constrained and
straitened so greatly that one who has lived so long in wider room

 [69] THE LIFE BEYOND THE VEIL

would fear to stretch himself lest he foul his elbows against the confining
walls of that narrow channel; and hesitates to go at any pace ahead, fain as
he is to travel, lest worse than this be his lot.

No, my friend, shocking and startling as it be to those whose orthodoxy
is as the breath of their body to them, more saddening is it to us to see
them so much afraid to use what freedom of will and reason they have lest
they go astray, mistaking rigid obedience to code and table for loyalty to
Him Whose Truth is free.

Think you for a moment. What manner of Master-Friend is He to them
who tremble so at His displeasure? Is it that He is waiting and watching,
with sinister smile, to catch them in His net who dare to think and think in
error sincerely? Or is this He Who said, "Because you are lukewarm, and
neither cold nor hot, I will reject you"? Move and live and use what
powers are given prayerfully and reverently and then, if you do chance to
err, it will not be of obduracy and wilfulness but of good intent. Shoot
with strong arm and feet well and firmly set, and if you miss the mark by
once or by twice, your feet shall still be firm and the word "Well done!"
for you shot amiss, yet in His good service, and as you were able to do, so
you did. Be not afraid. It is not those who strike and shoot and sometimes
miss the mark whom He rejects, but the craven who fear to fight for Him
at all. This I say boldly for I know it is true, having seen the outcome of
both manner of lives when those who have lived them issue forth among us
here, and seek their

 [70] THE HIGHLANDS OF HEAVEN

proper place and the gate by which they may pass onward this way.

And now, my ward and fellow-servant in the Army of the Lord, listen
well awhile, for I have that to say which may be not very familiar to your
way of thinking, and I would that you record it aright.

THE DIVINITY OF THE CHRIST.

Many there are among you who do not find it in them to accept the
Christ as God. Now, there is much light talk of this matter on both sides of
the Veil. For not with you on earth alone but also here we have to seek in
order to know, and miracles of revelation are not thrust upon us; nor is our
own freedom of reasoning constrained by any higher power than our own.
Guided we are, as you are, too, but not forced to believe this or that in any
of the many ways in which this might be done. So there are here, also,
many who say that Christ is not God, and so saying think they have made
an end of the matter.

It is not my present purpose to prove to you the contrary and positive
truth, nor even to state that truth affirmatively. It is rather that I would
endeavour to show you and them what manner of question this is, and
how it is not conducive to an understanding of it, by even the little we
may, to speak in terms without first defining them.

First, then, what is meant by God? Do they mean a localized personality
when they think of the Father —a person such as a man is? If so it is
obvious that

 [71] THE LIFE BEYOND THE VEIL

the Christ is not He, or this would create a double person, or two
personalities in one in such a way that distinction of each would be
impossible. It is not that way the Oneness of which He spoke is to be
sought. Two equal Persons united is an unthinkable condition, and one
which reason rejects at once.

Or is it meant that He is the Father in manifestation as Man? So, then,
are you and so am I His servants. For the Father is in all of us.

Or is it that in Him was the fullness of the Father, undivided? So in you
and in me also dwells the Father, for Him it is not possible to divide.

Yet if it be said that the Whole of the Father dwells in Him but not in us,
I say that is an opinion and no more, and also an illogical one; for if the
Father as a Whole dwells in the Christ, then either the Christ is the Father
without distinction, and none else, or the Whole Father dwelling in the
Christ must cease to dwell in Himself of necessity. This also is not reason.

So it is first necessary that we understand that the Father is the Name
we give to the highest aspect of God we are able to think of. And even this
we do not understand, for it is frankly confessed that He is beyond our
understanding.

I cannot define Him to you, for I have not seen Him Who to all less than
Himself is not visible entirely. What I have seen is a Manifestation of Him
in Presence Form, and that is the highest I have attained hereto.

Then the Christ in His Unity with the Father must

 [72] THE HIGHLANDS OF HEAVEN

be also above us as to our understanding, as He is above us in Himself. He
tells us so much as we are able to think of, but not to understand very
much. He manifested the Father, and such qualities of the Holy Supreme
as were capable of manifestation in the body to us. Little more we know,
but grow in knowledge as we grow in humility and reverential love.

As He is One with the Father, so we are One with Him. And we dwell in
the Father by our dwelling in Him Who is the blending of what we call the
Human and the Divine. The Father is greater than He, as He Himself once
said. By how much greater He did not say, and we could not have
understood had He told us.

It may be said by those who read this that I have cut away the
scaffolding and left no building within. My purpose, friend, I stated at the
first. It was not now to rear a building, but rather to point out that the first
thing to build is a sure foundation; and that any structure raised on one not
sure must, now or later, fall, and much labour be in vain. And this indeed
have men been doing more than they realize; and that is why so much is
misty when it might be plain to view. Not all, of course, but enough to
make the road much brighter than it is.

I speak not so much to instruct, in this present message, but rather to
give men pause. For ratiocination may be fascinating to certain minds, but
is not meat for the soldier. It flatters with its perfect logic and well-
balanced argument, but is not durable to withstand the wear and tear of the
wide elements of the

 [73] THE LIFE BEYOND THE VEIL

spheres. It is not always so wise to affirm, as to say, "I do not know
this—yet." Pride often blinds one to the beauty of a humble mind; and it is
not true that he who answers a deep problem off-hand is a fountain of
wisdom; for assurance is sometimes nearly akin to arrogance, and arrogance
is nowise true or lovely.

You and I, my friend and ward, are One in Him Whose Life is our
assurance of Life continued. In Him we meet and bless each other, as I
bless you now, and thank you for your kindly thoughts towards me. #

 Wednesday, November 19, 1913.

LOVE AND ITS OPPOSITE.

And so, dear friend and ward, my words to you are such as many will
not receive; yet know this, that many shall come from east and west and
sit down at the Feast of the Christ who without knowing Him as to His
Natural Divinity, yet love Him for His human kindness and love; for that,
at least, they all can understand. And none can comprehend the other His
aspect in the fullness of its meaning. And so let us think of other things,
and first the relation men incarnate should foster towards Him if they
would progress in the way He showed them.

Foremost must they love. That is the first commandment of all, and the
greatest. And hard have men found it to keep. They all agree that to love
one another is good; and when they come to translate the sentiment into
action, how sadly do they fail. And yet, without love no thing in all the
universe would

 [74] THE HIGHLANDS OF HEAVEN

stand, but fall into decay and dissolution. It is the love of God which
energizes through all that is; and we can see that love, if we look for it,
everywhere. The best way to understand many things is to contrast them
with their opposites. The opposite of love is dissolution; because that
comes of refraining from the exertion to love. Hatred is also of the
opposite, and yet not the essence of it; because hatred of one person is
often a mistaken method of expressing love to another.

And what is said of persons is also true of doctrines and aims. Many
express their devotion to one cause by their hatred of another. It is foolish
and faulty, but not altogether of evil. When a man hates another man,
however, he is likely to cease to love more and more until it becomes an
effort to love anything at all.

This is one of those things which make for difficulty in this life of the
spheres. For not until a man has learned to love all without hating any is he
able to progress in this land where love means light, and those who do not
love move in dim places where they lose their way, and often become so
dull in mind and heart that their perception of the truth is as vague as that
of outward things.

There are, on the other part, mansions here which sparkle with light in
every stone, and send forth radiance over the country round to a great
distance by reason of the high purity in love of those who dwell in them.

Will you describe such a, residence as this,

 [75] THE LIFE BEYOND THE VEIL

and those who live in it? It would help more than this general description, I
think.

It is not easy, as you will know one day. And if I accede to your
request, you will understand the result will not be true to fact, inasmuch as
it will be inadequate. Nevertheless, I will do as you desire. What residence
particularly would you wish me to describe?

Tell me of your own, please.

In the Tenth Sphere are conditions which do not obtain in those of lower
degree, least of all in your own sphere of earth.

"NOW WE SEE THROUGH A GLASS DARKLY."

If it were possible that I should take you now into that sphere you
would not see anything at all, because your condition is not yet fitted to it.
What you would see would be a mist of light, more or less intense
according to what region of that sphere you were in. In the lower spheres
you would see more, but not all, and what you were able to see you would
not understand in every part.

Suppose you take a fish out of the water and put him in a globe and take
him through a town, how, much, think you, would he firstly see, and
secondly understand? I think he would see some few inches beyond the
circumference of his habitat—the water, which is his natural environment.
Put your face where he can see you, and then your hand instead. What
would he know of these things?

 [76] THE HIGHLANDS OF HEAVEN

So would you be in these spheres; and only by training would you be
able to energize and use your faculties therein with ease and profit. Now
further, how would you, in the language of the fishes, describe to them the
Abbey of Westminster, or even your own village church? If that fish were
to make known to you how unreasonable you were when you told him
you were hindered by his own limitations; or if he told you that he did not
believe there was such a place as the church or Abbey, which you named
but could not describe to him, how would you convince him that the
unreason was of his own, and not of your, making?

 ZABDIEL'S HEAVENLY HOME.

Still, since you wish it, I will tell you what I can of my own house and
home; and you will probably think I might have done better when I finish,
and best of all had I refrained altogether.

The country in which we builded our house touches many spheres, and
among them those whose natures radiate many colours according to their
virtues, and which coincide most nearly with those of the people with
whom I dwell. These colours are mostly other than those you know, but
all those you know are here, and in almost infinite combination and hue.
According to the occupation in which we are mentally engaged at any time
the blend of colours varies, and the atmosphere takes on that tint.

Then the house also vibrates and responds to the thoughts and
aspirations, whether of prayer sent onwards,

 [77] THE LIFE BEYOND THE VEIL

or help willed backward through the spheres behind us, in which direction
lies the earth plane.

Music also proceeds from us, not necessarily by mouth, but more often
directly from the heart; and this is taken up also in response by the
buildings around us, which are part of our energizing; and also the trees and
flowers and all plant life is affected and responds. Thus colour and music
are not merely inanimate here, but fraught with our life, and vibrate to our
will.

The house is four-square, and yet the walls are not four alone, nor at
angles each to the others. They, too, are blended, and the outer and inner
atmosphere mingles through them. These walls are not for our protection,
but for other uses, and one is to concentric our vibrations, to focus them in
their transmission to distant regions where our help is needed and desired.
Thus we reach the earth also and sense your doings there, and send you
words of instruction, or help in other forms, in answer to the prayers
which come to us for us to deal with.

Here also descend those of higher spheres and, by means of these houses
and other influences prepared, become tangible to us that we may
commune with them on matters which perplex us.

From this house also we send such strength to those who from time to
time are commissioned to us from the lower spheres as enables them, for
the period of their sojourn among us, to endure the conditions of this
sphere with no great discomfort; and also to converse

 [78] THE HIGHLANDS OF HEAVEN

with and to see and hear us, which otherwise they might not do.

As to the aspect of this house from without, I will give you the
description of one of those of a lower sphere which is nearer your own. He
told me that when he came in sight of it he was reminded of the words, "a
city which is set on a hill whose light cannot be hid." He was a long
distance away, but paused and descended to the ground to rest (for he
came so far by aerial travel). He shaded his eyes, and gradually was able to
look again at the mansion on the hill, far away, in its brightness.

He said he saw the great towers; but they shone so brightly with their
blue light that he could not tell where they actually ended, because the light
shot up into the heavens above and seemed to continue them there
indefinitely. Then the domes—some were red and some gold, and the light
from these was likewise too dazzling to see where they ended, or what
was their size. The gates and walls likewise shone silver and blue and red
and violet, and blazed with dazzling light which bathed the hill below, and
the foliage of the trees around, and he wondered how he would enter and
not be consumed.

But we saw him, and sent messengers to deal with that his difficulty;
and when at last he turned to bless us and depart, his mission being ended,
he said to us, "A thought strikes upon me at this time of parting. My
fellow-workers will ask me what manner of place is that to which I have
been; and how shall I tell them of this glory when once again I am
altogether of my

 [79] THE LIFE BEYOND THE VEIL

own sphere, and resume its more straitened powers?" And we replied,
"Son, you will never quite be as you were, hereafter. For in you will
remain somewhat of this sphere's light and perception. But what you in
your heart are able to remember will be of larger measure than you can give
to them. For they would not understand if you could tell them; and to tell
them you would perforce have to use the language which is current here.
Therefore tell them to bend their wills to further development, and one day
they shall come and see for themselves what you have seen but are unable
to relate."

And so he went away in great joy uplifted. This be your own also,
friend, and the words we gave him now I give to you. #

 [80] CHAPTER III

 THE EARTHLY AND THE HEAVENLY CHAPTER III

 THE EARTHLY AND THE HEAVENLY

Recurring science—Tales of faerie and magic—The passing of materialism—The inter-
relation of spheres—Purified by suffering— Origin of species—Man's place in the
universe.

 Friday, November 21, 1913.

NOT every one who runs reads aright, for they who run are sometimes
of too impatient a mind in regard to those things which are not of apparent
importance, and only the apparent is of importance to such as these. And
so it comes to pass that much that is written very plainly is no word to
them, and its message of significance is left unheeded.

This is so in the various signs which are written in what men term
nature; that is, the surface phenomena of spirit power energizing in and
through matter. Thus it is also in the movement of peoples and nations, as
they work out their destiny according to their own proper and peculiar
characters.

And thus it is, in perhaps a less degree, in the discoveries of science, as
popularly understood. Let us for a short while consider this last and see if
there is any message to those who would search more deeply than most,
who have time to run only and not to read.

 [83] THE LIFE BEYOND THE VEIL

 RECURRING SCIENCE.

Science, as history, repeats itself, but never in exact duplicate. Broad
principles govern, from time to time, the search for knowledge, and are
succeeded by others in their turn which, having served, then also fall
behind into a secondary place in order that other principles may receive
the more concentrated and undivided attention of the race. But from time
to time, as the ages go by, these principles return again—not in the same
order of sequence—to receive the attention of a new race. And so the
march of human progress goes on.

Items of discovery also are lost and found anew, often in other than their
original guise, and with some strange features added, and other old features
lacking.

In order to make what is here set down more plain, I will come to details
by way of example.

There was a time when science did not mean what it means to men to-
day: when there was a soul in science, and the outer manifestation in
matter was of secondary interest. Thus it was with alchemy, astrology,
and even engineering. It was known in those days that the world was ruled
from many spheres, and ministered to by countless hosts of servants,
acting freely of their own will but within certain strait limits laid down by
those of greater power and higher authority. And men in those days
studied to find out the different grades and degrees of those spiritual
workers, and the manner of their service in the different

 [84] THE HIGHLANDS OF HEAVEN

departments of nature and of human life, and the amount of power
exercised by each several class.

And they found out a considerable number of facts, and classified them.
But inasmuch as these facts, laws and regulations and conditions were not
of the earth sphere but of the spiritual, they were fain to express them in a
language apart from that of common use.

When another generation grew up whose energies, were directed in other
ways, these, not considering well what manner of knowledge was
contained in the lore of their ancestors, said the language was allegorical, or
symbolic; and thus doing they also made the facts themselves assume a
shadowy form, until at last there was little of reality left.

TALES OF FAERIE AND MAGIC.

Thus it happened with regard to the study of the spiritual powers of
varying degree and race, and this issued in the fairy tales of Europe and the
magic stories of the East. These are really the surviving lineal and
legitimate descendants of the science of the past, added to, subtracted
from, and distorted in many ways. And yet if you study to read these
tales in the light of what I have said, you will see that, when you have
separated the essentials from the more modern embroidering, there are to
be found there embedded, like the cities of Egypt under the sands of the
ages, solid facts of science or knowledge as spiritually considered.

Would you, please, give a specific instance, by way of illustration?

 [85] THE LIFE BEYOND THE VEIL

There is the story of Jack and the Beanstalk. In the first place, look at
the name. Jack is colloquial for John, and the original John was he who
wrote the Book of the Revelation. The Beanstalk is an adaptation of
Jacob's Ladder, by which the upper, or spiritual, spheres were reached.
Those spheres once attained, are found to be real countries and regions,
with natural scenery, houses and treasures. But these are sometimes held
by guardians not altogether in amity with the human race who,
nevertheless, by boldness and skill of mind are able to wrest those
treasures away and return to earth with them. And also they are able, by
natural quickness of character, to prevent those guardians from regaining
possession of these treasures of wisdom and depriving the human race of
the right won by the conquest of the bolder sort.

Now, this is picturesque, and is made to assume a quaint and even
ludicrous guise by reason of its being handed down from age to age by
those who did not understand its deeper import. Had they done so most
certainly they had not nicknamed the original as Jack. But, as his
customary attire of dress will show you, this came about in an age when
things holy and spiritual were had in light esteem by reason of the inability
of men to realize the actual presence of spiritual beings among them. So,
also, they garbed a demon, and gave him spiked ears and a tail, and for a
similar reason—that his actuality to them was mythical. The personality
they made of him was mythical indeed.

The story I have named is one of many. Punch and Judy might represent
the transactions in which the two

 [86] THE HIGHLANDS OF HEAVEN

who stood out most reprobate were Pilate and Iscariot. And from the
manner in which these solemn, and indeed awful, incidents are related, the
levity of the age in such matters is apparent.

Well, so it is, and has been ever. But now, to-day, the spiritual is
returning among men to claim a place, if not adequate to its importance, at
least of greater consideration than of these last centuries.

THE PASSING OF MATERIALISM.

Thus, in other guise outwardly, but inwardly more akin, the broad
principle which governed the Egyptian astrologers, and the wisdom which
Moses learned and used to such effect, is returning to-day to lift men up a
little higher and to put a meaning into that dead materialism of the past
which, handling things produced of the energizing of life-shells, bones and
fossil stones—denied the Author of Life His place in life's grand arena. It
spoke of the orderly working of natural law—and denied the One Source
of all order and all working. It spoke of beauty—and forgot that beauty is
not unless the spirit of man perceives it, and that spirit is because He Who
is Spirit is for ever.

We are watching, and we are guiding as we may and opportunity is given
us. If men respond to our prompting there is an age to come more full of
light and the beauty of love and life than that just passing away. And I
think they will respond, for the new is better than the old, and from behind
us we feel the

 [87] THE LIFE BEYOND THE VEIL

pressing of those of higher wisdom and power as we look earthward. And
so we do what we are impressed is their intention and desire.

We are not given to be able to see very far ahead. That is a special study,
and it is not of the duties of the band of workers to which I am attached.
But we are glad to find our endeavours in many hearts meet with ready
response, and we hope for greater opportunity, as years go by, to show
men how near we are to them, and how great they are potentially if they
but be humble in spirit, and quiet, and strive after holiness and purity in
thought and desire, looking to Him, the Example of man at his greatest, and
seeking to reproduce in themselves that beauty of holiness they may read,
even as they run; for a glance at that One His Life should entrance one who
has in himself to see what beauty is. For Him we love, and to Him we do
reverence, Whose peace be to you in all things, all your days, dear friend.
Amen. #

 Monday, November 24, 1913.

THE INTER-RELATION OF THE SPHERES.

Moreover, friend, it is a good thing and a helpful to bear in mind our
presence at all times; for we are near, and that in ways both many and
various. When we are personally near at hand we are able to impress you
with helpful thoughts and intuitions, and so to order events that your
work may be facilitated and your way more clear than otherwise it would
appear to you.

 [88] THE HIGHLANDS OF HEAVEN

When in person we are in our own spheres, we still have means whereby
we are informed not alone of what has happened in and around you, but
also what is about to happen, if the composition of circumstances pursue
its normal course.

Thus preserving contact with you, we maintain and ensure our
guardianship that it be continuous and unceasing, and our watchfulness
that it shall in nowise fail on your behalf. For here, and through the
spheres between us and you, are contrivances by which intelligence is sent
on from one sphere to those beyond and, when necessity require it, we
enjoin others to carry out some mission to you, or, if the occasion so
requires, we come to earth ourselves, as I have done at this time.

But further still, and in addition to this, we are able each to come into
contact with his own charge direct in certain ways, and to influence events
from our own place. Thus you will understand that the whole economy of
the Creator,' through its manifold spheres of light, is unified in action and
correlated. So that no part is but is influenced by all those other parts, and
what you do on earth not only is registered in the heavens, but has effect
on our minds and thoughts, and so on our lives.

Be, therefore, of very careful mind and will; for your doings in thought
and your doings in word and your doings in act are all of great import, not
alone to those you see and touch around you, but also to those around you
unseen and untouched by you,

 [89] THE LIFE BEYOND THE VEIL

but who see and touch you constantly and often. Not these alone, but
those who go about their business in their own spheres are so affected. It
is so in my own, I know, and how much higher I do not hazard to say.
But, were you to ask me, I would reply that your doings are multiplied by
transmission through the spheres of light by seventy times seven; and that
no end is found to their journey within the ken of man or angel. For I little
doubt, if that at all, they find out at last the very Heart of God.

Be ye, therefore, perfect, because your Father Who is in the Heaven of
the Heavens is perfect; and no imperfect thing can find acceptance and
approval to enter where He is in His awful Beauty.

And what, then, of those spheres where they who do not love good and
beauty dwell? Well, we are also in touch with those, and the help sent
there is as readily sent as to the earth sphere; for those realms of darkness
are but further removed, and not disconnected, from us. Those who are
there are learning their lesson as are you in your earth sphere, but theirs is
more dim than yours—no more than this. For still are they sons and
daughters of the One All Father, and so our brothers and sisters too. And
these we help when they cry, as we help you at your petition. It has been
given you already to know somewhat of the conditions of life there
obtaining. But what your mother wrote I may here supplement a little.\*
———
\* Referring to the messages in Vol. I of The Life Beyond the Veil—The Lowlands of
Heaven, chap. iii.

 [90] THE HIGHLANDS OF HEAVEN

PURIFIED BY SUFFERING.

Light and darkness are states of the spirit, as you know. When those
dwelling 'in the darkness cry for light, that means that they are become out
of touch with their environment. So we send them what help is needed;
and that is usually direction by which they find their way—not into
regions of light, where they would be in torture, and utterly blinded, but—
into a region less dark, and tinctured by just so much of light as they may
bear until they outgrow that state and cry in their longing for more.

When a spirit leaves a dark region for one less dark he experiences an
immediate sense of relief and comfort by comparison with his former state.
For now his environment is in harmony with his own inner state of
development. But as he continues to develop in aspiration after good, he
gradually becomes out of harmony with his surroundings, and then, in ratio
to his progress, so his discomfort increases until it becomes not less than
agony. Then in his helplessness, and approaching near to despair, having
come to that pass when his own endeavours can go no further, he cries for
help to those who are able to give it in God's Name, and they enable him
one stage onward nearer to the region where dimness, rather than darkness,
reigns. And so he at last comes to the place where light is seen to be light;
and his onward way is henceforth not through pain and anguish, but from
joy to greater joy, and hence to glory and glory greater still.

But oh, the long, long ages some do take until they

 [91] THE LIFE BEYOND THE VEIL

come into that light, ages of anguish and bitterness; and know all the time
that they may not come to their friends who wait them until their own
unfitness is done away; and that those great regions of darkness and
lovelessness must first be trod.

But do not mistake my words of their meaning. This is no vengeance of
an angry God, my ward and friend. GOD IS OUR FATHER; AND HE IS
LOVE. All this sorrow is of necessity, and is ordered by those laws which
govern the sowing, and the reaping of that which is sown. Even here, in my
own place, where many things both wonderful and lovely we have learned,
yet not yet have we attained to plumb and sound this mystery to its
lowest depth. We do understand, as we were unable when in the earth life,
that it is of love that these things are ordained. I say we are able to
understand where formerly we were able but to say we trusted and
believed. Yet little more of this awful mystery do we know; and are
content to wait until it is made more plain to us. For we know enough to
be able to believe that all is wise and good; as those in those dark hells will
know one day. And this is our comfort that they will and must be drawn
onward and upward into this great and beautiful universe of light, and that
then they will confess, not only that what is is just, but that it is of love
and wisdom too, and be content.

Such have I known, and do know, and am of their number in the service
of the Father. And it seems to me their praise and blessing of Him are
nowise lacking in love in comparison of ours who have not journeyed

 [92] THE HIGHLANDS OF HEAVEN

through those awful depths. Nay, friend, for I will confess to you this one
thing else: that sometimes, as we have paid our united worship together
prostrate before the Light of the Throne of the Heavens, I have felt that
there is something in their worship lacking in mine; and have almost half-
wished that I might have that in me too.

Yet this would not be right; and doubtless the Father takes, in His Love,
what is in us to give Him. Nevertheless, it is very sweet, that saying of the
Master, and rings true here where love is seen in the beauty of its
nakedness: Because she is forgiven much, therefore she loves the more.

God keep you in His Love, my friend and ward, and nought else matters
so you do respond to His sweet caress, and rest in Him. Amen. #

 Tuesday, November 25, 1913

If it were but a little of faith a man should have in him he would be able
to understand what I have written by your mind and hand. But not to
many is it given to see into the truth of things, and to know them as true
indeed. So has it been down the ages, friend, and so will it be yet for ages
many. So far it is given to see, but yet we look forward and onward still,
and ahead we think we see a world of men moving and doing in a greater
light than that which is about them to-day; and in that day they will see
and understand how near are we to them, not in books alone, but in the
daily lives they lead. Meanwhile we

 [93] THE LIFE BEYOND THE VEIL

do our part, ever watchful, ever hopeful and, if our joy is sometimes
mingled with a sadness we cannot altogether put away while men and we
do not go hand in hand, as is our wish, still, again, we know that we are
coming nearer together; and all is well.

And now to our present task, my ward; for while it is day I would that
we work together; for when the night descends then you will find another
Day, but not as now; and other opportunities of service, but not such as
these. So let us do what we can while we have command of these present
conditions, and we shall do better work when wider spheres are opened to
us,—both to you and me.

Science, as you know it, is not coterminous with what you know, for we
look deeper into those fundamentals which are of spiritual origin; and
worldly science is but now beginning to admit this truth into her councils.
Thus we are already drawing nearer each to other; or rather it would be
more true to say that those among you who are searching into the meaning
of the phenomena of your sphere are coming nearer to us as we draw them
upward to higher and deeper searching.

For this we are thankful, and it emboldens us to continue in the same
path; and this we do in sure faith that men will continue to follow where
we lead, so we be careful to lead them wisely and well.

THE ORIGIN OF SPECIES.

I now would tell you somewhat of the inner meaning of what men call
the origin of species in animal

 [94] THE HIGHLANDS OF HEAVEN

life. But now, and at once, I would say the term is all too large; for the
origin of the different creations in animal life is not found in the realm of
matter, but has its genesis in these realms. We have learned here that, when
the Universe of systems was moving towards its present form and
constitution, those who had charge to watch and work took their counsels
from those of higher degree, and on those counsels shaped their own
wisdom.

At that time it was seen that in the heavenly spheres there were many
diversities both of the forms of life as bodily manifest, and of mind in its
working. And it was resolved that the universe was meant to reflect the
personalities and types of those who were commissioned to carry out the
work of its development. To this conclusion they were divinely guided, for
when their plan was completed it was given them by revelation to know
that the Divine approval was upon it in general kind; but that it was not of
absolute perfection. Nevertheless, it received the imprimatur of the All
Father Who vouchsafed them freedom to work out His will according to
their own capacities and powers.

Thus arose the different orders and species of animal and vegetable and
mineral life, and also of human type and racial character. And these things
being initiated, again the Divine Mind pronounced His general approval or,
as our Bible has it, He found it to be "very good."

But high as were those who were chief in this matter of creation, yet
they were less than the Only Omnipotent

 [95] THE LIFE BEYOND THE VEIL

and, as the work of ordering the universe was very great, and wide in
extent, the imperfections of their work became magnified as they worked
out; so that, to a single mind, and one of low degree, as is that of a man,
those imperfections loomed vast and great. For it is not competent to one
who is so small and undeveloped to be able to see both good and evil
equally, but the evil is the easier seen to him, and the good too high and
wonderful for him to grasp its meaning and power.

MAN'S PLACE IN THE UNIVERSE.

But if men would keep in mind one thing, they would find the existence
of this imperfection, mingled with so much more that is wonderful and
wise, the easier to understand. That one thing is this: that the Universe
was not created for him alone, any more than the sea was created alone for
the use of the sea-animals that dwell therein, or the air for the birds. Man
invades both sea and air and calls them of his kingdom to conquer and to
use. And he is right. They do not belong to the fish and the birds. The
dominion is to the greater being, and that being is man. He is lord by
permission, and rules the earth in which, and over which, his Maker has
placed him.

But there are greater than he and, as he rules the lesser and uses them for
the development of his faculties and personality, so these rule him and use
him likewise.

And this is just and wise, for these Angels and

 [96] THE HIGHLANDS OF HEAVEN

Archangels and Princes and Powers of God are His servants also, and their
development and training are necessary as that of men. But by how much
these are greater than he, respectively, so must the means and material of
their training be of higher nature and sublimity than those which are given
him to use. According to the innate power of any being, man or angel, so is
his environment proportioned and constituted.

Let men remember this and keep it in mind, and then they will the better
appreciate the dower of freewill given to them, a gift which no one of all
the heavenly hierarchy may take from him. And they would not if they
might; for in so doing their material would be deteriorated in quality, and
the less capable of enabling them in their own advancement.

Now, I fear that some who read what I have written will say that hereby
man becomes merely the tool of those of higher grade, to do with him what
they will for their own advantage. Not so; and for the reason I have just
stated—that he is, and ever must remain, a freewill being.

But more, the one great power which animates those, who serve the
Father here is Love. These are no mere despots of oppression. Power and
oppression are correlatives of earth creation. Here power means an issuing
forth of love, and the greater the power the greater the love which is sent
forth.

And this, moreover. Let those whose fight with evil is fierce and dire
remember and realize well the privilege and high destiny which is theirs to
attain. For

 [97] THE LIFE BEYOND THE VEIL

in this is a warrant and sure token that man has been permitted into the
Council and work of those of very high degree, to join with them in this
great task of working out salvation for the whole universe on the lines laid
down so long ago. And this task is one which a man with courage will
grapple with full eagerly, for it is he who will understand so much as this:
that what angels and Princes of high estate are doing he is doing with them
in his own sphere and degree and, knowing this, he will rejoice and be
strong.

Seeing also that his work is one with our own, and ours is his, and with
only one object set before us both, which is the betterment of all life and
all things, he will know that our strength is at his call, so he call wisely and
with due humility and simple trust. For so we delight to help men, who are
our comrades in this fight, and our fellow-workers in the one great field of
the Universe of God.

We see more than you do of the awful travail of those who err from this
service, and yet we do not despair, because we see also the more clearly
the meaning and purpose of it all. And thus seeing, we know that men will
one day rejoice as we do when they too shall, each in his own time, ascend
to the higher spheres of service and, from this point of vantage, continue
his development. In that day he too will use for his training the material we
are using, and of which he is a part and portion, when others have taken
his place, and he the place of those who now are lifting him upward.

"To him that overcometh," said the Christ, "will I

 [98] THE HIGHLANDS OF HEAVEN

give to sit with Me in My Throne, even as I overcame, and am set down
with My Father in His Throne." To the strong is the Kingdom, my dear
charge and ward, and to the one who has shall be given.

This much now, and I must cease for this time. But the matter is much
greater than I have been able to tell in this short message. If God permit I
will tell you more anon.

And now, do well and you shall fare well: and if you be strong, then out
of your strength shall sweetness come. For so it is in these realms that
they are most sweet and lovely whose strength is greatest. This remember,
and it shall solve many problems which perplex men much. God's light be
with and around you always, and you shall not stumble then. #

 [99] CHAPTER IV

 EARTH THE VESTIBULE OF HEAVEN CHAPTER IV

 EARTH THE VESTIBULE OF HEAVEN

Inspiration—Like attracts like—The squire and his wife—Our spiritual status—The man
 who thought he knew—The penalty of spiritual blindness.

 Wednesday, November 26, 1913.

MANY things there are of which I might speak to you, matters of
organization, and of the exercise of power as its influence and effect are
seen by us as it passes on its way through our spheres to that of earth.
Some of these things you would not be able to understand, and others,
perhaps, but few among you would believe if they understood them. So I
confine myself to the simpler principles and the mode of their working;
and one of these is the modus operandi of the connexion obtaining between
us and you in the matter of inspiration.

 INSPIRATION.

Now, this is a word very expressive if understood aright; and very
misleading if not so understood. For, that we inbreathe into the hearts of
men knowledge of the truth of God is true. But it is only a very little of
the truth. For more than this we do give to them and, with other things,
strength to progress and to

 [103] THE LIFE BEYOND THE VEIL

work God's will, love to work that will from high motive, and wisdom
(which is knowledge blended with love) to work God's will aright. And if a
man be said to be inspired, this is not a singular case, nor one exceptional.
For all who try to live well, and few do not in some degree, are by us
inspired, and so helped.

But the act of inbreathing is not a very close way of describing the
method of our work. It would the better apply as used subjectively of the
one so-called inspired. He breathes in our waves of vibrating energy as we
direct those waves to him. So a man breathes in and fills his lungs of the
fresh breeze on the hill-side, and is refreshed. Even so he breathes in the
refreshing streams of power we waft towards him.

But we would not limit the meaning of the word to those alone who in
elegant words tell out to the world some new truth of God, or some old
truth refurbished and made as new. The mother tending her child in
sickness, the driver of the engine along the railway, the navigator guiding
the ship, all, and others, do their work of their peculiar powers self-
contained, but, as occasion and circumstances require, modified and
supplemented by our own. This is so even when the receiver of our help is
unaware of our presence; and this more often than not. We give gladly
while we are able; and we are able so long as no barrier is opposed to us by
him we would help.

This barrier may be raised in many ways. If he be of obstinate mind,
then we may not impose on him our counsel; for he is free to will and to
do. And some

 [104] THE HIGHLANDS OF HEAVEN

times when we see great need of our help being given, the barrier of sin is
interposed and we cannot get through it. Then those who counsel wrongly
do their work, and grievous is the plight of those to whom they minister.

Each man, and every woman too, chooses his own companions wittingly
or unwittingly. If he flout the idea that we are present in the earth sphere,
or that any influence may proceed from what to him is the unseen and
unknown, that matters not so he be of good intent and right motive. He
opposes to us no barrier of absolute negation. We help him gladly, for he is
honest, and will some day in his honesty own his error—some day soon.
Only this, that he is not then so sensitive to catch our meaning; and he will
often mistake us, not knowing what we would impress upon his mind.

If the water-wheel be well oiled on its axle, then the water turns it easily;
but if it be rusty, then the force must be increased in volume, and the wear,
both of the wheel and its axle, is greater, and it moves more heavily. Also,
the sailors may be accurate in obeying the instructions of the captain, even
if he were totally strange to them. But if he be known to them well, then
they are the better able in the storm, of a dark night, to catch his meaning
in the orders he gives, for they know his mind and need little words and
few to tell them of his wishes. So they who know us more naturally and
more intimately than others are in better fettle to receive our words.

Inspiration, therefore, is of wide meaning and extent in practice. The
prophets of old time—and those of

 [105] THE LIFE BEYOND THE VEIL

to-day—received our instruction according to the quickening of their
faculties. Some were able to hear our words, some to see us—both as to
their spiritual bodies—others were impressed mentally. These and other
ways we employ, and all to one end, namely: to impart through them to
their fellow-men instruction

as to the way they should go, and in what way they should order their
lives to please God, as we are able to understand His will from this higher
plane. Our counsel is not of perfection, nor infallible. But it never leads
astray those who seek worthily and with much prayer, and with great
love. These are God's own, and they are a great joy to us their fellow-
servants. Nor need we go far afield to find them, for there is more good in
the world than evil, and, as in each good and evil is proportioned, so are we
able to help, and so is our ability limited.

So do every one these two things—see that your light is kept burning as
they who wait for their Lord, for it is His will we do in this matter, and it
is His strength we bring. Prayers are allotted us to answer and His answer
is sent by us His servants. So be watchful and wakeful for our coming,
who are of those who came to Him in the Wilderness, and in Gethsemane
(albeit I think they would be of much higher degree than I).

And the other to bear in your mind is this: See you keep your motive
high and noble, and seek not selfishly, but for others' welfare. We minister
best to the progress of those who seek our help for the benefit of their
brethren rather than their own. In giving we ourselves

 [106] THE HIGHLANDS OF HEAVEN

receive, and so do you. But the larger part of motive must be to give, as He
said, and that way the greater blessing lies, and that for all.

Remember His word, "I have power to lay down My life—but I lay it
down for My sheep." This He did in very truth, and with no dissembling
of motive. Nevertheless, in laying down that life He took life up again
more glorious, and that only because His gift was empty of self, and full of
love. So do you, and you will find your sweetness in the giving and
receiving, both. It is a task most difficult of perfect fulfilment. But it is the
right and good way, and must needs be trod. And He has shown us how.

The vessels of the flower empty themselves of their scent to the
enjoyment of man, but only to be filled again with more and, so doing,
come to more perfect maturity day by day. The word of kindness is
returned, and two people made happy by the initial act of one. Kind
words later beget kind deeds. And so is love multiplied, and with love, joy
and peace. And they who love to give, and give for love's own sake are
shooting golden darts which fall into the streets of the Heavenly City, and
are gathered up and carefully stored away till they who sent them come
and receive their treasure once again with increase. #

 Thursday, November 27, 1913.

LIKE ATTRACTS LIKE.

Following on what I have given you, I may add that very few there are
who realize in any great degree the

 [107] THE LIFE BEYOND THE VEIL

magnitude of the forces which are ambient around men as they go about
their business day by day. These forces are real, nevertheless, and close at
hand. Nay, they mingle with your own endeavours, whether you will or
no. And these powers are not all good, but some are malicious, and some
are betweenwise, and neither definitely good nor bad.

When I say "powers" and "forces," it is of necessary consequence that
personalities be present with them to use them. For know this, not as of
formal assent, but consenting thereto ex animo, that you are not alone, and
cannot be or act alone, but must act and will and contrive in partnership,
and your partners you do elect, whether you do so willingly or no.

So it behooves that all be curious in their selection, and this may be
assured by prayer and a right life. Think of God with reverence and awe,
and of your fellow-men with reverence and love; and do all things as
knowing we watch you and mark down your inner mind with exact
precision, and that, as you are and become now, so you will be when you
are awakened here; and what things now to you are material and positive
and seem very real will then be of another sphere, and your eyes will open
on other scenes, and earth be spoken of as that other sphere, and the life of
earth as a journey made and finished, and the money and furniture, and the
trees in your garden, and all you now seem to own as your peculiar
property will not be any more at hand.

Then you will be shown what place and treasures and friends you have
earned in the school of endeavour

 [108] THE HIGHLANDS OF HEAVEN

just ended and left behind for ever. And you will be either full of sorrow
and regret, or compassed with joy unspeakable and light and beauty and
love, all at your service, and those your friends who have come on before,
now eager to show you some of the scenes and beauties of their present
home.

Now what, think you, will that man do whose life on earth has been a
close compartment, with no window for outlook into these spiritual
realms? He will do as I have seen many do. He will do according as his
heart is fashioned. Most such are unready to own their error, for such are
usually positive that the opinions builded up during a lifetime, and which
have served them so well, cannot be so grievously in error. These have
much to pass through before the light will serve their atrophied spiritual
sight.

But those who have schooled themselves to sit loose to what are
counted for riches and pleasures on earth shall find their laps not large
enough for the treasures brought by loving hands, nor their eyes so quick
as they may catch all the many smiles of welcome and delight at the
surprise they show that, after all, the real reality is just begun, and the new
is much better than the old.

And now, my ward and friend, let me show you a scene which will point
what I have written.

THE SQUIRE AND HIS WIFE.

On a hill-side green and golden, and with the perfume of many flowers
hovering about like music kissed

 [109] THE LIFE BEYOND THE VEIL

by colour, there is an old gabled house with many turrets and windows like
those which first in England were filled with glass. Trees and lawns and,
down in the hollow, a large lake where birds of many colours, and very
beautiful, sport themselves. This is not a scene of your sphere, but one on
this side of the Veil. It were of little profit that I argue to show the
reasonableness of such things being here. It is so, and that men should
doubt that all that is good and beautiful on earth is here with beauty
enhanced, and loveliness made more lovely is, on our part, a matter of
wonder quite as great.

On one of the towers there stands a woman. She is clad in the colour of
her order, and that colour is not one you know on earth; so I cannot give it
a name. But I would describe it as golden-purple; and that will, I fear,
convey little to you. She looks out towards the horizon far away across
the lake, where low-lying hills are touched by the light beyond. She is fair
to look upon. Her figure is more perfect and beautiful than that of any
woman on earth, and her face more lovely. Her eyes shine out a radiance of
lovely violet hue, and on her brow a silver star shines and sparkles as it
answers to her thoughts within. This is the jewel of her order. And if
beauty were wanted to make her beauty more complete, it is there in just a
tinge of wistfulness, which but adds to the peace and joy of her
countenance. This is the Lady of the House where live a large number of
maidens who are in her charge to do her will and go forth on what mission
she desires from time to time. For the House is very spacious.

 [110] THE HIGHLANDS OF HEAVEN

Now, if you study her face you will see at once that she is there
expectant; and presently a light springs up and flashes from her eyes those
beautiful violet rays; and from her lips a message goes; and you know that
by reason of the flash of light of blue and pink and crimson which darts
from beneath her lips and seems to take wing far too quickly for you to
follow it across the lake.

Then a boat is seen coming quickly from the right between the trees
which grow on its borders, and the oars flash and sparkle, and the spray
around the gilded prow is like small spheres of golden glass mingled with
emeralds and rubies as it falls behind. The boat comes to the landing-place,
and a brilliantly robed throng leap on to the marble steps which lead them
up to the green lawn above. One is not so quick, however. His face is
suffused with joy, but he seems also full of wonder, and his eyes are not
quite used to the quality of the light which bathes all things in a soft
shimmering radiance.

Then from the great entrance, and down towards the party, comes the
Lady of the House, and pauses a short distance from the party. The new-
comer looks on her as she stands there, and utter perplexity is in his gaze,
rapt and intent. Then, at last, she addresses him, and in homely words this
shining saint of God welcomes her husband, "Well, James, now you have
come to me—at last, dear, at last."

But he hesitates. The voice is hers, but different. Moreover, she died an
old woman with grey hair, and an invalid. And now she stands before him
a lovely

 [111] THE LIFE BEYOND THE VEIL

woman, not young nor old, but of perfect grace and beauty of eternal
youth.

"And 'I have watched you, dear, and been so near you a the time. And
that is past and over now, and your loneliness is gone for ever, dear. For
now we are together once again, and this is God's Summerland where you
and I will never grow old again, and where our boys and Nellie will come
when they have finished what is theirs to do in the earth life."

Thus she talked, that he might get his bearings; and this he did at last,
and suddenly. He burst into tears of joy, for it came to him that this indeed
was his wife and sweetheart; and love overcame his awe. He came forward
with his left hand over his eyes, just glancing up now and then, and when
he was near she came quickly and took him into her arms and kissed him,
and then throwing one arm about his neck, she took his hand in hers and
led him up the steps, with slow and gentle dignity, into the House she had
prepared for him.

Yes, that House was the heavenly counterpart of their home in Dorset,
where they had lived all their married life until she passed hence, and
where he had remained to mourn her absence.

This, my ward, I have set down by way of pointing, with homely
incident, the fact that the treasures of heaven are not mere words of
sentiment, but solid and real and, if you will not press the word, material.
Houses and friends and pastures and all things dear and beautiful you have
on earth are here. Only here

 [112] THE HIGHLANDS OF HEAVEN

they are of more sublime beauty, even as the people of these realms are of
a beauty not of earth.

Those two had lived a good life as country squire and wife, both simple
and Godfearing, and kindly to the poor and the rich alike. These have their
reward here; and that reward is often unexpected in its nature as it was to
him.

This meeting I myself witnessed, for I was one of those who brought
him on his way to the House, being then of that sphere where this took
place.

What sphere was it, please?

The Sixth. And now, friend, I will close, and would I might show you
now some of these beauties which are in store for the simple-hearted who
do what they can of love, and seek the righteousness of God to please Him
rather than the high places among men. These shall shine as the stars and
as the sun, and all around them shall take on more loveliness by reason of
their presence near. It is written so, and it is true. #

 Friday, November 28, 1913.

We will now try to think of that passage where the Christ of God and
Saviour of man speaks to His own as being chosen out of the world. Not
alone chosen of the world, but taken out of it. If, then, out of the world, in
what abode do they dwell?

First it is necessary to understand in what sense our Saviour speaks of
the world. The world in this case is the realm where matter is of dominant
importance to the mind, and those who count it so are dwelling, as to

 [113] THE LIFE BEYOND THE VEIL

their spiritual state and spiritual bodies, in another sphere than those
who hold the inverse idea, namely, that matter is but the mode of
manifestation adopted and used by spiritual beings, and subservient to
those who use it, as a workman uses clay or iron.

OUR SPIRITUAL STATUS.

Those who are held to be in the world, therefore, are spiritually in the
sphere which is near the earth, and these are sometimes called earthbound
spirits. It matters not whether they be clothed with material bodies, or
have shed them and stand discarnate; these are bound and chained to the
world, and cannot rise into the spheres of light, but have their conversation
among those who move in the dim regions about the planet's surface.
These, then, are holden of the earth, and are actually within the
circumference of the earth sphere.

But He had lifted His chosen out of this sphere into the spheres of light
and, although still incarnate, yet as to their spiritual bodies, they were in
those higher spheres. And this explains their manner of life and conduct
subsequently. It was from these spheres that they drew all that
indomitable courage and great joy and fearlessness which enabled them to
count the world as being not of their necessity, but merely as the field
where they must fight their battle, and then go home to their friends
awaiting. What is true of them is true to-day.

It is from the spheres of gloom that fear and uncertainty come to so
many, for these are the lot of those

 [114] THE HIGHLANDS OF HEAVEN

who dwell therein discarnate, and not quickened so that they may be able
to realize their spiritual environment nevertheless; move and energize in it,
and receive in themselves those qualities for which they have fitted
themselves by their manner of thinking and of life.

So it is scientifically exact to say that a man may be in the world as to
his material body, but not of the world as to his spiritual body.

When these two sorts of men come over here they go each to his own
proper sphere and, for lack of clarity of reasoning and judgment, many are
very much surprised to find themselves allotted to a place of which they
had heard with their outer ears, but had not further inquired as to its
reality.

Now, in order to make this more clear, which is of the very elements of
knowledge to us on this side, I will tell you of an incident of my own
knowledge and experience.

THE MAN WHO THOUGHT HE KNEW.

I was once sent to receive a man who required some careful dealing with,
for he was one who had many rather decided opinions as to these realms,
and whose mind had been filled with ideas of what was right and proper as
to the life continued here. I met him as his spirit attendants brought him
from the earth region, and led him to the grove of trees where I awaited
him. 'He walked between them and seemed dazed somewhat, as if he
sought what he could not find.

I motioned the two to set him to stand alone before me, and they retired
some little distance behind him.

 [115] THE LIFE BEYOND THE VEIL

He could not see me plainly at first; but I concentrated my will upon
him, and at last he looked at me searchingly.

Then I said to him, "Sir, you seek what you cannot find, and I may help
you. First tell me, how long have you been in this country of ours?"

"That," he answered, "I find difficult to say. I had certainly arranged to
go abroad, and thought it was into Africa I was going. But I do not find
this place in any way what I expected."

"No, for this is not Africa; and from that country you are a long distance
away."

"What is the name of this country, then? And what tribe of people are
these? They are white, and very handsome, but I never came on any quite
like them, even in my reading."

"Well, there you are not quite exact for a scientist such as you are. You
have read of these people without realizing that they were anything more
than puppets without life and natural qualities. These are those you have
read of as saints and angels. And such am UP

"But," he began, and then paused. He did not believe me, and feared to
offend, not knowing what consequences should ensue; for he was in a
strange country, among strange folk, and without escort.

"Now," I told him, "you have the biggest task before you you have ever
encountered. In all your journeys you have come to no barrier so high and
thick as this. For I will be quite plain to you and tell you the truth. You
will not believe it. But, believe me, until you do

 [116] THE HIGHLANDS OF HEAVEN

believe it and understand, you will not have peace of mind, nor will you be
able to make any progress. What you have before you to do is to take the
opinions of a lifetime, turn them upside down and inside out, and own
yourself no longer a scholar and great scientist, but the veriest babe in
knowledge; and that nearly all you thought worthy of any consideration at
all as to this country was either unworthy a thinking being, or absolutely
wrong. These are hard words because they are such of necessity. But look
well on me, and tell me, if you can read me, whether I be honest and
friendly or no."

He looked on me long and very seriously, and said at last, "Though I am
altogether at sea as to what you mean, and your words seem to me like
those of some misguided enthusiast, yet your face is honest enough, and I
think you wish me well. Now, what is it you want me to believe?"

"You have heard of death?"

"Faced it many a time!"

"As you are now facing me. And yet you know neither one nor the
other. What kind of knowledge call you that which looks on a thing
without knowing what it is?"

"If you will be plain, and tell me something I can understand, I may be
able to get the hang of things a little better."

"So. Then first of all you are what you would call dead." At this he
laughed outright and said, "Who, are you, and what are you trying to do
with me? If you are bent on trying to make a fool of me, say so

 [117] THE LIFE BEYOND THE VEIL

and be done with it, and let me get on my way. Is there any village near at
hand where I can get food and shelter while I think over my future
course?"

"You do not require food, for you are not hungry. Nor do you require
shelter, for you are not bodily tired. Nor do you observe any sign of night
at all."

At this he paused once again, and then replied, "You are quite right; I am
not hungry. It is strange, but it is quite true; I am not hungry. And this
day, certainly, has been the longest on record. I don't understand it all."

And he fell into a reverie again. Then I said, "You are what you would
call dead, and this is the spirit land. You have left the earth, and this is the
life beyond, which you must now live, and come to understand. Until you
grasp this initial truth further help I cannot give you. I leave you to think it
over; and when you wish for me, if you so should wish, I will come to
you. These two gentlemen who led you here are spirits attendant. You
may question them and they will answer. Only, this remember. You shall
not be suffered to ridicule what they say, and laugh at them, as you did but
now at my words. Only if you be humble and courteous will I allow you
their company. You have in you much that is of worth; and you have also,
as many more I have met, much vanity and foolishness of mind. This I will
not suffer you to flaunt in the faces of my friends. So be wise in time and
remember. For you are now on the borderland between the spheres of light
and those of shade, and it lies in you to be led into the one, or to go, of
your own

 [118] THE HIGHLANDS OF HEAVEN

freewill, into the other. May God help you, and that He will if you will."

Then I motioned to the two attendant spirits, and they came and sat
down by him; and I left them sitting there together.

What happened? Did he go up or down?

He did not call for me again, and I did not go to him for a long time. He
was very inquisitive, and the two, his companions, helped him in every
possible way. But he gradually found the light and atmosphere of the place
uncomfortable, and was forced to withdraw to a region more dim. Here he
made a strenuous effort, and the good at length prevailed in him. But it was
a fierce and protracted fight, and one of much galling and bitter humiliation.
Still, he was a brave soul and won. Then they were called by those to
whom he had been committed by them, and led him once again to the
brighter country.

There I went to meet him, in that same spot in the grove of trees. He
was a much more thoughtful man, and gentler, and less ready to scoff. So I
looked on him silently, and he looked on me and knew me, and then bent
his head in shame and contrition. He was very sorry that he had laughed at
my words.

Then he came forward slowly and knelt before me, and I saw his
shoulders shake with sobbing as he hid his face in his hands.

So I blessed him, with my hand upon his head, and spoke words of
comfort and left him.

It is often thus. #

 [119] THE LIFE BEYOND THE VEIL

 Monday, December 1, 1913.

THE PENALTY OF SPIRITUAL BLINDNESS.

Not to many is it given to see the light amid the darkness, nor to know
the darkness for what it is. But that is a state of their own making; for to
every one who would know the truth there is sent out from these spheres
such help and enablement as is needed according to his nature and
capacity.

This has ever been, and thus it is to-day. For God is One, not alone as to
His Nature, but also as to His manifestation in the outer spheres of His
Kingdom.

When He sent forth this present universe of matter He endowed His
servants with qualities which made them competent to carry out His
purpose, giving them liberty within certain bounds, as I have formerly
explained. And one of the laws which governed them was that, among all
minor and temporal variations and seeming diversity in the operation of
the powers which were put into their hands, unity should be the guiding
principle of all, and to that end all should tend eventually.

This principle of unity and consistency has ever been before those high
Princes and Dominions, and has never been departed from. Neither is it
unregarded today. This men forget, and themselves disregard who marvel
that we should interest ourselves in you, our brethren less developed,
insomuch as to touch you, and to speak to you and guide you personally
and by personal contact of our presence.

 [120] THE HIGHLANDS OF HEAVEN

Also, it is on our part a marvel that men should be found who hesitate
on the way, and fear that to speak to us is a wrong, and displeasing to Him
Who Himself came into the world for this same reason; that He might
show how both spiritual and material were but two phases of one great
Kingdom, and the unity of both together.

Throughout His teaching this is the one great motive, and for this it was
that His enemies put Him to death. Had His Kingdom been of this world
alone He had not discounted their temporal aspirations, nor their manner
of life as to its ease and grandeur. But He showed that the Kingdom was of
those higher realms, and that the Church on Earth was but the vestibule to
the Presence Chamber. This being so, then the virtues by which nobility
should be measured were those which governed rank in these brighter
regions, and not the mixed conditions of the lower portion of that
Kingdom, as interpreted by the world.

For that they killed Him; and to-day there is remaining too much, as we
see it, of their sentiment, both in the Church and in the world outside. And
until men do realize us our presence, and our right of consideration as
fellow-members of this same Kingdom of the Father, and not until this
come to pass, shall men make much advance in the discerning between the
light and the darkness. Blind guides there are too many, friend; and they
displease us much by their arrogant sniffing at our work and commission.
"Had they known they would not have killed Him—the Lord of Glory."
No, surely; but they did kill Him withal.

 [121] THE LIFE BEYOND THE VEIL

Did these present know that we who come to earth on our loving
enterprise were angels, they would not have reviled our work of
communion and those who rise above the ruck that we may make our
whispers heard. No, but they do revile us and those our friends and
brethren. And they shall plead their unknowing and their blindness with
like effect as those who killed the Master Christ.

Zabdiel, this is no doubt all quite true and just. But I think you are,
perhaps, speaking with some heat. Also, it was St. Peter who pleaded for
the Jews, was it not, and not the Jews themselves?

Aye, friend, I do speak with heat somewhat, in indignation. But there is
another heat more generous, and that is the heat of love. It is not true to
think of us as always placid and unmoved. We sometimes are angry; and
our anger is always just, or it would soon be corrected from those who are
over us and see with eyes more clear than our own. But we do never
avenge ourselves—remember you that, and remember it well. Nevertheless,
in justice, and in love of our friends and co-workers on the earth plane, we
do mete out punishment, and that of duty, to those who deal with them
unkindly. But I see you do not favour me in this. I will defer to your
inclination, therefore, and leave this matter for this time. But what I have
said is true every whit, and worthy to ponder well of those whom it shall
be seen to touch.

As to that matter of St. Peter's pleading. Yes, so did he. But keep in
mind one more thing also. I

 [122] THE HIGHLANDS OF HEAVEN

speak from this hither side the Veil, and you hear me through it on the
earth side. Now, we have here, as you have there, records of history—the
history of these realms—which are carefully kept. And from these records
we know that in their judgment here those His accusers did plead this
blindness, and to little avail. Light was as darkness to them, and darkness
to them was as light, because they were themselves of the darkness. They
did not know the Light when He came to them, for this same reason. Very
well, they were blind and did not know. Now, blindness here in these
spheres is not the effect of the shutting off of the outer light, but proceeds
from deeper cause. It is not outward but inward, of the essence of a man's
nature. Because, therefore, they were blind, to the place of the blind were
they sent; that is, to the regions of gloom and anguish.

This age is one of great activity in these regions of light. Much energy is
being directed on the earth in all its parts. There is scarcely a church or
creed unstirred. It is the light being directed into the darkness, and it is a
matter of very great responsibility to those who are still in training in the
earth sphere. Let them be curious and very brave to see and own this light.
This is my warning, and I give it with solemn thoughts. For I speak after
much experience in this school where we learn much, and more quickly
than by the use of a material brain. Let men search humbly and find out the
truth of these matters.

For the rest, we do not sue on bended knee. That let them also keep in
mind. We do not proffer gifts

 [123] THE LIFE BEYOND THE VEIL

as slaves to princes. But we do come and stand by you with gifts which
gold of earth cannot buy; and to those who are humble and good and of a
pure mind we give these gifts of ability to understand the Truth as it is in
Jesus of certain conviction of life beyond and of the joy of it, of
fearlessness of disaster here or hereafter, and of companionship and
comradeship with angels.

Friend, I leave you now, and beg you bear with me if I have said what
you have less willingly recorded than at other times. I have not unwittingly
thus impressed you. And at another time I will endeavor your
compensation in messages of brighter hue.

Peace and joy be in your heart, my ward. Amen.

 [124] CHAPTER V

 THE SCIENCE OF THE HEAVENS CHAPTER V

 THE SCIENCE OF THE HEAVENS

 Transmission of spiritual power—The relation of Spirit to matter—Consider the
Heavens—The web of light—Spiritual reality—The reality of Heaven—The city by the
lake—Old comrades meet—The Temple and its Sanctuary.

 Tuesday, December 2, 1913.

DEAR friend and ward, I will to-night speak to you of certain matters
which connect with the question of transmutation of energy. Energy, as I
now employ the word, is to be understood as that intermediary which
couples up the motion of will with the effect as displayed to the minds of
men. We here are trained to this end that we may, by the motion of our
wills, transmit, by what we may call vibration, our thoughts through the
intervening spheres, or states, into the earth plane. It is this movement in
vibration which I call energy.

Now, you must understand that in using earth-phrasing I am employing
a medium which is not adequate to express, either exactly or fully, the
science of these spheres and realms. It is necessary, therefore, that I
qualify my terms, and when I use the term vibration I do not speak merely
of oscillation to and fro alone, but of movements which are sometimes
elliptical, sometimes spiral, and sometimes a combination of these and
other qualities.

 [127] THE LIFE BEYOND THE VEIL

 TRANSMISSION OF SPIRITUAL POWER.

From this point of view the atomic system of vibration, which has but
of late been revealed to men of science, is to us one with the movements of
the planets of this solar sphere, and of other systems far away in space.
The motion of earth round the sun, and the motion of the molecules of the
atom are vibrations. It matters not by what degree you measure them, or
what the diameter of their orbit, they are one in kind, and in degree only do
they differ each from other.

But transmutation brings into any such system a change of movement,
and the quality of movement being changed, there is also, and of necessity,
a change of result. Thus we, acting always in perfect obedience to laws laid
down by those higher and wiser than ourselves, concentrate our wills on
the movement of certain vibrations, which become deflected and
transmuted into other qualities of vibrations, and thus change is wrought.

Usually we do this work slowly and gradually, in order to obtain the
exact quantity of divergence from the original quality of vibration intended,
and not less or more.

It is by this method that we deal with the actions of men, and the course
of nature in all its parts. There are manifold classes and companies who
have in charge the various departments of creation—mineral, vegetable,
animal, human, terrestrial, solar, and stellar. Beyond this, also, the stars are
grouped together and

 [128] THE HIGHLANDS OF HEAVEN

dealt with by hierarchies qualified for that great task. It is by this same
method, then, of the transmutation of energy that systems are gradually
developed into worlds, and these worlds furnished with form, and then
enabled to produce vegetation and animal life. But, this being so, you will
note that all life, and all development, is consequent on the operation of
spiritual energy obeying the dictates of the will of spiritual beings. This
once grasped, blind force disappears, and intention takes its place intention
of intelligent and powerful spiritual workers of various grades operating
according to certain fixed laws but, within the bounds of those laws, free
and mighty.

THE RELATION OF SPIRIT TO MATTER.

Moreover, matter itself is the result of the transmutation of spiritual
vibrations into those of grosser sort, and these latter are now being
analysed by scientists who have come to the knowledge that matter is
indeed the result of vibrations, and that no particle of matter is still, but in
ceaseless movement. That is correct, but not conclusive. For it does not
pursue the matter to the end of it. It were truer to say, not that matter is in
vibration, but that matter is vibration, the result of vibration of a quality
more refined, which is found, not in the phenomenon of material things,
but in those spheres proper to its quality.

Thus you will see how little it matters that, when the time comes for
you to cast off the body of earth, you stand discarnate. Your earth body
was a body of

 [129] THE LIFE BEYOND THE VEIL

vibrations and no more. Very well, you now have a body of vibrations
more substantial and enduring, because of a higher quality, and nearer to
the energizing Will which brought it into existence, and so sustains it That
body will serve you while you sojourn in the lower spheres and, when you
have progressed, that body will be transmuted into one still more
permanent, and of quality more sublime. This process will be repeated as
the ages go by and you proceed from glory to higher glory in the infinite
reaches of progress before you.

It follows also that, as those in the lower spheres in this spiritual realm
are not normally visible in the earth sphere, so those of the higher spheres
are not normally visible in those lower spheres, and so on in like order as
we rise from sphere to sphere and pursue our way along this glorious road
of light and high endeavour.

So it is then, friend and ward, and when you come hither one day you
will be the better able to understand. For although you do now employ
this same method, of which I have spoken in your own daily life, and so
does every man, yet you little understand the manner of its working. Did
you so it were well that all men be of one mind with us who try to use our
powers for the glory and worship of God; for the weapon, to be used for
good or evil, which man would then find to his hand would pass in might
and strength all his present knowledge; as that exceeds the mental
endowment of the fly or little ant.

It is well that we are able to co-ordinate the progress in knowledge and in
holiness that they journey together.

 [130] THE HIGHLANDS OF HEAVEN

For this is so—not perfectly, but within certain boundary lines, wide
but sure. Were it otherwise the world would not be what it is to-day; nor
order rule comparatively.

This, however, is one aspect of our care for the human race; and what
the future holds I cannot say. For I cannot see so far as to conjecture how
far men will go in this new knowledge, the threshold of which they now
have crossed. But things will be well ordered by those who watch with
jealous care, and wisdom very great; and all will be well while this is so. #

 Wednesday, December 3, 1913.

It may be well to pursue our subject in hand a little further in order that
my meaning may be made more explicit. Know then, my friend and ward,
that what I have said already in respect of the transmutation of energy is
by way of defining, rather than explaining in detail, the use of my terms.

CONSIDER THE HEAVENS.

If you will look out into the display around you of God's life manifest in
the elements of your sphere you will observe several points of interest.

First you would not be able to use the sense of sight to help you to
understand His working were it not that light, which is external to you,
were poured upon your planet. But light also is merely vibration, and also
is not consistent in its vibrating quality from first to last.

 [131] THE LIFE BEYOND THE VEIL

For you observe the sun to be visible, and the source of those vibrations.
But outside the atmospheric envelope of the solar sphere those vibrations
are transmuted by the variant medium into which they have entered. Thus
the stream of light passes through regions of darkness, and so continues
until it approach another atmospheric zone, such as that which is about
the earth, when once again that energy is transmuted as to its quality, and
becomes once again what men call light. Yet one entity alone is that stream
from sun to earth, a stream of light energizing from its source, passing
through a vast region of darkness, and emerging once again in its native
quality wherever it strikes upon a planet in its course.

You will remember the words, "The light shineth in the darkness, and the
darkness does not comprehend it." This, then, is more than an analogy
merely. It is the mode of working which God adopts in His universe both
of matter and spirit. And He is One; and His Kingdom is one.

It is obvious, therefore, that certain conditions are necessary in order
that light may become operative to reveal things to men. Those conditions
are the environment upon which light acts, and by which it is also affected
by reflex action.

So is it in respect of spiritual environment. It is only when a genial
environment is found that we spiritual ministers are able to become
operative. And that is why to some we are able to reveal things in measure
greater, and with greater ease, than to others whose environment is not so
congenial. Whatsoever makes

 [132] THE HIGHLANDS OF HEAVEN

manifest is light, whether the thing manifest be material or spiritual.

And I tell you of another similitude. This is that as over the intervening
region of darkness the light is directed from the sun to the planet far away,
so from higher spheres is the light sent over the spheres intervening, and is
received in the earth plane as direct, in a manner, as the earth itself receives
the sun's light.

Now, look on another field. Far away beyond the farthest star you see
from earth is a zone of wondrous beauty where suns have evolved to a
much more conclusive system than those you observe. It is seen here that
light is measured in proportion as heat is decreased; which would point to
the fact that heat is by evolution of ages transmuted into those vibrations
which constitute light. The moon is colder than the earth and reflects a
greater light in proportion to its bulk. The older a system becomes the
colder it grows, and more brilliant withal. This is as we believe in my
sphere; and I may tell you that no observed fact has to this present time
been found to oppose our conclusion.

THE WEB OF LIGHT.

I once observed a very beautiful instance of the transmutation of energy
here in my own land.

There was a company of visitors from another sphere, and they were
about to return to their own, their mission having been finished. A party of
our own, of whom I was one, went with them to the large lake over which
they had come to us. Here they embarked

 [133] THE LIFE BEYOND THE VEIL

barked in boats, and were giving us their parting words of thanks and
goodwill, when one of our Princes was seen approaching with a company
of attendants, from behind us. They came through the air and hovered
about us and the boats while we, knowing their habits, but not their
present intention, waited to see what manner of thing they—or rather, he,
had in his mind to do. For it is a delight in these realms to give pleasure,
each to other, by exercising such powers as we possess, and that in
varying combinations by which effects are differently produced.

Far up in the heavens we saw them, as they moved slowly, circling
about the Prince from whom to those in circle went threads of vibrations
of different quality, and so of different colour. These he of his will sent
forth, and those his subordinates wove them into a network of curious
design and very beautiful; and where two threads crossed there the
intensified light shone like a stone of brilliant hue. And the knots were of
many colours owing to the varying combination of threads entering into
their construction.

When this was complete the circle widened out and drew away and left
their Prince alone in the midst. And be held the net by its middle in his
hand, and it floated out around him like a many-coloured spiderweb. It was
very beautiful.

Now, that net was really a system of many qualities of vibrations woven
together. He loosed it of his hand and it began slowly to sink as he rose
through it, until it was level with his feet. Then he raised his hands and
descended with it. And as he came he

 [134] THE HIGHLANDS OF HEAVEN

looked through the net at the boats below; and he made slow movements
with his hands in their direction.

Then they began to move on the water as of themselves, and so
continued until they floated in a circle. Then the net descended and settled
over them, and we saw that they were all within its circumference, and also
that, as it lighted on them, they passed through it and it sank and rested
upon the water. Then the Prince, standing on the net and on the water, in
the midst of the boats, waved his hand in greeting to them. And the net
slowly arose from the water, lifting the boats with it, and floated upward
into the air.

So away over the lake they went together, and the company of our
sphere closed in around them, and sent up a song of Godspeed as they
floated away towards the horizon over the lake.

It was merely one of those little tokens of love which we here delight to
show our brethren of other spheres of labour—nothing more. My reason
for relating this—which was, in display, much more beautiful than I am
able to show you thus writing—was to illustrate the effect of the will of a
powerful Angel Lord concentrated on the forces to hand and transmuting
them in quality.

Beauty is not alone the minister of pleasure to the sight. It is rather a
characteristic of these realms. For beauty and utility go together here. And
the more useful a man becomes the more beautiful is he in person, The
beauty of holiness is literal and real, friend; and it were well if all men
could accept that truth. #
 [135] THE LIFE BEYOND THE VEIL

 Thursday, December 4, 1913.

Having now explained, somewhat briefly, some of those principles,
which are found in operation in your own sphere of earth, as also of these
of more rarefied substance, I will continue in slightly different vein. For
although it is not of your ability, nor helpful, to speak of those things
which exist in these higher spheres alone more properly, yet a man must
look ahead as he journeys; and the more he is able to understand of that
land for which he is set out upon the road, the more sure will be his
stepping onward, and less strange will appear that land on his arrival.

Beginning, then, at this point, it is one of the first tasks we have to learn
here—having passed through the veil of flesh into the clearer realms of
spiritual life, and having first to make familiar to ourselves the conditions
here found existent, and that accomplished —to hand on to those who
come on after us that same knowledge.

 SPIRITUAL REALITY.

One matter which causes much distress and distrust to many souls is the
fact that all they see here is real . You have already been shown this; but so
strange it is and contrary to all rational expectation, that I would fain add
to what you already have received a little more. For it is of primary import
to every one that he realize that the existence before him is no dream,

 [136] THE HIGHLANDS OF HEAVEN

as a man would say—but not we—but that it is indeed the fuller life
developed, and the life for which the earth life is both a preparation and
beginning. Why do men imagine that the sapling is of larger strength than
the full-grown oak, or that the spring is of more reality and power than the
river? The sapling and the spring are of your present earth life; the oak and
the river are here.

The body you now wear, and the trees and rivers and other of material
substance, which you call real, are not so enduring, nor so real, as their
counterparts in these spheres. For here is found the energy which comes to
your systems, and is as the electric dynamo to the single lamp as to its
power and intensity.

When, therefore, men think of us as whiffs of smoke, and of our
environment as drifting shadows, let them pause and ask if there is any
sound reason to bottom their view. Nay, there is no reason in it
whatsoever, but, on the contrary part, it is foolishness, and unworthy
thinking beings of spirit estate.

THE REALITY OF HEAVEN.

Let me describe you a scene in one of these spheres, or regions, as I will
say to make it more natural seeming to you, a scene and an incident, by
way of showing you what kind and manner of life you will take your part
in one day soon. For when you step over into the sunlight, and think
backward of your earth life, it will surely stand out very vivid and plain,
and the reason of things you now discern but in part will

 [137] THE LIFE BEYOND THE VEIL

be seen to be both ordered and wisely beneficent. Nevertheless, how short
a day will your present life then seem to you when around you unfolds
ever one infinitude after another, and eternity begins to be of your life,
which now you reckon day by day.

Far away a light is rising in the sky which overlaps the horizon like a
violet-tinted veil, and seems to drop behind it, curtaining the further
distance from my sight. Between that horizon and the high rock on which I
stand to view is a wide-stretching plain. Here at my feet, far down below, I
see a temple which, in its turn, is still high above the City which stretches
round the base of the mountain.

Domes and halls and mansions surrounded by lawns of emerald, and
flowers flashing and sparkling like gems of many colours I see, and squares
and statues and fountains and many people, whose robes outshine the
flower-beds and out-number their colours, move about in groups. One
colour is seen to be dominant over the rest, however, and that is gold, for
that colour is the principal of this City.

THE CITY BY THE LAKE.

High walls stretch, crescent-wise, along the outer part and embrace the
City as the horns bend in towards the mountain on either side. On these
walls are watchers,—not against foe, but to give tidings of what is forward
out on the vast plain from time to time, and to welcome friends who
journey hither from regions far away.

 [138] THE HIGHLANDS OF HEAVEN

The walls are lapped by the waters of a lake which is in extent as a sea
or ocean on earth would be measured. But yet it is possible for those who
are trained to watch to see, beyond it, the land on the farther shore where
the light is growing, and is seen kissing the sails and flashing oars of the
ships as they go, some in one direction and some in another, upon the
bosom of the gently swelling sea.

And now I descend and stand on the walls to watch what is enacting.
Presently I hear a rumbling as of thunder coming from the direction of that
violet cloud of light. This grows in volume and rhythm, and gains in
pleasurable tone, until it has become one sustained chord of music.

Then from the temple above me I see emerge a great throng who wear
white glistering robes, with golden bands about their middles, and each a
fillet of gold upon his head. These take hands upon the platform of rock
before the Temple and, looking upward, seem to be lost in adoration. They
are really gathering power to answer the salutation of the party who are
travelling towards us beyond the horizon yonder.

Then another man comes forth and stands before .them, looking towards
the violet cloud of light. He is of larger build than the rest, clothed like
them of white and gold, but more beautiful and bright of face, and whose
eyes are like a flame of quivering light.

Presently, as they stand thus, a cloud begins to gather around them and,
as it thickens, we see it in movement revolving, until it takes the shape of a

 [139] THE LIFE BEYOND THE VEIL

sphere, and is in colour golden, but full of many-coloured lights. It enlarges
until at length it hides the Temple from view. And then a very notable
thing ensues.

The sphere, revolving and sending out flash after flash of light—gold,
crimson, purple, blue, green and other, slowly rises into the air, and higher
still it goes until it is level with the topmost peak of the mountain behind
and above the Temple. Higher still it rises, and its light radiates far afield.
And I notice that the platform where stood the party of Temple-dwellers
is bare of them. They have ascended in that globe of living light and flame.
This is not possible but for those who have developed in training to endure
that intensity of spiritual power which generates such phenomena as this.
Higher still rises the sphere until it rests suspended, and the brilliancy of
its flashing is increased.

Then I notice a shadow stealing from out its midst, and settling and
spreading over that half of it which opposes itself to the region behind; but
the front which is toward the violet light in the horizon is naked, and its
brightness is increased by so much that I may not look at it, but only at
the rays as they travel high over the plain in answer to that message
coming from afar.

Then, too, we hear a humming noise, like that of bees, which comes from
the sphere of light; and this increases like the other, like a chord of great
orchestras, as it swells out, high in the heavens now, and floods the plain
and the sea both with light and music,

 [140] THE HIGHLANDS OF HEAVEN

—for here these are often made to go hand in hand, blended in condition
and effect.

Our friends are seen and heard by those who come towards us from far
away, and the two streams of light gradually approach, and so do the two
strains of harmony, and all blend together in wonderful

beauty. But they are not near together. That which in these realms answers
to distance in yours is immense. These two in opposition are as if one of
the stars you see from earth should salute a sister star billions of billions of
miles away, and send her music to her in greeting, receiving answer in like
responsive light and sound together blended. Then, could these two stars
leave their moorings in the ends of space, and begin to come nearer each to
other along the heavenly road, century after century, approaching at awful
speed and, for greeting sending out from time to time floods of radiance
and music, as throwing kisses by the way, ahead of their meeting—so
imagine this approachment of those two spheres of the spiritual universe,
and you do not over-estimate either their beauties or powers of movement
thus displayed.

I leave them thus, and go about my business, and all the time the light
increases, and the people of the City tell the news, and hazard who it is
who comes for this time, and remember one to another he meets, who came
last, and what it was transpired then of glories new and not before seen in
that city while they had been citizens.

So each goes about his work in happy expectation, for all visitors here
bring joy, and joy receive in

 [141] THE LIFE BEYOND THE VEIL

themselves of their hosts, and take it back to their own people when they
again depart.

Now, I would that I might describe for you the meeting. That I am
unable, for it is of those things that are not possible to utter in words of
earth. Even thus far I have been much hampered, and have only found it
possible to picture the scene hereto by lopping and chopping off all the
more beautiful parts and giving you just a skeleton frame to hang your
imagination upon. If the glory of it all in separation be tenfold more
glorious than I have been able to indite, what shall serve me of language to
tell you of the blending of those two glories when they were come
together? The heaven was transformed into a blaze of light, and thousands
of beings flashing hither and thither, with many species of transport
animals, and wagons of different construction, and banners and devices,
and flashing, radiating, shimmering lights and colours, and voices which
were like instruments of music falling upon us below, as they wheeled and
circled in the heavens above, like showers of golden rain mingled with
violet flowers and diamonds.

Rhapsody? Yes, friend, to those who would measure heaven by earth's
drab pageants, tawdry and tinsel in their trappings, and enacted in an
atmosphere which to this of our own land is as fog to sunlight. Yet in the
midst of all the dull dampness of earth and earth life, you yourselves are
not of earth but of those heavenly Spheres potentially and by reason of
your destiny. Be you, therefore, not so sordid to grovel about with nose to
earth smelling for gold which discomposes

 [142] THE HIGHLANDS OF HEAVEN

composes itself, and is not of lasting and persisting quality. Use what
things you have, and be glad that your world is so wisely ordered and so
wonderful as it is, but do not rate this land by what you find normal in
that lower sphere.

Look onward, friend and ward, for this is yours; and all those beauties
and delights we hold in trust for you. Stretch forth your hand in faith, and
I drop into it just one small gem of all these heavenly treasures. Open your
heart to us and we will breathe into your being some of the music and love
of your own future home.

And so, be you content awhile, and do what you find at hand to do. We
keep your inheritance sure and safe for your coming, and, so you do your
work as faithfully and as well as you are able, you and all such shall come
to us as Kings and Princes of the Blood—of the Blood—which is His Life
for all who love holiness as He loved it and, because He loved its beauty,
did not flinch to do His Father's Will—at Whom men scoffed, and for
which they crucified Him.

Tread in His way, for that way led Him to the Throne, and shall lead
you thither, you and all who do their parts nobly and with love.

Of such He is their King. #

 Monday, December 8,1913.

And now, my friend and ward, I am of a mind to-night to continue that
of which I made a beginning when last I impressed you.

 [143] THE LIFE BEYOND THE VEIL

That violet cloud of glory and the one of my own sphere were
commingled and, as I looked up at the sight, I saw, as I told you, the
movement of those who were within. Then the glory settled down upon
our City, and all the buildings and trees and people and all things therein
were bathed in that violet-golden shower, and took on a more lovely aspect
by reason of the baptism.

For you will understand that it was from a sphere more advanced than
my own from which these our visitors were come; and none come so but
they bring a blessing in gift to leave behind. Thus when they had departed
we had received that which enabled us nearer to our next step onward, and
the whole city glowed with somewhat more of sublimity than heretofore.

Now, it chanced that I had business in the Temple at that time, and
thither I made my way along the mountain path. It was a long ascent, but
usually I went afoot by way of meditation and preparing of myself for
whatever I had in hand on such occasions as this.

OLD COMRADES MEET.

Here and there along the path ascending are shrines, set a little off the
way, like those in many lands of earth. And as I stood before one of these,
a little removed, I covered my eyes with my hands, and stood thus awhile
to commune with Him Who of His Life gives strength to us to follow after
Him in the Heavenly road. Thus it was that I did not hear when

 [144] THE HIGHLANDS OF HEAVEN

some drew nigh me until their steps were present with me on the path
behind. Then they ceased and I, having finished my offering, turned and
saw those whose light showed me of their degree that it was not as mine,
but higher in the spheres. So I bowed myself to them, and stood with eyes
to look upon the ground, and waited for them to tell out their will and
purpose with me.

But I stood for long and they did not speak to me. So, making bold from
the silence of them, I raised my eyes and looked upon them, first at the
girdle of their robes to understand of what order they might be. Thus I
understood that they were of those messengers who attended their Chief
on his journeyings, both. Such they were as you shall call them aides-de-
camp to their Leader.

Then, they still continuing in silence, I looked on their faces. They were
aglow with smiling; and amusement was not lacking in their smile. So I
steadfastly gazed upon them, and at first I could discern little, for it was
no easy matter that I should penetrate through that radiance shimmering
around them then, to see their features whether I knew them or no. But,
catching some of their power, as is the manner at such times, I did at length
come to a knowledge of their countenances. Then I understood. They were
two old comrades who, when we did service nearer to the earth plane, had
fought for souls and won them out of the darker regions into the light of
the Presence. And I had been their minister then, and their companion.

They came to me, when they saw the dawning

 [145] THE LIFE BEYOND THE VEIL

recognition in my eyes, and, taking each a hand in his, we went together tip
the hill ascending, and on towards the Temple plateau, they kissing me
first on either cheek, and so imparting to me further of their strength, to be
and to converse with them.

Oh, the bliss and the great pleasure of that walk, when they who had
been advanced beyond my present estate spoke first of old times and
service together and, gradually leading, came to present times in this my
own sphere, and then spoke, in sequence, of their own more bright and
glorious, to which soon, perhaps, I should be called.

THE TEMPLE AND ITS SANCTUARY.

So we came to the Temple, and the way seemed not so long by much as
at other times for the beauty of their presence and the entrancement of the
talk they gave me of the added glory of their Home.

They bore a message to the Temple-keeper that their Chief and Lord
would sometime soon come, with our own Ruler, to bless the Temple and
to offer worship there, both for his own retinue and himself, and for the
City at which, for the time being, he was guest.

Will you describe the Temple to me, Zabdiel?

What I am able in your words at my disposal I will give you.

There is no wall between the facade and the edge of the precipice, so that
the Temple is seen most clearly from the plain a little out from the City
walls. It

 [146] THE HIGHLANDS OF HEAVEN

rises sheer from the platform of rock, one arch topping another, and
mounting upward in perfect harmony, and in colour growing lighter as the
higher arches are reached. The dominating colour I cannot tell you, for you
have no such on earth. If I name it a combination of pink and grey that is
all I can do; and it does not give you a very exact idea of its aspect. But let
that suffice, and indeed I come little nearer in my description of the
architecture itself.

There is not one great porch alone, as in most of your cathedrals, but
there are five. They are of different build and hue, and are so constructed
for the accommodation of those who come hither to worship. For were all
to be admitted through one gate, those of lesser power would experience an
enervation which would take from their ability to worship when within. So
these five door-ways are made to lead them into that nave where they may
recover to be strengthened. Here they pay their first vows and devotions.
Then they pass on into the great central hall of the Sanctuary, where they
all mingle together without discomfort.

There is a square tower over this central space, open to the top and to
the sky above. And over the tower bangs a moving, luminous cloud, which
is like the Shekinah of old, the Dwelling Place from which, at certain times,
descends into the Temple, and upon the worshippers, an access of His
Life and blessing.

On the farther side of this space there is another nave; and here are
angels who come to meet with those who are called. These minister to us
by teaching

 [147] THE LIFE BEYOND THE VEIL

of those Mysteries which are of the Higher Realms, and only those who
have progressed much may receive their teaching, for it is both very high in
wisdom of Divine things and powers, and also it is given sparingly, for, as
a moth is destroyed of the flame it seeks too eagerly, so it is not with
impunity that the higher Wisdom may be either had or given. Into that
inner Sanctuary I never yet have looked, for my time is not yet at hand to
do so. And when it comes I shall be ready. I shall not be bidden thither
before I am fully prepared. Yet before I am advanced to my next sphere
onward I must pass through the learning to be had there, and there alone.
Towards this I am at present endeavouring.

I have told you somewhat of that mighty Shrine, but falteringly, for it is
too glorious to put into your words. Of such a theme St. John of the
Revelation strove to tell to those his brethren who had been less favoured
than he. But he could but tell them of precious stones and pearls and light
and crystal and no more. Well, that is my present case, my brother, and I
am at pause. So let me leave it there with some sorrow that I can do no
more than this which falls so short of the glory which crowns and suffuses
all that Temple which stands on that Heavenly Mountain in the Tenth
Sphere of these long reaches of progress in knowledge and wisdom and
power and strength and blessing towards Him Who is the Source and
Spring of them all. #

Zabdiel, I feel it rather a strain to come on succeeding days. Would you
rather that I

 [148] THE HIGHLANDS OF HEAVEN

came on every other day; or on every day I can, as at present?

As you will, friend. Only remember this: that the power is here now,
and it may not continue. I will sustain you for so long as I am able, and
when that fails by reason of your limitations—then I can no more. I will
make my journal so completed as I can, however, while you are in this
state of receptivity. But do as you think well. If you decide to continue
daily, then do not task your mind with other writing more than is
necessary for your dutiful fulfilment of your obligation to your people and
friends. Take exercise and recuperation without-doors, as you feel it
helpful. And I will give you what I can of my strength and sustenance. But
my ability to give is greater than is yours to receive. So, if you feel able,
come daily, or as nearly so as your duties permit. We have not once failed
hitherto on any day, and may be able so to continue.

 [149] CHAPTER VI

 THE SUMMERLAND OF GOD CHAPTER VI

 THE SUMMERLAND OF GOD

"Teach me Thy way"—The glade of the statue—Flora of the Tenth Sphere—The
Sanctuary of Festivals—A Heavenly vista—The meeting at the Valley of the Peaks—The
meeting with Harolen—To the Gate of the Sea Lau Deo—The altar on the raft—"One
Lord, One Faith"—A Heavenly Transfiguration—The Son of Man.

 Tuesday, December 9, 1913.

SO you come to me, my ward, as I desired you. I think you will find my
endeavours none too feeble but that I shall be able to say some little thing
which will be of help to you, and to others, to-night. For there are forces
on hand which will enable you when you do not know it, and I use them to
put my thoughts in order before you. So do not falter in your distrust of
your own faculty to reproduce them. When you are no longer fortified to
do so I will inform you, and we will close up our book for the time being
and give our minds to other matters.

Now give me your mind that I may continue on my way, for I will that
to-night you should be given to know a little further of our doings here in
this Tenth Sphere. Only remember always that I am constrained, and that
of necessity, in my narration, to model my description, in some measure,
on the conditions as they are found in the spheres lower than

 [153] THE LIFE BEYOND THE VEIL

this of mine, even as, once again, these pictures are further reduced within
the compass of the language and imagery of earth. This of necessity, I say,
for it is not competent to put a bushel of wheat into a pint measure, nor to
confine light within the darkness of a leaden casket.

"TEACH ME THY WAY."

The Temple-shrine of which I spoke is of use not for worship alone, but
for instruction of those competent to receive it. This is the High School of
the sphere, and only those who have passed through the lower forms may
come here for their final learning. At various points in that region are other
schools or colleges, each for some special class of instruction in wisdom,
and some few for the co-ordination of some of these branches together.

The City itself has three of these colleges, where those who have passed
through what I will call the provincial schools come to learn the relative
value of the various teachings they have received, and to combine them
together. In many spheres this line is followed. But each sphere is both
continuous, and also in advance of, the sphere inferior to itself. So that
from the lower to the higher spheres there is a graded system of progress,
and every step onward implies an added capacity, not alone of power, but
in enjoyment in the using of it.

Instructors are mostly of those who have qualified for the next sphere in
advance, but who elect to stay in order to teach those who, in their turn,
shall succeed

 [154] THE HIGHLANDS OF HEAVEN

them when at length they go on into their own proper place of abode.
From time to time these preceptors do make their journey into the sphere
above, and then return to continue their task. For they are enabled to bear
its enhanced glory, while those who are of less degree are not able to do,
so.

And also there come once and again those of the higher spheres into the
lower for friendly intercourse and conversation with their fellows who
teach there; and then they nearly always are willing to condition
themselves according to the environment of that same lower sphere, in
order that they may impart some loving words of encouragement to the
pupils.

When a spirit from one of these spheres descends to your earth, it is
necessary, in order that he may make contact with you who dwell there, to
condition himself in like manner, and this in more or less degree. So it is
here between the higher and lower conditions obtaining in the spheres of
various quality and elevation.

But it is easier for us to commune with some of you than with others,
and that according to your degree of advancement spiritually. So again, is it
here in the spirit land. There are those in the Third Sphere who know of
the presence of those of the Fourth or Fifth or even higher spheres, by
reason of their advancement spiritually beyond their fellows. If to these
latter such visitors wish to become visible and audible they must the more
completely condition themselves to the environment of that sphere, and
this they do.

 [155] THE LIFE BEYOND THE VEIL

This description is in outline, and you will see that what seems at first
to complicate life here really serves to its orderly arrangement. The leading
principles which govern the communion of saints on earth with those
passed higher are produced hither, and continued on into the higher places
upward in orderly sequence. And if you wish to know what regulates our
own communion with those above us, then reason it out by analogy, and
you will have as fair a knowledge of it as is possible to you while still on
earth incarnate.

Thank you. Would you describe a little more in detail the City and the
country of the Tenth Sphere?

Yes. But first as to the name "Tenth Sphere." That is what we name it
by way of brevity. But in every sphere other spheres are found to touch
it. What we will call the Tenth is the dominant note: but the harmony of
the spheres is one and blended. For this reason a man may aspire to that
above him, and is lifted up by reason of the contact of that higher zone
interpenetrating his own.

But also, having progressed to, let us say, the Seventh, he is initiate into
all those spheres below, through which he has passed. Thus, as others
come down to him, so he can go down to others, so he condition himself
always according to that sphere into which he goes. And he may from his
own sphere reach forth his power to those in the spheres below. This we
continually do, even from our own projecting our cognisance, and power to
aid, into the earth

 [156] THE HIGHLANDS OF HEAVEN

for those with whom we have established contact. We do not always leave
our own home when we help you; but on occasion we do so, as necessity
compels.

Where are you now—in your own, or here in the earth sphere?

I am now calling to you from near by. For, although I count little of
bricks and mortar, yet, on account of your incarnate condition, and your
inability to rise far hitherward of yourself, needs must I meet you on the
way. So I come to you and stand within call of you, or you would produce
my thoughts, but not in the order and manner I wish.

And now to answer your inquiry of this land which is my own. Bear in
mind the words with which I began to-night, and I will tell you.

THE GLADE OF THE STATUE.

The City stretches round the base of the mountain. Between the walls of
it and the Lake are mansions and their grounds which extend left and right,
and most of them approach the Lake itself. We embark on the water and
take a straight course ahead and, landing on the opposite shore, we find it
is wooded with trees, many of a kind only found in this Sphere. Here also
we find paths set out and, taking the one before us, we go a long journey
inland, and at length emerge into a glade.

In this clearing there is a statue. It is that of a woman who stands looking
upward into the heavens above. Her arms hang down against her sides, and
her dress is a plain robe without ornament. The

 [157] THE LIFE BEYOND THE VEIL

statue was placed there long ago, and has stood gazing upward for many
ages.

But you are spent, my brother, to-night. So I must leave this theme and
renew it, if I may, at another time.

Look up, as the face of that statue does, and you shall receive a baptism
of light upon your eyes that you may see some of the glories which are
there. #

 Thursday, December 11, 1913.

To continue:

The glade in which the statue stands is one where we often meet to
receive direction from those above us who, from time to time, find it
convenient to call us away from the throng of our brethren in order that
they may commend to us some line of special study, to be done. Here we
meet and they come to us and in that beautiful glade are more beautiful
than the setting in which they shine.

FLORA OF THE TENTH SPHERE.

Out of the open space lead several paths. We take one to the right of the
further side, and pursue it. On either hand as we go we see flowers
blooming, some of the daisy family, and the pansy, and others standing
aloft as if rejoicing in their beauty of foliage and colouring, like the dahlia
and the peony and the rose, All these, and more too; for we in this sphere
know no flowers in their seasons, but all bloom together in the perpetual,
but never-wearying summertime.

 [158] THE HIGHLANDS OF HEAVEN

Then, here and there are other kinds, and some are of great diameter, a
veritable galaxy of beauty, like great shields of flashing light, and hues all
beautiful, and all giving forth delight to the beholder. The flora of this
sphere is beyond description to you, for, as I have already explained, there
are colours here which earth knows not, by reason of its grosser vibrations,
and also because the senses of the human body are not enough refined for
their perception.

Thus, to digress a little, there are colours and sounds about you ever
which are not cognisable of your senses. And here we have these, and more
added, to help the gorgeous display of loveliness, and to show us some
little of what the Beauty of Holiness must be like nearer to the Central
Bliss where the Holiest dwell in the Heart of the One Alone.

THE SANCTUARY OF FESTIVALS.

Presently we come to a river which bisects our path, and here we turn to
the left, for we must visit a colony which will be of interest to you. And
what, think you, do we find here at the edge of the forest which bends
away from the river and leaves an open plain to view? Naught else but a
Sanctuary of Seasons or—shall I say?—Festivals.

Now, you in the earth plane have small wit of the nearness of us who
seem to you so far away. Why, not a sparrow falls but your Heavenly
Father knows and marks it. So all you do is open to us, and scanned with
interest and much care, if perchance we may be

 [159] THE LIFE BEYOND THE VEIL

able to throw into your worship, from time to time, some sprinkling of
heavenly dew which shall tincture it and you with thoughts of Heaven.

Here, then, in this colony are curious\* ministers who seek to weigh your
Festivals on earth as they come round year by year; and these add their
own offering to that of those who attend your worship† to strengthen
them in their helping of you as to that particular bent of mind which
directs your thoughts and aspiration at the greater Festivals of your cycle.

This is not of my own special work, so that I do not speak expertly. But
I know that all those ideas which with you do cluster about such as
Christmas and Epiphany and Easter and Whit and the like are reinforced
from such colonies as these.

I have heard, moreover, and believe it true, that those who worship the
Father God by other rules than the Christian are likewise tended at their
great Festivals by their own special guiding, watching angels.

Thus it is that you will note at such times an added fervour in the
worshippers at their Shrines of grace, and much of it, I believe, is the result
of streams of spiritual power directed from these schools, and flowing into
the hearts of the congregations on earth, united in praise and worshipping
of God.

You would like something to be told of the buildings of the settlement.
There are many, and most of them are lofty. And they assemble around a
dominant
———
\* Meaning "zealously careful" (old use).
† I.e. spirit attendants.

 [160] THE HIGHLANDS OF HEAVEN

structure which rises on many arches and is storied far and high into the
space above. The top of this is spread out and hangs, with lip-like
festoons, over the houses below it, as it were a lily opening ever but never
quite fully in bloom. It is of blue and green, but shaded in its folds with
rich brown, like gold intensified. It is lovely to look up to, and speaks of
worship unfolding heavenward, like a flower whose perfume ascends while
the very heart is expanding itself to the gaze of those above, and to the
Heavenly Creator and Lover, Who is over all, and yet sees and knows and
finds pleasure in the breathing of the heart's life back to Him Who gave it
and sustains it unceasingly and for ever.

We leave this beauteous flower to hover like a bird with mother-wings
above her brood of clustering dwellings which fondle one another below
and seem safe in the protection, as it were, of their mother Sanctuary and
Shrine. We leave these and continue.

After a long journey up-river we begin to ascend, and continue. Thus we
come to the Mountainland; and here we look far away into the distance.
This is on the borderland between our Sphere and the one next in ascent.
Some of us are able to see farther and in more detail than are those who
have not attained to develop themselves so far, What I see I tell you now.

A HEAVENLY VISTA.

We are on the summit of a mountain, which is one of many. Before us is
but a little valley and then

 [161] THE LIFE BEYOND THE VEIL

rises range after range of higher peaks and summits; and the farther you
move to focus your gaze the brighter is the light which bathes them. But
that light is in nowise still. It moves and shimmers and dazzles and darts
among those far mountains as if they lay within an ocean of heaving
crystal or of electricity. That is the aspect, and I can no more than that for
you.

Streams and buildings there are, but these are far away. I know that
among those mountains there is grass, and there are flowering plants and
trees and meadows and gardens and mansions of those who dwell in that
Sphere. But these are not to view for me, who can only see the outstanding
landmarks.

And over all, and throughout all, I see the Love of God and His most
exceeding and excellent comeliness and beauty: and my heart leaps forward
to rejoice me on my way. For thither I am going, and, when I have fulfilled
my task here as it is given me to do, and not until then, I know that some
fair denizen of that enchanting land will come and call me, and I shall leap
in joy to hasten thither.

Ah but, my brother, is it not thus with you also? What that farther
sphere is to my own heart, the next of your advancement should be to
you, and as lovely by comparison.

I have told you but only a very little of this sphere, but enough to give
you zest and appetite to urge forward on your march.

I would now recur to the glade and bid you keep your eyes full steady
gazing upward. Nay, your foot

 [162] THE HIGHLANDS OF HEAVEN

shall in nowise stumble because your eyes are not groundward bent. For
those who look aloft look in the way they are going; and we look
downward to keep your stepping sure.

So all is well, my ward; yea, all is well for such an one, for, because he
trusts us who serve our Lord, on Him his heart is stayed; and none shall
make him stumble.

So be it, then. The world is dull and wearying, times and oft, yet there is
beauty, too, and love and holy aspiration. Take of these and enjoy them.
Give of them freely to others, and the gloom will seem less gloomy, and
the light beyond will dawn more clearly and brightly, and the sons of the
morning will lead you on into their own more lovely Summerland. #

 Friday, December 12, 1913.

THE MEETING AT THE VALLEY OF THE PEAKS.

Standing on that high peak radiant with the light which strikes it from
the realms behind me, and bathed in the greater light of those before, I
commune with those of both spheres and, through them, with the spheres
beyond. Such moments are of bliss too great for utterance, and open the
eyes of spiritual understanding to see things glorious and mighty, and
infinitudes vast, and all-embracing love.

Once I stood thus, with face turned towards my future home, and closed
my eyes, for the intensity of light as it moved before me was more than I
could

 [163] THE LIFE BEYOND THE VEIL

bear continuously. It was there I first was permitted to see and speak to
my guide and guardian.

He stood upon the summit over against me opposite; and the; valley was
between. When I opened my eyes I saw him there, as if he had suddenly
taken on a visible form for me, that I might see him the more plainly. And
so it was indeed, and he smiled on me, and stood there watching me in my
perplexity.

He was clad of glittering silk—like tunic to the knees, and round his
middle was a belt of silver. His arms and legs below were bare of covering,
and seemed to glow and give forth light of his holiness and purity of heart;
and his face was the brightest of all. He wore a cap of blue upon his hair
which was like silver just turning into gold; and in the cap shone the jewel
of his order. I had not seen one of this kind before. It was a brown stone
and emitted a brown light, very beautiful and glowing with the life which
was all about us.

At last, "Come over to me," he said; and I was thereupon afraid, but not
with any terror, but rather abashed of awe. In that way I feared, not else.

So I said, "I know you for my guide, sir, for my heart tells me this much.
And I delight to look upon you thus; for it is very lovely and sweet to me.
In presence you have been with me often on my heavenly road, but always
just before, that I have not been able to overtake you. And now that I am
given to see you thus in visible form I am glad to thank you for all your
love and tending. But, my lord and guardian, I fear to come to you. For,
while I descend into the

 [164] THE HIGHLANDS OF HEAVEN

valley, the brightness of your sphere will dazzle me and make my feet
unsure. And when I should ascend to you I think I should faint by reason
of the greater glory which is about you. Even here I, from this distance,
feel it scarce to be borne for long."

"Yes, for this time," he replied, "I will be your strength, as many times
before I have been, not always of your knowledge; and at times again when
you have known me near but only in part. We have been so much together
that I am able now to give you more than hitherto. Only be strong, and
with all your courage to the fore; for no harm shall fall upon you. It is to
this same end that I have impressed you to come to this place, as often I
have come to you."

Then I saw him for awhile stand very still indeed, as he might have been
a statue very well. But presently his form took on another aspect. He
seemed to be in tension as to the muscles of his arms and legs; and I could
see, beneath the thin gossamer—like garment, that his body there was in
like manner exerting its every power. His hands were hanging at his side,
and turned outward a little, and his eyes were closed. Then a strange thing
happened.

From beneath his feet there came a cloud of blue and pink mingled; and it
moved across from him to me until it was a bridge between the two
summits, and spanned the valley below. It was in height little more than
that of a man, and in breadth a little broader. This gradually came upon me
and enveloped me, and when I looked I could see him through the mist, and
he seemed very near.

 [165] THE LIFE BEYOND THE VEIL

Then he said, "Now come to me, my friend. Tread firmly forward to me,
and you shall have no hurt."

So I began to walk to him through that shaft of luminous cloud which
was all about me, and, although as I went it was elastic beneath my feet,
like very thick velvet, yet I did not sink through the floor of it into the
valley, but continued my way uplifted with great joy. For he looked on me
and smiled as I went to him.

But although he seemed so near, yet I did not reach him, and yet again,
he stood still and did not retreat from me.

But at last he held out his hand and, in a few steps more, I had it in mine,
and he drew me on to firmer footing.

Then the shaft of light faded and I found I stood on the further side of
the valley, and looked across on my own sphere. For I had crossed over by
that bridge of heavenly light and power.

Then we sat down and communed together of many things. He called to
my mind past endeavours, and showed me where I might have done my
task in better ways; and sometimes he commended me, and sometimes did
not commend, but never blamed, but only advised and instructed with love
and kindliness. And then he told me something of the sphere on the
borderland of which I then was; and of some of its glories; and how the
better to sense his presence, as I went about my task to which I should
presently return to finish it.

And so he talked, and I felt in very good fettle of

 [166] THE HIGHLANDS OF HEAVEN

strength and delight, and of greater courage for the way. So did he give me
of his larger strength, and of his higher holiness, and I understood a little
more than hitherto of man's potential greatness, in humility, to serve his
Master the Christ, and God through Him.

He came back with me by way of the valley, with his arm about my
shoulder to help me with his power; and we talked all the way down and
across, and then, as the ascent of the hill on the other side began, we
slowly fell to silence. Instead of words we communed in thought and,
when a little way up returning I looked upon him, I noticed that I could
hot see him quite so plainly; and began to be sad at that. But he smiled and
said, "All is well, my brother. Always it is well between you and me.
Remember that."

Still he grew more faint to my sight, and I was minded to turn back again
for that reason. But he impelled me gently and, as we ascended, he surely
faded away from my sight. I did not see him thus again. But I knew him
now as I did not till that time. I felt him in touch with me all the time I
lingered on that summit. I turned and looked into the brightness of his
sphere across the valley, but I did not see him on the other side.

Just as I was turning to depart, however, I looked again, and I saw a
form speeding over the mountain peaks beyond; not a solid form, as his
had been, but one almost transparent. Like a ray of sunlight he went away
from me visibly, or partly so; and that sight, too, slowly faded. But yet I
felt him present with me, felt that he knew of me, and what I thought

 [167] THE LIFE BEYOND TIRE VEIL

and did. And I turned to descend with much joy, and greater strength to do
my work awhile.

As from that brighter sphere such of blessing is given to me, shall I not
in turn hand on some little to those who need it as greatly as I do? And
this we do, my charge, through those heavens below our own; and even to
you on earth we come and minister with much gladness. For it is very
sweet to do to others our brethren what so bountifully is done to us.

I cannot make a bridge for you, as he did for me; for the variance of
degree between the earth sphere and this is, at present, too great to be
treated so. But there is a Way by which to cross at the appointed time, as
He has said. And His power is greater by far than that of him who made
the road for me across the Valley of the Peaks. Of Whom I am a very
lowly servant. But what I lack in degree of holiness and wisdom I strive to
supply of love, and if we do both serve Him as we are able, He will keep,
us in peace, being stayed on Him across the depths from glory to the
greater glory which is beyond. #

 Monday, December 15, 1913.

I left that spot uplifted for the work I had to do before that time when I
should be called hence to be as he is. Oh, the beauty and high peace of that
place, and of him who is my guide. If the people of that farther zone are
but half so beautiful and so lovely as he, then indeed a blessed race is that
to whom I am on my way.

 [168] THE HIGHLANDS OF HEAVEN

But now, my brother, it is upon me to help you hither on your way.
And this I would, but by little or by much, so I add something to enable
you and others on the road I sometime trod myself. Reach me your hand,
then, and I will, on my part, what I am able.

I left that place, I say, uplifted, and from that time my own environment
was the more plain to me, in that I had viewed it from on high afar to see
the outstanding matters in their right proportion, and from time to time I
do this now when some problem more vexed than others perplexes my
understanding of it. I view it as from the high places nearer that farther
sphere, and things resolve themselves more orderly-wise, and become more
plain.

This do you, my ward, and life will then appear not quite so much in a
tangle; but leading principles will take their place of right, and the Love of
our Father be more plainly seen. In order thereto I will continue to describe
for you more of this sphere in which my present work is cast.

Descending, I turn to the right hand from the river and, taking a road
which bends around the wood some little distance away from it, and
through a plain bordered on the right by mountains, I go my way alone in
meditation.

THE MEETING WITH HAROLEN.

Presently I meet a company of those who have their dwelling farther
ahead, and these I will describe to you. They are some afoot, and some on
horses,

 [169] THE LIFE BEYOND THE VEIL

and some in wagons, or chariots,—open vehicles they are, of wood, and
with gold about them for a binding and bordering, and also devices on their
front parts which tell of what realm and order the riders are. The garments
of the throng are of many colours, but the dominating one is mauve
deepening into purple. There are some three hundred men of them, and I
receive and give salutation and inquire whither they are bound, and on
what manner of business.

The one I speak to falls out of the line to answer me. He tells me that
word has come to his city that a number of those of the Ninth Sphere are
about to receive their initiation into this the Tenth, having qualified by
their conversation thereto. On hearing this I beg that he will speak to the
leader that I accompany them in order to see what is agait yonder, and also
that I may add my welcome to their own. On this he smiles, and tells me
to walk with him and he will vouch for my acceptance. "For," adds he, "he
you call the leader walks side by side with you."

At this I turned and looked on him, greatly surprised; for he wore a
purple tunic, truly, but it was without ornament, and the fillet on his head
was also a purple band with but one red jewel in it, and no device. Others
were much more richly clad, and to look upon more comely and princely. I
did not say so much, but he was of development greater than I, as I had
already began to suspect, and knew my thoughts without their utterance.

So he smiled again and said, "These new-comers shall see me as I am at
this time; for some among

 [170] THE HIGHLANDS OF HEAVEN

them, I am told, are hardly ripe for much display of radiance. So they shall
be as glorious as I, and they will not be dazed. Have you not lately had an
encounter, my brother, as will serve to show you that too much glory may
possibly impede instead of help?"

I confessed this to be the truth, and then he said, "You see I am of that
sphere to which your guide belongs, and stay here in order to finish my
task: as I myself elect to finish it. So I condition myself in such wise that
those our brothers and sisters who come hither shall feel the homeliness of
home till they be ripe for the glory of the Court. So come, my brother, and
we will overtake those yonder before they reach the river."

We did so and crossed the river with them, swimming it, men and horses
and wagons, too, and came to the other side. We left my city on the right,
and went on to the pass which goes between the mountains where the
scenery is very large and massive. Rocks rear themselves with much
stateliness on either hand, like spires and towers and domes, and they are
of different colours. Here and there vegetation grows and now a plateau is
seen stretching away between the shoulders of two hills, and on it rises the
chief city of a colony of happy people, who come and look down on us
from aloft, and wave their salutation, and throw flowers to us as love-
tokens.

TO THE GATE OF THE SEA.

So we pass along and at length emerge into a valley which opens out on
either hand, and very beautiful

 [171] THE LIFE BEYOND THE VEIL

it is here. Groups of trees cluster about fair and stately mansions, and
some, of the more homely kind, of timber and stone; and lakes there are
and streams falling with sweet music into the river which runs onward
from the mountains round which we have come into the distance before us.
Here the valley closes again, and we see two giant pillars of natural rock
through which the road must pass side by side with the river.

We emerge through this Gate, which the Valley people call the "Gate of
the Sea," and before us we see the open ocean, into which the river falls
from a great height, and is very lovely to see as it falls, like many
thousands of kingfishers and humming-birds making their many-coloured
flight down the mountainside, flashing and sparkling, into the waters
below. We descend by pathways and stand on the shore; but some still
remain behind to watch for those who shall come over the sea. We are well
timed, for our leader has powers which are of the sphere beyond, and is
able to use the forces of this zone with by so much the greater ease. He has
so arranged that, but a few moments after we have taken tip our station on
the shore, a shout is raised by our watchers above that the company is in
sight far out at sea. Then round the bend of shore beyond the river come a
company of our ladies who, as I learned when I asked, had their habitation
in that district in order that they might join those who came to that shore
from distant lands.

 [172] THE HIGHLANDS OF HEAVEN

Great was the rejoicing of us all to greet them, and theirs to receive and
give greeting in return.

Then high upon a rounded summit, below which their home was, we saw
their Mother standing. She was robed from head to foot in silver gossamer,
and shone through her robe like a beautiful glittering diamond or pearl
endowed with life and fresh vitality. She looked intently at the party on
the sea, and then began to make a weaving movement with her hands.

Presently we saw a large bouquet of flowers wag taking shape between
her hands. And then she changed her movements, and it began to float out
and stretch itself into a rope of flowers which went out into the air, high
up across the waters, and at length it rested over the people who were on
the sea.

Then it drew itself inward, and began to form a flat spiral, and circled
above their heads awhile, and then gently settled down upon them, and
broke up into a shower of roses and lilies and other kinds of flowers,
which fell upon them and about them. As I looked I saw their faces change
from inquiring expectation into glad smiles of happiness, for they
understood the token they had received, and knew that love and beauty
awaited them in this new sphere to which they had journeyed far to come.

Now I was able to see the fashion of their ship. Indeed it was no ship at
all, but a raft. How shall I speak of it simply? It was a raft, indeed, but it
was no bare structure, for there were upon it couches and beds of soft
down, and instruments of music; and of these the chief was an organ on
which three

 [173] THE LIFE BEYOND THE VEIL

men were now beginning to play at one time,—all these and other things of
comfort. And at one side I noticed what looked like an altar of offering, but
in detail I cannot speak of it, for I do not know the use of it explicitly.

LAUS DEO.

Now the organ begins to sound, and the people afloat break forth into an
anthem of praise to the All-Father, to Whom every knee bows in
adoration, for from Him only is Life, and all are through Him enabled. The
Sun shines forth His life to earth, and the Heavens are as chambers within
the Sun for light and warmth of love. To Whom, and to all those Gods
Who owe Him birth and due allegiance, be our duty paid in offering of a
pure heart and will of loyalty.

Now, these words were of a strange tone to me. But when I heard them,
and the music which bore them through the air, I looked once again at the
Altar, for I thought to find in it an answer. But this I could not. There was
no sign or emblem upon it by which I might interpret this thing. It was but
later that I was able to come at the meaning of it.

But you grow towards the end of your powers for this night, my ward.
Therefore we will cease now, and I will take up my theme again to-
morrow, if you will. To-night God give you His blessing, as ever. So, good
night.. Zabdiel is with you in thought and communion through the day and
the night. Remember this and you will understand whence come many

 [174] THE HIGHLANDS OF HEAVEN

thoughts and suggestions. . . . No more now. You begin to tire. Zabdiel. #

 Wednesday, December 17, 1913.

And so we now proceed on to the further account of the coming of those
from the far land across the sea. For their voyage had been a long one by
way of preparing them against their taking up residence in this their future
home.

Now, they had disembarked upon the shore, and all were gathered
beneath the high headland which stood above like some giant watch-tower.
Then their leader looked among us for our Chief, and at last espied him,
and knew him. For they had met before. So he came to him and the two
greeted each one the other with warm love and blessing.

They conversed together for some time, and then our Chief stepped out
and spoke to our new brethren, somewhat thus: "My friends and brethren,
children with us of the One All-Father, Whom all adore according to that
light he has, I bid you welcome to your new home.

"You have come far to seek it, and it will not disappoint you when you
explore its beauties. I am but a humble servant here, but as it is to the
Colony over which I am set that you will be led to begin your manner of
life here, I am sent thus to welcome you.

THE ALTAR ON THE RAFT.

"As you well know, and have learned by a long course of training, the
faith you once held was but

 [175] THE LIFE BEYOND THE VEIL

one single ray of the whole sunshine of God's great Love and Blessing. In
the course of your instruction and development you have come to
understand so much as this and more. One item alone of your own peculiar
manner of worship have you retained—the Altar I see upon your vessel.
But inasmuch as the distinguishing device has faded from its pedestal, and
as I saw no smoke of incense rise as you neared the shore, in offering of
thanksgiving and adoration, I think that, as a token and badge, your Altar
has lost some, or all, of its meaning to you. It is for you to choose whether
you will bring that with you, or leave it aboard to return it to the land from
whence you came for the use of others less progressed than yourselves; or
whether you will land it, and convey it with you into your new life here.
Will you, of your courtesy, consult together, and tell me?"

Then they held a conference, but not for long; and their spokesman said,
"My lord, it is even as you say. There is now little meaning left to us in
that which once was of aid to know and worship God our Father. For we
have, by much teaching on the part of others, and our own meditation,
come to know that all God's children are of one birth and race, as children
of the One Father Alone. The time is now when it helps us no more to
remember aught which divides, even though it be in love and general
tolerance. We would, therefore, send it back; for yonder are those who
perhaps remember more of the details of that religion which we have now
progressed beyond.

"And now, my lord, we follow you to learn, of

 [176] THE HIGHLANDS OF HEAVEN

your goodness, and that of our brethren who serve under your guidance,
what more we may of the Brotherhood of all mankind in the light of this
brighter land, and those realms which lie beyond."

"You have very well said it," replied the Chief, "and it shall be so. Had
you chosen else it would have pleased me; but this choice pleases me the
better. And now, my brothers and sisters, come, and I will lead you into
the fields which lie beyond this Gate, and into your Home."

So saying, he mingled with them, and kissed every one upon the brow;
and I noticed that, when be did this, their countenances became of a more
luminous aspect, like our own; and their clothing became more radiant also.
And the Mother descended from her station aloft, and did as he had done.
They were so happily met with us, and we with them, that we did not
hurry to depart. Also their leader came some way with us for company;
and we set off through the Gate, while the Mother and her maidens sang a
hymn of Glory to the Highest, and to us a welcome and farewell in one. So
we took our way inland along the valley.

Now, you will wonder at that Altar, and at the meaning of the speech of
our Chief

If I might interrupt you, Zabdiel, why do you avoid telling me his name?

I will tell you his name as you may put it into these letters, but cannot
render it to you in its essential manner. Moreover, that is not permitted
me. I will call him Harolen. That has three parts in speaking it,

 [177] THE LIFE BEYOND THE VEIL

and so has his; and it will serve very well. So, to proceed.

He was much in occupation among the throng until we had passed the
valley and river and were well into the country, the aspect of which I have
not described to you hereto, for it was beyond that spot where I first met
him. Then, when I noticed he had leisure, I approached and asked him who
these were, and what worship they and he had spoken of on the shore.
Harolen answered, in effect, that they in the earth life had been
worshippers of the God Whose Name was wrapt in the Fire and in the
Sun, and Whom the old Persians reverenced.

"ONE LORD, ONE FAITH."

Now, I must add to that, of my own knowledge, this, ensuing. You must
know that, when people first come out of the earth life into the first stage
of their life eternal on this side, they are as they left the earth. This much
you know. They who have any serious religion at all continue their
worship and manner of life and conduct according to that religion as to its
main and leading principles. But as they progress there is a winnowing,
and the chaff is blown away, one fistful after another, as they go on from
sphere to sphere. Ye while some shoot ahead, the bulk linger and go more
leisurely onward; and those who have left them behind come back to them,
from time to time, to instruct them.

So they go on from age to age, and realm to realm,

 [178] THE HIGHLANDS OF HEAVEN

and sphere to sphere; and all the while they approach nearer to the
Universal idea of the All-Father. Brethren they still are together; but they
learn to welcome, and then to love, brethren of other modes of religious
thought and belief; as these others do also. And so there is a constant and
increasing intercourse between those of varying creed.

But it is long before most will merge together in absolute unity. These
old Persians still retained many of their own peculiar ways of looking at
things, and will do so long hence. Nor is it to be wished for otherwise. For
every one has a character of his own, and so adds of his own to the
commonwealth of all.

But that party had made one more step onward during that voyage on
the sea. Nay, rather I would say that during that voyage they had been
brought to realize that they had already progressed that one stage in
advance. Thus it came to pass that while certain of their phrases, and the
way they made their adoration, gave it, to my mind, a distinctive tone and
turn, yet that was more of the outer than the inner. And when the test was
given them they decided to leave that Altar behind them, and to go onward
themselves into the wider Brotherhood of God's Household of the
Heavens.

It is thus we leave to float away into the mists behind us one after
another of those minor helps which on earth seem so wonderfully
important. It is thus we learn here what Love and Brotherhood really
mean.

You are troubled, my charge; for I can both see

 [179] THE LIFE BEYOND THE VEIL

and feel your mind and self at variance. Let it not be so, my brother. For
know and be well assured of this: whatsoever is real and good and true will
endure. Only what is not as these will fade away. And He Whom you
serve is indeed the Truth, but did not reveal to you all truth; which was
not possible to be done for those who are subject to the limitations of the
life as you live it incarnate on earth. But He said you should be led into all
the truth; and that is seen proceeding in the spheres beyond the bounds of
earth. Of such I have even now been telling; and this leading continues I
know not into what eternities of existence, or into what infinites of
expansion in wisdom and love and power sublime.

But this I know—I who, as you, did worship and homage to the Christ
of God and of Nazareth, and who pay my reverent devotion now as you
are not yet able—this, I say, I know, my ward and fellow-worker in the
Kingdom, that He is still on before a long, long way. The light that would
blind me is to Him in His holiness as the twilight is to me. Beautiful He is,
I know, for I have seen Him as I am able, but not in His fulness of glory
and majesty. Beautiful He is, aye, and lovely as I cannot find words to tell.
And Him I serve and reverence with glad devotion and great joy.

So do you not fear for your own loyalty. You will not take from Him by
giving reverence to our brethren of other faiths than ours. For they are all
His sheep, if they be not of this fold. Who is, and was, the Son of Man,
and so Brother of us all. Amen.

 [180] THE HIGHLANDS OF HEAVEN

 Thursday, December 18, 1913.

The territory through which we passed was hilly but not mountainous,
and on every side were green knolls, and here and there a dwelling. As we
went Harolen became slowly changed in aspect. He grew brighter of
countenance, and his robes began to assume a more luminous appearance.
By the time we had progressed past the woodland on our left hand he was
come into his normal beauty and appeared thus. On his head a symbol of
light appeared, as it might be a crown of jewels of red and brown, which
sparkled and shone forth their rays, and between the rays and about there
hovered an emerald radiance. His tunic fell to his knees, leaving bare his
arms; and a gold belt he wore about his middle, clasped with a jewel of
pearl-like substance, but in colour green and blue. His cap was of like
colour, two-tinted, and on his forearms were zones of gold and silver
interwoven.

He stood in the wagon, which had two wheels and was very beautiful in
wood and metal, and drawn by two horses, white and brown. I noted that
brown seemed to be in evidence throughout, but not so much as to give
distinction to that colour but, as it might be said, to underlie every device,
in a way that its presence was seen, and yet its aspect was subdued.

Symbolism in this land is of much interest and greatly used. I, therefore,
seemed to read in this scheme of his colours the fact that he belonged to an

 [181] THE LIFE BEYOND THE VEIL

order and realm in which brown was distinctive but, serving in this lower
sphere, while present of propriety, yet those other colours which are more
familiar among us in this sphere were given a place about him who had
elected to serve here some time longer than of necessity he might have
done.

But as I looked on him, thus so simply garbed and yet so altogether
beautiful, I felt his great power. For in his eyes there shone clear holiness,
with dignity to command, while his brow, over which his brown hair
parted and curled backward about his temples, seemed to woo humility
and gentleness as a sister more beloved. Yet he was such as no one of
lesser estate might willingly dare in opposition, while none would fear him,
so that one be simple in his good intent and loving withal. One he was
whom to follow his lead was joy, and in whose protection and guidance
implicit trust might well be placed. For he was a Prince, with a prince's
power, and wisdom to use it aright in gentleness and love.

A HEAVENLY TRANSFIGURATION.

So we journeyed on, not much conversing together, but drinking in all the
beauty of that place with much gladness of heart, and peace and rest about
us. Thus we came at last to the place where the new-comers should pause
to stay awhile until they had become familiar with their new environment.
Then they would proceed farther inland to one of the settlements, and
perhaps would go some to one and some to another,

 [182] THE HIGHLANDS OF HEAVEN

according as they were the better fitted for this or that in the work and
service of this sphere of the Kingdom of God.

Arriving here Harolen called a halt, and asked for silence for a little
space, as he had a message to bring to them from his chief city, which lay
ahead beyond the rising hills and out of sight.

So we kept silence and, presently, a great flash of light shot through the
heavens from some point beyond the hills in front. It struck upon us and
we stood all bathed in a flood of brightness; but no one was startled or
afraid, for the light had joy in it. But if it clothed us, then about the chariot
in which the Prince stood was a very glorious thing to be seen.

He stood there quite still, but the light about him became focussed and
concentrated; and he appeared no longer as he had been hereto, but, as it
were, transparent and all aflame with glory. How shall I make you to have
some small idea of what I wish to tell? Try to picture him made of
alabaster, but living and glowing and irradiated through with a beauty of
glorious light, itself alive and rejoicing. Every jewel and ornament became
suffused with it, and the chariot itself was glowing as with flames of fire.
And all about him were glory and the majesty of life and energy. The
horses, also, did not so much absorb as reflect the radiance. And the circlet
about his head shone forth with a sevenfold intensity.

Yet he did not rise into the heavens, as well he might have done, so
translucent and sublimated had he become in appearance. He stood there
still, his

 [183] THE LIFE BEYOND THE VEIL

eyes looking straight into the light and reading it as a message, as if he saw
what we could not see, and that, too, not there but far away ahead over the
hills, at the place from which that light was sent.

The next we knew surprised us all greatly. Instead of compelling some
wonder or miracle of power, he quietly knelt down in his wagon, and
bowed his face into his hands, silent and still. And yet we all felt that he
was not afraid, but master, of that light, and of even higher majesty. We
knew he bowed to One of greater might and in holiness higher than he. So
we, too, knelt and bowed to worship Whom he worshipped, knowing a
Power was present, but in whose Person we did not know.

THE SON OF MAN.

As he knelt thus we presently heard music and voices chanting some
very beautiful theme, but in words we none of us could interpret. Still
kneeling we looked up and saw that Harolen had decended from his wagon,
and stood upon the road in front of us his company. Walking down the
road towards him was a Man, clad in white from head to foot. One circle
of light crossed His forehead and girded His hair behind. No jewel did He
wear, but over His shoulders two bands, which were crossed between His
breasts before, and were held in place with a belt. They and it were of
silver and red mingled. His face was calm, and with no majesty save that of
love and kindness; and He walked with slow and thoughtful

 [184] THE HIGHLANDS OF HEAVEN

step, as if He bore in His heart the weal and woe of some great universe. It
was no sadness we saw, but something near akin, and yet I cannot name it,
so unfathomable was that quiet all-embracing calm which was about Him.

He came to where Harolen still knelt, and said some word to him in a
tongue we did not know; and also His voice was so subdued that we felt
He spoke rather than heard Him. The Prince looked up then into His face
and smiled; and his smile was lovely, as everything about him was lovely.
Then the Other bent down and folded him in His arms, and raised him up,
and stood by his side and held his hand in one of His own. Standing thus
He raised His right hand and, looking on us, He blessed us and spoke
words of cheer and encouragement to proceed in our work which lay ahead
of us.

He was not eloquent, but rather were His words those of a mother to her
children setting forth on A journey. No more than this, and spoken so
quietly and so simply, and yet in suchwise that they gave us confidence
and joy together, and all fear was taken away. For at the first we were
somewhat in awe of Him before Whom our Prince had bent the knee.

Standing thus, the light all gathered itself together and enveloped Him,
and while He held the hand of Harolen He became more and more invisible,
and then was gone from sight where He had stood. And the light was gone,
as if He had absorbed it into Himself, and had taken it with Him when He
went.

Once again our Prince knelt down upon the road,

 [185] THE LIFE BEYOND THE VEIL

And bowed himself awhile. And then he arose and in silence, waving his
hand to beckon us onward. He mounted his wagon in silence, and in silence
we followed him round a hill till we came to the place near by where these
should abide. #

 [186] CHAPTER VII

 THE HIGHLANDS OF HEAVEN. CHAPTER VII

 THE HIGHLANDS OF HEAVEN

 ZABDIEL'S TOUR OF INSPECTION

At the Children's Home—A lesson in creative faith—At the village of Bepel—Joy and
sorrow of the Angels—Into the Highlands—The Highland Watch Tower—How messages
are received there—A Horizon of Glory—Walls of light—Motherhood enthroned—The
Crimson Glory of the Christ—A colony with a problem.

 Friday, December 19, 1913.

"ACCORDING to your faith be it unto you." This stands a promise of
power to-day as when first He said it; and it may be claimed with full
assurance of fulfilment. Only that faith must be present, and then the
present enablement will be manifest, in ways diverse but with no
uncertainty of cause and effect.

Now, this is not alone to you, but to us here in these spheres progressed
and progressive. It is the acquiring of faith in exercise that we study to
compass and, that gotten, we are powerful to help others, and ourselves to
enjoy. For it is delight and pleasure to give, more than to receive, as He
said.

But do not mistake the nature of faith in the using of it. In the earth life
it is of indefinite quality as mostly understood—something between
trustfulness

 [189] THE LIFE BEYOND THE VEIL

and a right understanding of what is truth. But here, where we study all
things as to their essence, we know that faith is more than this. It is power
capable of scientific analysis, in a measure in correspondence with the
progress made by any man.

In order to show you my meaning the better I will tell you of one
incident in which this is seen.

AT THE CHILDREN'S HOME.

I was making a visitation of certain homes at the instance of my
Superior, to see how they did who lived in them, and to help by what
advice I might, and to report on returning. So I went from one home to
another, and came at length to a cottage in a woodland part, where there
dwelt a number of children with their guardians. These latter were a man
and his wife who had progressed, in the latter period of their ascending,
side by side. These had the care of the children, boys and girls, who had
been either stillborn, or who had died at birth or soon after. Such are not,
as a rule, taken to those Homes in the lower 'spheres, but brought higher
for their development. This is because there is little of earth to do out of
their natures; and they also need more special care than those who have,
even by a little, fought and developed in the earth battle of life.

The guardians greeted me, and the children came, at their beck, to pay me
their welcome. But they were very shy at me, and did not easily respond
to my talk to them at the first. All these children are very

 [190] THE HIGHLANDS OF HEAVEN

delicate in their beauty who come over here so, and I was much given to
loving them, these little lambs of our Father and His Son. So I enticed
them, and at length they became easier of manner.

One little man drew near me and began to play with my belt, for its
brightness pleased him, and he as inquisitive of its metal. So I sat on a little
grass bank, and took him on my knee, and asked him if he would choose
what pretty thing the belt should bring him. He was doubtful of my
meaning at first and, following, of my ability.

But I repeated my invitation, and he replied, "A dove, please you, Sir."
That was very polite of him, and I told him so, and that when little boys
asked in such ways, trusting and believing, then they always got their will,
if that will was wise and pleasing to our Father.

A LESSON IN CREATIVE FAITH.

This saying, I placed him on his feet before me, and put out my will to
the end he desired. And presently the form of a dove was seen in the plate
of metal which fastened the belt, and this grew in distinctness, until at
length it expanded beyond the plate, and then I took it, and it was a live
dove which stood on my hand and cooed, and looked at me, and then at the
boy, as if wondering which was the parent of its being. I gave him to the
lad, and he took him into his bosom, and ran to show the others what had
come to pass.

 [191] THE LIFE BEYOND THE VEIL

Now, this was no more than a bait to hook more fish. Surely they came,
by one and two, until a little crowd of eager faces looked up into mine, not
daring so much as to ask, yet longing to be brave enough to do so. Still I
waited and said nought, but only smiled them back their smiles; for I was
giving them a lesson in the power of faith, and their acquirement of it
demanded some initiative on their part.

It was a little maiden who first braved to titter the wishes of herself and
companions. She stepped forward and took the border of my tunic in her
little dimpled hand and, looking up to me, said rather tremulously, "If you
please, sir—," and then broke off and coloured with confusion. So I
hoisted her to my shoulder and told her to ask her will.

She wanted a lamb.

I told her that orders were coming in in some good style, and growing in
bulk betimes. A lamb was rather a bigger pet than a dove. Did she believe
that I could give her a lamb?

Her reply was very naive. She said, "If you please, sir, the others do."

I laughed heartily, and called them nearer, and they said, Yes, if I could
make a dove with feathers, I could make a lamb with wool on it (but they
called it fur).

Then I sat down again and spoke to them. I asked them if they loved our
Father, and they said, Yes, very much, for He it was Who made all this
beautiful land, and showed people how to love them. I told them that
those who loved the Father were His true

 [192] THE HIGHLANDS OF HEAVEN

children, and that if they asked Him for anything wise and good, believing
He was present in His life and power, they would be able so to make their
wills use that power that the thing desired would come to them. So it was
not needful that I should make any more animals for them, as they could
make them themselves. But, as this was rather a difficult case to begin
with, I would help them.

Then, at my bidding, they all thought of the lamb they wished to, have,
and then willed that it should come to them. But nothing came of it
apparently; and I restrained my power within certain limitation, of a
purpose. After trying awhile I told them to pause.

Then I explained that they were not powerful enough yet, but when
they grew bigger they would be able to do even this, if they continued to
develop their faith, in prayer and love, and continued, "For you have that
power, only it is not yet large enough, except to do small things. And I am
going to show you that you have some of that power in you now, so that
you will continue to learn your lessons from your good guardians. You
have not yet sufficient power to create a living animal, but you have
enough to influence one already alive to come to you. Are there any lambs
on this estate?"

They said there were none, but there were so—me on an estate rather a
long distance away, where they had gone on a visit a short time before.

"And you," I said, "by your faith and power have brought one of these
lambs to you."

 [193] THE LIFE BEYOND THE VEIL

I pointed behind them and, turning, they saw a little lamb feeding on a
path among the trees a little distance away.

They were too much surprised at first to do aught but stare at him. But
some of the older ones recovering, broke away and ran, with cries of
delight, to the place where he was and, seeing them, he ran sporting and
prancing to meet them, seeming as joyous as they to find playmates to
sport with.

"It's alive," they cried, and turned to beckon the laggards on; and soon
that poor lamb was smothered with fondling and caressing, as he might
have been a child of their own begetting. I do think they had for 'him a
considerable sense of motherhood and proprietorship.

Now, this may seem more or less casual, according to the bent of him
who reads. But it is essentials which matter. And I tell you that the pretty
little lesson thus given was the spring of what will eventuate, perhaps long
ages hence, in the creation of some cosmos, as it might be that of which
your planet is a small member. It is thus the Principalities and Powers
began to train for mightier things. What they had seen me do was an act of
Creation. What they had themselves done, with some little aid from me,
was the beginning of such evolvement, which should lead them on to do
what I had done, and then to progress, as we in these spheres do, from
power to power greater still as faith is added to, little by little, as we use it
in the service of Him Who gives it us to enjoy.

This is faith, and, unseen by you, or not so clearly

 [194] THE HIGHLANDS OF HEAVEN

seen, your faith it is which, sanctified by prayer and high motive, brings to
pass its own fulfilment. Use it, then, but with care and circumspection and
all reverence, for it is one of the great trusts which He has confided to
you—and to us in greater measure—and that is no mean mark of His great
love. Whose Name be blessed for the free Bounty of His giving. Amen for
ever. #

 Monday, December 22, 1913.

AT THE VILLAGE OF BEPEL.

Thus far, then, of the children's Home and schooling. And now to other
matters of that tour.

I entered a village where some small number of houses were grouped, but
each in its own small domain. Here were there several miniature
communities of people who had in hand occupations dissimilar in detail
only, but in general on the same line of development. The head man of the
place came to meet me at a bridge which spanned the stream which
wellnigh circled this village and passed onward, eventually emptying its
waters into that river of which already I have spoken. Our greetings made,
we passed on together. As I went I noticed the neatness of the gardens and
dwellings, and remarked on it to my companion.

Could you tell me his name, please?

You may write it down, Bepel. Let us continue.

I came to one, however, which had not so much wealth of aspect, and on
this I also remarked, and

 [195] THE LIFE BEYOND THE VEIL

asked the reason why; for I was not acquainted with what reason it
might be which, in this sphere, should arrest the progress of any.

Bepel smiled and replied, "You know the man who lives here, he and his
sister. They came over from the Spheres Eight and Nine some good while
ago together. Here they progressed and, from time to time have returned to
the Fourth Sphere, where they have loved ones and, in especial, their
parents. This they have done in order to help them onward. Lately they
have come to be some little less at their ease in these surroundings for the
love they bear to those behind. It would seem that these are making their
progress very slowly, and it will be long before they reach this estate.
These two, therefore, await the coming of some one who has authority to
permit them depart to take up their abode with those they wish to help, in
order that their more continual presence should be at the disposal of them
to enable them onward."

"I will see these two," I replied, and we went within the garden.

Now, you may be interested to know how such a case as this is dealt
with here, and so I will proceed, in more or less detail, to describe what
followed.

I found the brother in a small coppice to the side of the house and
accosted him, inquiring for his sister. She was within, and we went to seek
her. We found her there in deep meditation. She was engaged in
communion with her parents far away in that other sphere. Rather would I
say that she was sending her help and uplifting strength to them, for

 [196] THE HIGHLANDS OF HEAVEN

"communion" implies a mutual action, and the others were little able, if
any, to return their thoughts to her.

So I talked with them awhile, and gave them my conclusion after this
fashion: "It would seem that the strength required to build up your own
progress in this Sphere is being drawn upon by those in the Sphere some
degrees behind. You are held back by the love of those who are yonder,
and slow to progress. Now, if you go to that Fourth Sphere, and there take
up your habitation, you will be able to help them a little, but not much.
For when you are at hand why should they stretch forth to come beyond
their own present degree? It is not well, therefore, that you go to them in
such manner as that. Yet love is greater than all else, and as it is found both
in you and them, it will be of great might to prevail when obstacles which
now obstruct have been removed. I would advise that you do not
relinquish your degree of this Sphere, but that you come with me to our
Chief, and I will ask that he will give you other work to do by which your
own progress will be ensured, and that of your loved ones not hindered."

When I departed they came along with me and, after consultation with
our Chief Lord, I was glad to find that he, in the main, approved of what
was in my mind. So he called them, and gave them words of approof for
their great love, and told them that, if they would, they should become of
those whose mission it was from time to time to go to the Spheres behind
and, there appearing (by conditioning themselves to the environment of the
sphere in which they

 [197] THE LIFE BEYOND THE VEIL

should be), deliver what business he should have to communicate. On such
occasions he would request that their parents should be permitted to see
and talk with them. By so doing they would be lured onward and upward
to join these their two children in those higher realms.

He further counselled great patience, for that this thing might in no wise
be forced ahead, but must progress by natural development. To this they
assented with much joy and gratitude of heart. So the Chief Lord blessed
them in the Name of the Master, and they departed to their new Home
well content.

So you will see from this, my friend and ward, that in the higher realms
of progress problems arise which feature those of the spheres just ahead of
the earth plane. For many there, too, are held back by their love of such on
earth who do not so progress that they may come into communion with
their spiritual lovers and helpers did these ascend many degrees removed
above the state of those incarnate laggards.

But others there are, also incarnate, who, by their own advance, do but
by a little, or not at all, hold back their spirit guides, advancing after them
by strenuous endeavour, with humility of heart and holy aspiration, that
they help the rather, often, and hinder not at all.

Keep this also in your mind with the many other things you have
learned. It is possible, nay, inevitable, that you incarnate on earth do help
on or pull back your good friends on this side.

 [198] THE HIGHLANDS OF HEAVEN

JOY AND SORROW OF THE ANGELS.

In which light think of the Angels of those Seven Churches to whom the
Christ sent word by the hand of John. For those each, by the virtues or
sinfulness of the Church he had in charge, was judged in person, as through
that Church accountable to Him Who assessed each in its exact value, and
awarded praise or blame to the Angel-guardian of each Church according as
it merited the one or the other. As the Christ, the Son of Man, identified in
Himself the character of the children of men, and held Himself accountable
for the salvation of His brethren according to the flesh before the Father,
so is each Angel-guide accountable for, and identified with, the one, or the
community, over which he is placed to serve. He enjoys with them, and
suffers with them; he rejoices over them, and mourns over their
shortcomings. Remember what He said, for this I have seen, not once, nor
two nor three times, but many, "There is joy of Angels before the Presence
of God in the Heavens when a sinner repents." And I add to you, my
brother, The bright Angels do not always laugh—though laugh they do,
and that in constant. But Angels, too, can weep tears—weep and suffer for
your sorrows and sins who fight the fight below.

This will not be in tune with the thoughts of us in many minds. Never
mind, write it down. For by what reasoning do we joy, if we may not also
mourn? #

 [199] THE LIFE BEYOND THE VEIL

 Tuesday, December 23, 1913

For all that it is so plainly written that men and angels work together in
the one service of God, yet men find it hard to believe this to be true. It is
because they give too much thought to the things of earth, and too little to
the origin of material things. This is not of those forces which come
immediately into contact with matter to shape and use it, but beyond,
where they use those forces as a potter uses clay to make his jar or vase.
This has, in some degree, already been given to you to write down.
Tonight I will tell you some narrative of their doings as we see them at
their work from this side the borderline.

Not all are progressed evenly in any one of the spheres, but some are
advanced beyond others. Those of whom I last told you were of the least
in this Tenth Sphere. I will now tell you of some who have risen to greater
life and power.

INTO THE HIGHLANDS.

On my way, as I journeyed after leaving the village where the brother
and sister dwelt, I paid my visit of inspection to many other settlements.
One of these lay among the mountains towards the zone which marks the
beginning of the next Sphere superior to this—not that spot where I met
my guide, but at a similar altitude, and some distance away. Hither I
ascended by a winding path which led to the high

 [200] THE HIGHLANDS OF HEAVEN

lands among the summits of the mountain range. When I began to ascend
the grass was very green and the flowers large and profuse. Birds sang
about the velvet path among the leafy trees of forests deep with purple
lights and shadows, and many spirits of the woodlands sported or worked
with bright smiles as I passed them, giving and receiving, greetings of
blessings, and adding joy to beauty by the way.

Then the surroundings began to change, and the trees became more
stately and statuesque, the forest less dense and leafy. Whereas before
glades of flowers and arbours of foliage had been, there now appeared lofty
cathedrals of pillars and arches, as the trees stood tip and bent their heads
to make them. Deep and lovely still were the lights and shades, but more
like those of a sanctuary than of a bower. Of large proportions were the
avenues, as I passed them, stretching away on either hand. Here, too, there
was a sense of meditation and greater power than away below. And I was
aware of spirits in the colonnades who were beautiful with a grander and
holier beauty than those I had left behind about the first rises of the hills.
This also, as I went, gave place to scenes more awful and inspiring.
Gradually the tree country was left behind, and about the white, gold and
red of the summits played lights which told of presences from the higher
realm descended on some business, to linger among these heights awhile.

So I came to my destination. I will describe it as I am able. There was a
flat space, perhaps a mile in square each way, paved with alabaster stone,
which

 [201] THE LIFE BEYOND THE VEIL

appeared of flame colour, as if it were a floor of glass stretched over a
realm of fire whose rays played about it, and glowed through, tinting the
air for some hundred yards above. There was no fire of such sort. But this
is in what aspect it appeared.

THE HIGHLAND WATCH-TOWER.

On this level space was one building. It was of ten sides, and each side
was diverse in colour and in architecture from all its fellows. Many stories
it had, and rose a glittering pillar whose top caught the light which came
above the peaks of the mountains, some far, some near—so high was this
tower, as it stood there, a sentinel among the mountains of heaven, a very
beautiful thing to see. It covered some eighth part of the square, and it had
porches on each side. So there were ten ways to enter, and one facing each
of ten ways. A sentinel in truth it was; for this is the Watch-tower of the
highest regions of that sphere. But it was more than this.

Each side was in touch with one of the first ten spheres; and those who
watched there were in constant communication with the Chief Lords of
those spheres. There is much business passing between these Heads of the
different spheres continually. Here it was gathered up and co-ordinated. If
I might descend to earth for a name, I would call it the Central Exchange of
that vast region comprised in all those spheres stretching from that which
borders on the earth zone, over the continents and oceans and mountains

 [202] THE HIGHLANDS OF HEAVEN

and plains of the second, and then of the third, and so onward to the
Tenth.

Needful it is that those who serve here be of very high development and
wisdom, and so I found them to be. They were different from the ordinary
inhabitant of this sphere. They were always courteous with love and
kindness, gentle, and anxious to help and gladden their brethren. But there
was a stateliness of absolute calm upon them which never gave place to the
slightest agitation whatever news came to them there of the doings and
strenuous life they held in direct contact with themselves. They received
all reports, information, requests for solution of some perplexity, or for
help in other ways, in perfect quietude of mind. When something more
tremendous than usual burst upon them, they were unmoved and ready
always, quietly confident in strength to cope with their task whatever it
might be, and with wisdom to make no mistake.

I sat within the porchway of the side which was in communion with the
Sixth Sphere studying some of their records of past events and their
concern in them. As I read, a quiet voice whispered over my shoulder, "If
you are not too much interested, Zabdiel, in that book, you would perhaps
enjoy to see what we do within." I looked round and up at him who spoke,
and met his quiet beautiful smile with a nod of assent.

HOW MESSAGES ARE RECEIVED THERE.

I went within. There was a large hall of triangular shape and, high up, the
floor of the next apartment.

 [203] THE LIFE BEYOND THE VEIL

We went to the wall, where it met in angle, and there my friend bade me
stand awhile and listen. I soon heard voices, and could discern the words
they brought. These were being dealt with in a room above us, five stories
aloft, and were transmitted downwards, passing through the floor into the
ground below, where there were other chambers. I asked the reason of this
and he informed me that all messages are received by those who had their
station on the roof of the building. These extracted what words they
needed for their part of the work, and allowed the residue to proceed
downwards into the chamber below them. Here the message was treated in
like manner, and again handed on downwards. This was repeated again and
again until what was left passed down the walls of this ground-floor room
to be once again sifted and the residue passed on below. In each room there
was a great multitude of workers, all busy, but without haste, going about
their task.

Now, you will think this a strange way to go to work. But the reality
was stranger still. For when I say I heard the words, I only tell you half.
They were audible visibly. Now, how shall I put that into your tongue? I
can no better than this: As you gazed at the wall (which was treated in
different metals and stones, each vitalized by what principle here answers
to electricity with you) you saw the message in your brain rather than
optically and, when you were sensible of its import, you heard the voice
which uttered it in some region far away. In this manner you were aware,
in your inner consciousness, of the

 [204] THE HIGHLANDS OF HEAVEN

tone of the speaker's voice, of his aspect and stature and manner of
countenance, of his degree and department of service, and other details of
help to the exact understanding of the meaning of the message sent.

This dispatch and receipt of messages is brought to high perfection in
these spirit realms, and in this Tower of Vigilance to the highest perfection
I have encountered. I was not competent to translate what I saw and heard,
for the communication had come through the conditions of all those
spheres intervening, and had become more complex than I could unravel.
So he explained it to me in simple.

It was to the effect that a party had been sent from the Sixth Sphere into
the Third to, help in the construction of some works there proceeding.
Those who had designed them had been of high development, and had
included in the apparatus and structure to contain it, a somewhat more
advanced scheme than it was possible to construct successfully out of the
substance of that sphere. I might put the problem to you thus: If you were
to endeavour to build up a machine for the manufacture of ether, and the
conversion of it into matter, you would find no substance to your hand on
earth of sufficient sublimity to hold the ether, which is of a force greater
and more terrific than any force which is imprisoned within what you
understand as matter.

It was a somewhat similar problem they had to encounter now, and
wanted advice as to how best to proceed in order that the scheme might be
carried out to as large an extent as possible. This is one of the simpler

 [205] THE LIFE BEYOND THE VEIL

problems these high ones are given to solve.

Now, I will tell you more of this at another time. You are spent now and
I cannot find words in you to say what I would.

My blessing is upon your life and work. Be assured thereof and go
forward bravely. #
 Christmas Eve, 1913.

I have spoken of the science of that High Place and it would not be much
of help to you were I to continue in that vein; for the wisdom and duties
there are of a degree you would understand but little. It would confuse
you, and seem not over-wise, what I could give to you. I will, therefore,
briefly add what I may, and get on to another theme.

I went up to the storey next above, and found it and the rest full of
business, with workers at it in plenty. The walls of these large halls are all
utilized in the sifting of messages and other like work. They are not flat
walls, such as you know, but all shimmering with vari-coloured radiance,
and embossed with devices, and otherwise relieved. All these are
instruments of their science, and all are watched, and their effects recorded
and considered and handed on to their proper destination, whether to
others within that settlement, or to spheres higher or lower, as the
business in hand demands.

A HORIZON OF GLORY.

My kind guide took me to the roof of the Tower, and here I was enabled
to view the country far afield.

 [206] THE HIGHLANDS OF HEAVEN

Below me I saw the woodlands by which I had ascended. Further away
stretched range on range of high mountains, all bathed in the high celestial
light, and glittering like jewels of many colours. About some of those
peaks there played a shimmering beauty which reached them from the
Eleventh Sphere; and they seemed to be alive and responsive to the
presence of high beings whose nature was of a degree so refined that their
forms were just beyond the circumference of visibility to one, like myself,
of the Tenth Sphere.

Yet I knew that these were come over from their own brighter region,
and were on some work of love engaged in this my own. At that I rejoiced
very much for the knowledge of the love and power beneficent all about
me, and my only speech was silence, which spoke more eloquent than
words of mine could do.

At last, when I had feasted long my spirit on this great beauty, my
companion gently laid his hand on my shoulder, and said, "Now these, my
good brother, are the HIGHLANDS of this HEAVEN. The solitude is
such as, in its beauty, fills you with reverence, awe and holy aspiration.
For you now stand at the summit and boundary of your present
attainment; and you have here found an environment into which, of your
own strength, you are not able to penetrate. But it is given to us, as a
sacred trust, and to be used sparingly and with discretion, to unveil the
veiled, and look on that which is invisible to our normal sight. Would you
that this, for a few moments, be given to you, that you look into what is
around you unseen till this present?"

 [207] THE LIFE BEYOND THE VEIL

At this I paused, somewhat afraid, for what I saw was as much as I had
strength to endure. But, while considering the matter, I resolved that where
all was love and wisdom, no harm should be able to strike me. So I
entrusted myself into his keeping; and he said it was well.

Then he turned from me and went into, a Sanctuary which was upon the
roof of this Tower, and was absent awhile, as I told myself, in prayer.

Presently he came forth, and he was changed greatly; for his robe was
not upon him, but he stood naked before me but for a circlet of flashing
gems upon his brow. How beautiful he was as he stood there bathed in
that soft penetrating light which intensified about him and moved and
lived, until his body was like liquid glass and gold and shone forth
increasingly till I looked downwards and shaded my eyes from his
exceeding brightness.

WALLS OF LIGHT.

Then he spoke to me and told me to stand before him, while he would
keep to my rearward, using his power upon me, but not blinding me with
his radiance. Thus we stood, his hands upon my shoulders, and the light
from him enveloping me also, and, streaming forth on either side of me, it
shone far out blending into the distance with those other lights far away
about the peaks. Thus a lane appeared in front of me where I stood, its
either side bordered with a wall of light, and the space between not dim but
of lesser brightness.

 [208] THE HIGHLANDS OF HEAVEN

I could not penetrate those walls with my vision, as they swept away
across the deeps and heights of the mountain-tops, opening out as they
went, on either side in suchwise that, while I stood, as it might be, in the
angle where the two walls of living flame met just behind me, yet in front it
was a space of great breadth between the walls where I could see them far
away.

Then he spoke again and told me to watch this space. I did so, and there
grew a vision very wonderful upon my gaze, so that I who have beheld
many beauties and marvels have never seen aught so entrancing as this.

The two rays struck one on either side a mountain peak which rose into
the sky, a sharp needle with lesser spurs about it below. As I looked it
began to change, and I saw a large Temple emerge into my view, and about
it were a host of high angels in robes of light, moving here and there. There
was a high porch and upon it stood a great Angel who held a cross aloft, as
if he showed that symbol to some congregation of people in some other
far-away sphere. On each arm of the cross stood a child, one in rose-pink
garments, the other in green and brown. They sang some song I could not
understand, and then, as they ended, each laid his hands upon his breast
and bowed his head in worship.

 MOTHERHOOD ENTHRONED.

But my guide now turned me about to the right and another vista came
into my range of vision. Upon a hillside far away I saw a Throne. It was of
light

 [209] THE LIFE BEYOND THE VEIL

and fire mingled, and there sat upon it a woman who looked in silence into
the far, far distance unmoving. She was clad in gossamer which sparkled
like silver as her body shone through it; but over her head was a robe of
violet-coloured light which fell upon her shoulders and behind her, framing
her beauty in suchwise that I thought of a pearl hung against a velvet
curtain.

About her, but below her Throne, were her attendants, both men and
women. They stood there before the Throne and on either side, silent and
waiting. They were all of much more brightness than I, but none was so
radiant as she who sat there serene in all her loveliness. I noted her face. It
was full of that carefulness which is born of love and pity, but her eyes
were dark in their depth of high wisdom and power. She rested her two
arms upon the arms of the Throne, and I noted further that all her limbs
told of strength, but such strength as is mingled with the gentleness of
motherhood.

Then suddenly she stirred, pointed with her hand here, beckoned there,
waved to others, as she issued, in no haste, but briskly and incisively, her
commands.

All suddenly the crowd was in movement. I saw one party rise and fly
off like a flash of lightning into the distance. Another went in other
direction. And other troops I saw bring forth horses, mount and ride away
into space. Some wore flowing robes, and some were girt with what looked
like plated armour. Some parties were of men, others of women, and others
of men and women both. In, as it were, a moment's

 [210] THE HIGHLANDS OF HEAVEN

time, the sky was dotted with diamonds and rubies and emeralds, as these
appeared flashing on their heavenly way; and the dominating colour of the
group shone back to me, as I stood to gaze in awe and silence.

Thus the lane of light was moved from place to place the whole horizon
round and, at each pause, something new to me I saw. Each scene was
diverse in character, but of equal beauty with the rest. In such manner I
saw some of those who were of higher degree than any I had yet beheld at
work in the service of the Father. And when I saw, by the changing light,
that my friend had withdrawn once more into the Sanctuary behind me, I
sighed for bliss too great, and sank down overcome with the glory of the
service of God as I had seen it in operation among those who watched us
as we, too, worked, and took account of our needs.

It was thus I came to understand, as never before, how that all the
inferior spheres are included within those above, and not lying sharply
defined, away each from its fellows. This Tenth Sphere included in itself
all those below and was, in its turn, included in those above, together with
the others below the Tenth. This is well understood here, up to our own
degree. But as we advance, this inclusion of spheres becomes more
complex and wonderful, and there are things to understand in it which are
unfolded but by little and little. This I have come to see, and am all agape
for the further advance when I am ripe for it.

Oh, the wonder and beauty and wisdom of our God!

 [211] THE LIFE BEYOND THE VEIL

If what I know be but a little of His scheme of love, then what must the
whole be like, and how tremendous!

Veiled are even the lower glories of the Heavenly Lands from mortal
eyes, which strain to see them. Brother, be content to go slowly in these
things. Such things are veiled in love and mercy. For, could they burst
upon you in their fulness, your mind would give way before it all, and you
would for long, long ages fear to go ahead lest worse befall you. I see it
now as once I could not. It is wise and good—all wise and altogether good.
And He is Love indeed. #

 Saturday, December 27, 1913

THE CRIMSON GLORY OF THE CHRIST

Now, it was very wonderful that I should thus be permitted to see these
wonders of those spheres beyond my estate. I thought upon it afterward,
and found I could understand some of the principal intention and motive of
what I had seen; but there were many things else I could in nowise fathom
unaided. One was in this manner of appearance.

The whole heaven between the two ends of the light-rays, which formed
each a wall on either hand of my prospect, was flooded crimson. Deep,
deep and intensely deep was the region, on which I gazed, with crimson
light. It seemed to be some gigantic volcanic upheaval, for clouds of this
luminescence heaved and swayed one upon another, and lifted up great
bunks of itself on high, and swept to one hand or other hand, and sank and
met other banks of cloud.

 [212] THE HIGHLANDS OF HEAVEN

All was commotion as of blazing and consuming catastrophic fury. So
awful did that red maelstrom seem to my soul that I trembled very much in
fear of it.

"Turn me away from it. Of your love, sir, turn aside to some scene less
awful. For this is of mystery too terrific for me to uphold myself before
its overbearing grandeur."

Thus I besought my friend, who replied, "Rest you awhile, my brother,
and you shall see it is not terrific any more. You are now looking toward
the onward spheres, the first of these being Sphere Eleven. In what sphere
that light shines I cannot tell you, unless I afterward read the record of it,
and this is not taken in this College, but in one some distance from here.
'For this you behold is far beyond our duties to deal with. I may be Sphere
Thirteen, or even Fifteen, upon which you now look so much afraid. I
know not. But this I know—the Christ passes there, and the Crimson
Glory you see is the aura of His communion with His loved ones there in
love. Look steadfastly upon the sight, for it is not seen so well but rarely,
and I will try to enable you to penetrate some of the details therein."

I felt him intensifying his energizing upon me, and strove to raise myself
to meet his endeavours. Success did not come, however, for this was
beyond me, as I soon found out. All I could see, more than I have told you,
were some vague shapes of beauty moving in the midst of the crimson,
fiery glory; no more. So I besought him again, rather piteously as I fear, to
suffer me to turn away. And this he did. But

 [213] THE LIFE BEYOND THE VEIL

I could no more thereafter. I had no heart for aught else. All seemed very
pallid as matched against what I had beheld; and I was rather sick at heart
awhile that I might not go yonder, and be as they must be who endure so
much beauty and yet enjoy to live. By and by I recovered and, when he
had come forth of the Sanctuary again, in normal guise and raiment, I could
so far as to speak to him in words of thanks for his very large bounty in
giving to such as I what he had given.

Now, what may I tell you more of the doings upon that lofty perch? For
you will keep in your mind that only a little of our life and actions here are
you able to understand, and that only in part. So that I have to choose
very carefully what items I show you; which are such that in some degree I
may reproduce in your mind and earth phrasing. One more I think I may
essay.

A COLONY WITH A PROBLEM.

When the larger visions were ended, we stayed awhile up there upon the
roof, and looked upon the country round about us. I noticed, some
distance away towards the Ninth Sphere, a large lake bordered with forest-
land and, here and there, an island, with buildings nestling among trees or
peeping above them. Also in the forest ashore was there, now here and
now there, a turret to be seen. I asked of my guide what colony was that;
for a colony it seemed to be, it hung together so well, and seemed one
settlement.

 [214] THE HIGHLANDS OF HEAVEN

He told me that a long time ago a difficulty arose in dealing with those
who arrived in this sphere from other regions, who had not yet progressed
in all directions as in some of the branches of heavenly science.—I am not
satisfied with that; I will try to make it more clear.

There are some who progress evenly in all the faculties which are theirs;
but others do not develop all their faculties equally all along their way of
progress. These, none the less, are very highly developed spirits, and come
to the Tenth Sphere in due course. But had they developed their neglected
powers in the same proportion as the others, they would have arrived here
much earlier.

Moreover, arrived here, they are at just such an altitude that what served
in spheres behind them will serve no more in future. They must henceforth
become more equalized in their faculties, and so of more equal balance.

The problem which gave rise to the establishment of that settlement was
no other than this. And there they abide doing their work of help to others,
and self-training the while. You may wonder wherein is the difficulty. If
you do so wonder, that is by reason of the much more complex perfection
of the conditions here prevailing than is the case with you.

It arises from the fact that these people are really of the Tenth Sphere in
some portion of their character, and of perhaps the Eleventh or Twelfth in
other portion. And the difficulty is this: They are in some ways too large
in power and personality for

 [215] THE LIFE BEYOND THE VEIL

their present environment, and yet unable to proceed into the next sphere,
where their inferior parts would suffer damage, and catastrophe would
ensue which would probably throw them backward many spheres behind,
where they would be as ill at ease as ever.

Now, have I made their case clear? If you lift a fish out of the denser
water into the rarer air it will have disaster. If you take a mammal from the
forest, and plunge him into water, he will die also of the denser element.
An amphibian is able to live if he have both water and dry land. But place
him altogether on dry land, and he will sicken. Put him altogether in water,
and he will sicken likewise.

Now, these of whom I have been telling are not quite like any of these,
yet the analogy will suffice to help you to understand their case. For them
to be here is like a bird caged. For them to penetrate higher would be like a
moth flying into a flame.

And how is their case dealt with?

They are there to deal with it themselves. I believe they are only in the
course of finding the best solution to the problem. When they have done
so they will have rendered a service to this sphere which will be carefully
recorded for future use. This is continually 'happening in various branches
of study. I think they at present have been able to classify themselves
according to their leading traits, and are working on a kind of reciprocal
system. Each class endeavours to foster in the others that virtue and
power which it has and they lack. So does each, and there is a very
complicated system of communal education

 [216] THE HIGHLANDS OF HEAVEN

arisen, which is too intricate even for those who dwell in the Highlands to
analyze. But something will come of it which will, when finally ripe to be
given forth, add to the power and influence of this region, and that, I think,
in some very large measure.

Thus it is that mutual service is rendered; and the royal delight of
progress is to help others forward in the way, as we go. Is that not so, my
friend and ward?

And so, my blessing, and Good-night. #

 [216] CHAPTER VIII

 COME, YE BLESSED, AND INHERIT CHAPTER VIII

 COME, YE BLESSED, AND INHERIT

Zabdiel's mission to Fifth Sphere—The Capital City of Sphere Five—Zabdiel's test of
the faithful women—The constitution of Sphere Five—The Sixth Sphere—The Initiation
in the Sanctuary—Back in the Tenth Sphere—The Temple of the Holy Mount—The
King of kings—The Power and the Glory—Zabdiel's farewell.

 Monday, December 29, 1913.

OF other things which I saw there I speak not now. It is easier to
describe in your earth language the scenes and people and the doings of
them which are of those spheres nearer to that of earth. But the higher you
go the more of difficulty comes in between, and this sphere is somewhat
exalted comparatively; and this that I have but just written is of the
Highlands of this sphere. So, as before I told you, I am but able to give a
very foreshortened and inadequate view of this land and its glories. So let
me to matters of more immediate importance to you, and no less helpful.

 ZABDIEL'S MISSION TO THE FIFTH SPHERE.

I come to a time when it was laid upon me by the Chief Angel Lord of
this Tenth Sphere to take my journeyings into the Fifth Sphere of a special
purpose, which I will now explain.

 [221] THE LIFE BEYOND THE VEIL

I was to go to the Capital City of that region and, presenting myself to
the Chief, to inquire of the reason for which I had come thither. This he
would tell me, having already received word of my coming. Nor was I to go
alone, but with me went three brethren for my company.

When we arrived at our destination I found the City very easily,
inasmuch as I had known it in that time I was a sojourner in that sphere.
But how different it appeared now to me after this long time and my many
experiences. Bethink you, friend. This was the first time I had come hither
since my advancement from that estate into the Sixth Sphere; and through
this and the others I had worked my upward way until the Tenth was
reached. Then, after all these stages, and each with its busy life and many
incidents to change and develop me, I come back to this sphere wherein,
moreover, I had not stayed so long as in any of the others. It was strange,
but very familiar, even to detail. The strangeness lay in that when I had
first come here from the Fourth Sphere, the glory of it had seemed too
great for my apprehension. It dazzled me. But now my eyes had labour to
conform to its dimness and want of light.

As we passed through the spheres intervening we conditioned ourselves
to each, but went swiftly. When we reached the confines of the Fifth,
however, we descended and went afoot slowly from the higher into the
lower lands, in order that we might grow into its condition by little and by
little. For we should, mayhap, be here for some time, and so would the
better be

 [222] THE HIGHLANDS OF HEAVEN

able to endure, and do what work was ours to do.

It was interesting, as an experience, that descent from the mountainous
country into the lowlands. There was, as we went down, a continual
dimness increasing ever, and yet we were continually accustoming our eyes
and bodies to its condition. The sensation was strange and not unpleasant;
and to me it was quite new at that time. It exhibited to me the wonderful
wisdom which is throughout all and every necessary detail of these realms,
this co-adjustment between light and less light, as we went from one
onward into the other.

If you understand anything of my narration, then try further to imagine
what it means to us when we come through those other less-enlightened
realms into your own, to speak thus with you as I do now. Then you will
not wonder, I think, that at times we find much to do to get into touch
with you, and often altogether fail. Could you see things from this side the
Veil you would not marvel at this—the marvel is afoot the other way
about.

Now to tell you of the City.

THE CAPITAL CITY OF SPHERE FIVE.

It was on the plain near the middle parts of the region over which the
Angel Lord ministered to rule it. It had no walls, as most such cities have;
but there were the usual series of Watch Towers, and there were some out
on the plain standing solitary, and some within the City, here and there, in
carefully chosen positions.

 [223] THE LIFE BEYOND THE VEIL

The House of the Chief stood foursquare at the edge of the City, and had
a large gate.

Now I will tell you not as it appeared to us who came from a higher
place, but as it is in the eyes of those whose normal environment is that
same sphere, the inhabitants, that is, of Sphere Five.

The Great Gate of this Palace is of liquid stone. That is quite literally to
be read. The stone was not solid, but in flux; and the colours of the gate
changed from moment to moment, affected both by what went forward
within the House, and also by what was agait upon the Plain before it. It
also was affected from the Watch Towers on the Plain; but only by those
on this side, not by others on the other side of the City, which were in
touch with stations on the other sides of the Palace. It was very beautiful
to look at, that gateway, massive on either side and blending into the wall
of the main structure, solid above the square arch, and changing in beauty
as the colours changed. One part only was constant, and that was the great
keystone, in the middle above, which always and ever shone red for love.

We passed within and found many roomy chambers about the gateway,
in which were recorders who read the messages and influences coming at
the Gate, divided them into their own proper groups, and sent them
whither they should go. They had expected our coming, and two youths
were waiting in the roadway beyond the Gate to lead us to the Angel Lord.

We passed down the broad street, whereon went people happy of face,
as ever people are hereabout. I

 [224] THE HIGHLANDS OF HEAVEN

simply write it down' for you who sometimes and often do not smile for
contentment within. For us it is as we should tell you the sky to-day is
blue in Egypt in the summertime.

Then we came to the chiefest building within the Palace walls, which
was the Chief's own quarters.

We ascended the steps before it and passed beneath a porch which ran
along its front, and through a door into the Central Hall. It was also square,
built with high pillars of liquid stone, like the Gate; and these were also
changing continuously in hue, but did not all wear the same tint of colour
at any one moment as the Gate did. They were diverse. There were twenty
and two of them, and each was different. Seldom were two of them of the
same colour at one time; and this give a very pleasant aspect to that hall.
They were also made to blend together their beauties in the large dome of
crystal above, and that was a sight even more lovely, and one you must try
to imagine, for it is beyond my power to describe.

We were bidden to rest within this hall, and lay on couches near the
walls to watch the play of colour. As we did so the effect seemed to
invade us and give us a peace and ease which made us feel quite homely at
last in this old-new environment.

Presently we saw a light flash out of one of the corridors which gave on
to the Hall. And then the Chief came to us and bowed and took my hand,
and saluted me very kindly. He was of the Seventh Sphere, and
conditioned to the Fifth, as is necessary to rule it.

He was very kind, and did all he could in love to

 [225] THE LIFE BEYOND THE VEIL

enable us in every way; and then we went to the Presence Room, where
was his Chair of Estate, in which he sat me, with my companions about
me, and himself near by.

Word was given, and a company of women came into the Hall, and
greeted us with courtesy. And then the Chief expounded the nature of my
visit to me and to my companions, while the women stood before us in
their pretty white and blue robes; but their jewels they had left behind, for
this occasion. Yet they were very sweet in their simplicity of attire, which
was, moreover, becoming to them in the demure demeanour which was
upon them in the company of us who were some few spheres removed
from them.

It amused me much, and so I asked that he would permit me awhile
before he continued. So, descending to the floor, I went and blessed each
one, my hand severally upon the head of each, and added kindly words.
Whereupon their shyness was abashed instead of them; and they looked
up and smiled at us, and were altogether at their ease.

Now, of the audience which ensued I will tell you when next you sit
with me. I have been full in telling what I had to tell, that you might
understand the conditions and customs of these parts. So let us leave it
there for this time. I blessed them with words and a touch; and they
blessed me with their happy smiles. And so we both were blessed, one of
the other. That is the way with us. So let it be with you below. It is better
thus than otherwise.

And so also with blessing I leave you now, my ward,

 [226] THE HIGHLANDS OF HEAVEN

for this time, and asking not your thanks for it. For when we bless it is our
Father blesses through us, and His blessing, passing through us, leaves
somewhat of its benediction in us in its passage. Remember this also, and
you shall know that he who blesses his fellow is blessed himself in the
doing of it. #

 Tuesday, December 30, 1913.

To continue:

They stood there before me and I tried to find the reason of my coming,
but could not. Then I turned to the Angel Lord for guidance in this matter,
and he answered me well:

"These our sisters are brought here together, who have worked so, in one
band, for these three spheres last past. None of them would go before to
leave the others behind; but if one should make her progress faster, then
she remained to help those who lingered some little, and together they
came on until this place was opened to their entry. Now they have
progressed to merit their further advancement, if you should judge it fitting
so to be done to them. They await your wisdom to that end, for they have
come to know that, were they too soon to go forward into the heaven next
ahead, their progress would be the more retarded."

Being thus at length enlightened, it came to me that I too was on my
trial. This thing had been withheld from me by my own Ruler in order that,
with no premeditation, I should be found face to face with a problem, and
my wits be put to hazard in the resolution of it. This added to my joy, for
that is the manner with

 [227] THE LIFE BEYOND THE VEIL

us in these realms, that the harder the task the greater the pleasure,
knowing our Leader's confidence that we are able if we will.

 ZABDIEL'S TEST OF THE FAITHFUL WOMEN.

So I thought a little space, and rapidly, and this is how I measured it.
There were in all fifteen of these faithful, loving souls, who had so come
their long road together. So I divided them by three, and sent five each way
into the City. I bade them each bring me a little child, one to each party of
five,— and the child should tell me the lesson which they should impart to
him, as being what most he should have needed to know.

By and by they returned, and with them were three sunny little children.
Two were boys and one girl.

Now, they came in nearly together, but not quite. By this I knew they
had not met with one another by the way, or they would have joined
forces, and not parted again, for their love together was very great. So I
bade them stand the children before me, and to the first boy I said, "Now,
little one, tell me what lesson you have learned from these kind ladies."

To which he replied very nicely, "If it please you, bright sir, I came
hither without knowing God's earth, for my mother gave up my spirit into
the heavenly land before she gave my body to earth. These lady-sisters,
therefore, instructed me, on the way, that I must know that God's earth is
the cradle of these brighter spheres. In it are little boys fostered by much
rocking to and

 [228] THE HIGHLANDS OF HEAVEN

fro; and no peace is known, as we know it here, until the earth is left
behind. Nevertheless, it is of the same Kingdom of our Father's Love, and
we must pray for those who are being rocked about unkindly, and for
those who rock them too hardly."

And then he added, in perplexity at receiving this one last injunction,
"But, my lord, this we do always, for it is a part of our school lessons so
to do."

Yes it was a very good lesson, I told him, and one which would bear
enforcement at other lips than those of his own teachers; and he was a
good boy to have given his answer so well.

Then I called the other little mite, and he came to my feet and touched
them with his soft little hand and, looking up to me very sweetly, he said,
"May it please you, kindly-looking sir—" But at this I could forbear no
longer. So I stooped down, and caught him up to my lap, and kissed him,
tearfully for the joy of love, and he gazing at me in submissive wonder and
pleasure mingled. Then I told him to proceed, and he replied he could not
with ease and perfection were I not pleased to set him down on the steps
again. This I did, I wondering now, and he continued.

He laid his hand again upon my foot exposed from beneath my robe, and
said very solemnly, taking up exactly where I had broken him off so short,
"that the feet of an angel are beautiful to the sight and to the touch,—to the
sight, because the angel is good, not of head and heart alone, but in the way
he goes on the service of our Father; to the touch, for they tread softly
ever,—softly where men feel their weight in rebuking

 [229] THE LIFE BEYOND THE VEIL

for wrongdoing, and softly when he takes up in his arms the sorrowful, to
bear him away to these brighter lands of comfort and joy. We shall be
angels one day, not little boys any more, but big and strong and bright, and
having much wisdom. And then we must remember this, for in that day
some one of great degree will send us also to earth to learn and teach at one
time; for there are many there who will need us as we do not need who
came away so soon. Thus the lady-sisters instructed me, sir angel, and I
know it is as they have said since I have seen you here."

Now, the love of little children is always so very sweet to me it
unmettles me, in a way, and I do admit to you I lowered awhile my head,
and looked within the folds of my lap, while my breast uplifted and sank
in its almost painful ecstasy. Then I called all three, and they came—very
gladly by their faces, but warily by their feet—and knelt one on either side
my thighs, and the little girl before my knees. And I blessed them very
earnestly and lovingly, and kissed their sweet bended heads of curls, and
then sat the lads on the step beside me and, taking the little maid upon my
lap, bade her tell me her story.

 "May—it—please—you,—sir," she began, and she said each word so
carefully separated from its fellows that I laughed right out; for I knew she
had omitted the "kind" or "kindly-looking," or other such endearing
adjective, fearing further disaster, and wishing, in her maidenly modesty, to
avoid all such.

"Young lady," I said to her, "you are more in wisdom than your years or
size, and bid fair to become a

 [230] THE HIGHLANDS OF HEAVEN

very able woman some day, who will govern well where you are set."

She looked at me doubtfully, and then round at the company, who Were
all enjoying this interview in no common measure. So I bade her, speaking
softly, to continue. This she also did, as the boy had done, taking up
where she had left off, "that girls are God's dams to nurture His lambs in
their bosom, but not until they have grown in love and wisdom, as their
bodies grow in stature and in beauty. So we must ever keep in mind the
motherhood that is in us, for our Father put it there when we slept in our
own mother's womb, before our angel awoke us, and brought us away into
these blessed Homes. And our motherhood is very sacred from many
causes, and the best cause of all is this: that our Saviour, the Christ Lord
(here she crossed her little dimpled hands upon her breast and, with fingers
interlaced, bowed very reverently, and straightway continued so), was
born of a woman, whom He loved, and she loved Him. When I am grown
into a woman I will be told of those who have no mothers as we have here,
but know no tender love of mother like ours. And then I shall be asked if I
would wish to be mother to some of those not borne by me, but needing
some such one as I very sorely. Then I must stand up straight and strong,
and answer, 'Send me forth of these bright places into those that are more
dim; for I am wishful to suffer with them, if I may perchance help and
foster those poor little ones; for they are lambs of our good Shepherd Who
loves them;

 [231] THE LIFE BEYOND THE VEIL

and I will love them for His sake, as also for their own.'"

I was much moved by these three answers. Long before they were
complete I had come at several points which showed me that these women
must go onward, and together, into higher places; for they were worthy.

So I answered them after this fashion. "My sisters, you have well done
in this matter; and your scholars have done well for you. I perceive, among
other things, that you have learned what is here to be had for the learning,
and that you will be of service in the sphere next beyond. But I have
learned also that you will do well to go together as hitherto, for, although
you instructed these tiny philosophers each apart from the others, the
trend of their answers is the same—love of those in the earth life, and their
duty to them. So I see you are of such a concord in purpose that you will
be of greater service together than apart."

Then I blessed them and told them they should journey back with us
when we should be ready to go shortly.

Now, several points I did not note for their instruction then, but kept
them back for our journeying together, when I could expound them at my
leisure. One was this: so utterly at one were these fifteen loving souls that,
in their several instruction of the children, they had fixed on one phase of
duty and service alone. All these three children and, by implication, all
those who had come over here from stillbirth, were to be sent back to help
those on earth by tending and guarding them. They had altogether lost
sight of all the other

 [232] THE HIGHLANDS OF HEAVEN

manifold duties allotted to such as these; and the further fact that but a
small proportion of those who come hither in the manner they did are ever
sent back to do mission work on earth, for the reason that the very
refinement of their natures fits them for other work the better.

But I will no further now, so bid you God's Love and blessing, and on
your own lambs, too, and their own darn. Believe me, my brother and
ward, those of the Kingdom here look with tender eyes on those who keep
their sacred charge in love, and fit them the more for this Realm of great
love when they come hither. Keep this in mind and be glad that it is so,
and within the power of every father and mother among you so to do. #

 Wednesday, December 31, 1913.

THE CONSTITUTION OF SPHERE FIVE.

Before proceeding further I will describe the City at which these things
were done, for the Fifth Sphere, as I know it, has certain points which are
peculiar to itself. Most of the spheres, but not all, have one City in Chief;
but Sphere Five has three, and there are three Chief Lords who minister
there to rule.

The reason of this threefold dominion is found in that this Sphere stands
at that altitude, which having attained, a choice has to be made as to the
particular way to be followed thereafter. It is a kind of sorting-room, as
one should say, wherein are the inhabitants, in the course of their sojourn
there, classified into their

 [233] THE LIFE BEYOND THE VEIL

proper groups, and proceed onward in that special branch of service for
which they most properly are fitted.

These three Cities stand each near the borderland of a very large flat
continent, and a line drawn through them would form an equilateral
triangle. For this reason the broad roads of each City spread out from the
largest square, where stands the House, fanlike, through the City and
onward in right lines across the open country. These communicate with
the other two Chief Cities and the settlements of the plain. But in the
middle of the triangle there is a Temple of Worship and Offering, which
stands within a large circular glade in the midst of a forest. With this
Temple all the roads are linked up by other cross-roads, and hither, at
certain times and seasons, come deputies from the Three Cities and
settlements under their charge, to combine their worship of God.

Thousands, and tens of thousands, come at one time from all quarters of
that sphere, and it is a very wonderful sight to see. They come in parties,
and meet together in the glade, which is a large plain of grassland. There
they mingle together, and all the different colours of that sphere, mingling
also, make a pretty show to behold.

But more lovely than these is the sense of unity in diversity. Some are
beginning to progress onward in one direction, and some in another; but
over, in and throughout that vast assembly the one vibrant note of deep
love pulsates; and all know that this is enduring, and, whatever be their
future destination, can enable

 [234] THE HIGHLANDS OF HEAVEN

them to come at one another in whatever part of God's large domain they
be forever. So there is no foreboding of coming separation. We know not
any such here. For where love is what you know as separation, and its
sorrow, cannot come. Even on the earth this' would be so now had 'not
man sinned, and so gone away from the right path of development. It will
be hard for them to regain this now; but it is possible, for the faculty
remains, if it sleep unawakened, except in very few.

INTO THE SIXTH SPHERE.

Now we must away to the next stage of my journeyings, when I should
take my enlarged company into the Sixth Sphere, and there deliver the
women to the Chief of that land.

Arrived there we were met, some way from the Capital City, by a
company of welcome. For I had sent the message of our coming from the
highlands of the borderland of the Fifth Sphere. They came, and among
them were some who had known these women, and the friendship was
taken up anew with much joy and many benedictions.

When we had arrived at a town where was to be their home for awhile,
the citizens came forth in bright attire, both men and women and some few
children. They came along the lane, where we were at that time, to meet us.
The trees which grew on either side met overhead in some places and,
choosing one such spot, the on-coming company came to a halt and
awaited our coming. The scene was very like the inside parts

 [235] THE LIFE BEYOND THE VEIL

of some cathedral, with leafy roof studded with gems of light; and the
people were the choir and worshippers.

They brought garlands of plants and flowers, and beautiful raiment and
jewels for their new sisters. These they arrayed them with, and their less
radiant garments melted away and vanished before the new robes proper to
the Sphere into which they were now come. Then, each amidst her friends,
all happy to welcome and be welcomed as to home, they who had come
turned about and struck up a sweet marching air, with instruments of
melody, and sang as we went forward towards the town. Here the
townspeople thronged the walls and towers and gates, and cried greetings
of welcome to add joy to joy already great.

Thus it is that initiates are made to know their welcoming, and, when
two or three spheres have been passed through, none fear any longer that
strangeness of new scenes and faces shall ever mar their progress onward;
for all is love, as they very soon come to know.

THE INITIATION IN THE SANCTUARY.

We went within the gate and into the town, and came to the Sanctuary.
It was a large oval building of very nicely proportioned architecture. The
whole, in scheme, was, in significance, that of two circles joined. They
symbolized, the one love, and the other knowledge; and the blending of
these beneath the central tower within was very nicely and cunningly
arranged. Here the light was never still, but ever

 [236] THE HIGHLANDS OF HEAVEN

changing, like that of the Hall of Pillars I lately described. Only there were
two dominant colours here, the one rose-red and the other violet with green
and blue in it.

The women were led within, and a large congregation gathered thither.
Then they were taken to a raised place in the very middle of the Sanctuary,
and made to stand there awhile. The keepers of the Sanctuary, with their
leader, then made their offerings of praise and, when the worshippers
joined with them, a cloud of bright mist gathered from them around the
women initiates, and bathed them in the conditions of their new sphere,

When it passed away from them and floated upward, forming a canopy
above, they all stood, in a deep and silent ecstasy, watching the beautiful
cloud as it rose and spread out until it covered the space above the other
people also. Then came a sound of music, as if it was far away, and yet
within the building. It was so sweet and soft, and yet so full of power, that
we all felt ourselves to be in the Presence, and bowed in worship, knowing
He is ever near.

That music melted away, and yet was with us still; for it seemed to
become a part of the cloud of light above us. And, in a way you are not yet
able to understand, this is indeed the truth of it. So that cloud of colour and
melody of love sank gradually upon us, and was absorbed into our bodies,
and made us all one together in the blessedness of holy love.

There was no further Manifestation that they could see at that time. But
I, whose faculties have been in

 [237] THE LIFE BEYOND THE VEIL

longer training, saw what they could not, and knew of those who were
present to them unseen; and also from whence the voice came I knew, and
the sort of power given in blessing.

But they went away, all very content and very happy together, and the
fifteen not the least of them all.

And, Zabdiel, what were you doing all this time?' For I suppose you were
the highest in degree there, weren't you?

It ill becomes that I should tell of myself who did but minister in a work
of very happy service. The principal of interest were those fifteen. There
were three and myself from our own sphere, and none others from any
sphere above that one. And to us all the people were very friendly and
very kind and loving; and we had much happiness of them by reason of
this. Before they would suffer their friends to lead them away to their
homes, moreover, those fifteen dear women needs must resist, to come
back to us, and thank us, and say very nice words to us in gratitude. We
gave them our own in return and promised that we would come again in
awhile to inquire of their progress, and perchance give words of counsel.
This at their own desire; in which also they showed wisdom rightly
named. For it will be helpful to them, I know, and a help not usually given,
because not often asked.

So you see the rule here is, as it is with you, as He said, "To those who
ask it shall be given." Which word, my brother and good friend, I leave
with you

 [238] THE HIGHLANDS OF HEAVEN

to think upon, with my love and good word of benediction.

 Friday, January 2, 1913.

BACK IN THE TENTH SPHERE.

I will that you now come back in your mind to my own Sphere, for there
are doings there which I would tell you of. By so much as we progress to
learn of God and His ways of wisdom, by so much do we come to
understand how simple, and yet how complex, are His forces in operation.
This is paradox, yet true nevertheless. Simplicity is found in the unity of
forces, and the principle on which they are used.

For instance, love strengthens, and less love weakens, in ratio to its lack,
every stream of power which comes from the Supreme Father for our use
in His service. They who have come so far as to this sphere are able, by
what wisdom they have come at, to absorb into their own personalities, to
see the trend of things. We see, as we get towards the Unapproachable
Light, that all things are tending towards one central principle, and that is
Love. We see Love at the Source of all things.

Perplexity is found as from this Source and Centre we proceed outward.
Love still runs onward but has, of necessity, to become adapted, by reason
of the lower wisdom of the personalities by whom the service of God is
done, and is, therefore, not so clearly seen. When these vibrations of
spiritual activity, sent forth by innumerable workers in the one great
Scheme, reach the cosmos of matter, the perplexity of adaptation

 [239] THE LIFE BEYOND THE VEIL

and co-ordination is very much increased. If, then, even on earth, His Love
may be discerned by those who themselves are loving, in how much greater
degree is it manifest to us.

But yet the wisdom we have before us to attain, if more simple in one
sense, is inversely much more intricate, because of the vaster regions over
which our view is given to range. As you go from one sphere to another
you meet with those whose providence is concerned with ever wider
systems of planets and suns and constellations. These you must consult,
and from them you must learn ever more widely of the constitution of the
Father's widespread realms, and the children of those realms, and His
dealings with them, and theirs with Him.

So you will see that we do well to be careful in our stepping forward,
that a thoroughness of understanding be had, step by step, for the duties
allotted to us become ever wider in their effect, and the consequence of our
decisions and actions are fraught with greater solemnity, and have
responsibility to wider reaches of space and its inhabitants.

I do not deal, however, with other than your own planet in these
messages which I have given you, for the time is not ripe by far for such
extended knowledge. What we have now in hand, I and my fellow-workers,
is to help the people of earth to a higher wisdom in respect to their duty in
love one to another, and unitedly to God, and of our ministry of help to
such as, in love and humility, are willing to work with us,—we from this
side the Veil, and you on earth being

 [240] THE HIGHLANDS OF HEAVEN

our hands and eyes and ears and the words of our mouth to speak forth, as
we help you, that men may know themselves as God made them, glorious
potentially and, for the time of the season of their earth sojourn, toilers in
a world where the light has been permitted to grow dim.

Now let me tell you of those things of which I spoke.

THE TEMPLE OF THE HOLY MOUNT.

On a large plain In this Sphere Ten there is a high mountain which stands
sheer up from the grassland and dominates its fellow-mountains like a king
on his throne among his courtiers. Here and there about the steep ascent,
as viewed from the plain, you see buildings. Some are shrines open to the
view on every side; some are sanctuaries in which worship is offered, and
on the summit the Temple itself, which is over all, and to which all
minister and lead. From this Temple, from time to time, Manifestations of
the Presence are given to assemblies gathered on the plain below.

Is this the Temple of which you told me before!

No. That was the Temple of the Capital City. This is the Temple of the
Holy Mount. It is higher in degree and of different use. It is set here not so
much for worship within, but for the uplifting and strengthening and
education of worshippers who assemble on the plain. Keepers and officers
there are, who worship within the Temple, but these are very

 [241] THE LIFE BEYOND THE VEIL

high in degree, and few go in with them until they have progressed some
spheres onward, and return on some duty to this Tenth Sphere.

It is a Colony of Powers who are advanced beyond this Tenth in their
persons, but who visit this High Place on missions of help and judgment
from time to time. And there are always some of them there. The Temple
is never left without its complement. But I have not been within, and shall
not until I have attained to higher power and sublimity in spheres beyond.

On this plain were gathered a very vast number of people, called thither
from all parts of this wide Sphere. From some half a mile—as you would
say —from the mountain's base they stretched out far across the country,
group after group, until they looked like a sea of flowers in gentle
movement, their jewels of Order flashing as they moved, and their
garments of many hues ever shimmering from one combination of colours
into another. High up on the Sacred Mount stood the Temple and, from
time to time, they looked that way in expectation.

Presently there emerged upon the roof a company of men whose shining
garments told of their high estate. These came and stood upon the Porch of
the Temple, above the chief Gate, and one lifted up his hands and blessed
the multitude on the plain. Every word he said was clear and loud to the
furthest group. They who stood afar both beard and saw with as great ease
as those who were nearer. Then he told them the purpose of their coming
together. It was in order

 [242] THE HIGHLANDS OF HEAVEN

that certain might be presented before them, who shortly should be
advanced onward into the Eleventh Sphere, inasmuch as their progress had
been judged to warrant their safe journey on that upward way.

Now, none of us knew who these new initiates were to be—whether
oneself or one's neighbour. That was left to be told. So we waited, in some
sort of silence, the next that should happen. Those on the Porch stood
silent.

THE KING OF KINGS.

Then from the Gate of the Temple came forth a Man, clad in simple
white, but radiant and very lovely, On His head was a fillet of gold, and
gold sandals upon His feet. About His middle was a belt of red which
shone and sent forth rays of crimson here and there as He moved forward.
In His right hand He carried a golden cup. His left hand was upon His
girdle, and near His heart. We knew Him at once, the Son of Man, for none
else is like to Him Who, in whatever form or Manifestation seen, ever
blends two forces perfectly in Himself: Love and Royalty. There is always
a simplicity in His grandeur, and a majesty in His simplicity. Both these
you feel come into you and blend with your own life whenever He
manifests Himself, as now. And when the Manifestation is over, the
blessing so received does not pass from you, but remains a part of you
always.

He stood there beautiful altogether, and sweet beyond my telling—sweet
and lovely, and with just a

 [243] THE LIFE BEYOND THE VEIL

tincture of sacrificing pity, which did but add to the joyful solemnity of
His face. That face was a smile itself, but yet He did not smile in act. And
in the smile were tears, not of sorrow but of joy to give of His own to
others, in love. His whole aspect, and what His form expressed, was so
manifold of powers and graces in combination as to make Him One alone
among those others who attended Him there, and to set Him above all as
King.

He stood there gazing not at us but beyond us into the realms where we
could not follow. And while He stood thus rapt, forth from the Temple,
by its several gates, came a long company of attendants, both men and
women, whose sublimity was seen in the delicacy of their faces and forms.

One thing I noted, and will tell you as well as I may. Each of those
blessed spirits had a well-defined and powerful character written upon the
countenance, and in the gait and actions of each. No two had the same
virtues in equal parts and combination. Each was a very high Angel in
degree and authority, but each a personality in himself or herself, and no
two alike. And He stood there, and they on either side, and some on the
lower ledge before Him. And in Him, both face and form, were united, in
sweet blend and communion, the beauties and qualities and powers of
them all. In Him you could see each quality of theirs distinct, yet all
blended together. Yes, He was Alone, and His Aloneness lent added
majesty to His appearing.

Now, think of that scene, and I will tell you more

 [244] THE HIGHLANDS OF HEAVEN

to-morrow, if you find opportunity for my company. Blessing and glory
and beauty are where He is, my dear friend and ward, as I have seen, not
once nor twice, but many times since I left the earth life. Blessing He
brings and leaves with His brethren. Glory is about Him and links Him
with the Throne in the High Places of the Heavens of God. Beauty sits
upon Him as a robe of light.

And He is with you also, as with us. He comes not in figure but in fact,
into the dim earth plane, and brings there also His Blessing and Glory and
Beauty. But there they are unseen, except in part and by a few,—unseen
by reason of the dark cloud of sin about the world, as we see it, and lack of
faith to look, believing. Still, He is with you. Open your heart to Him and
you, as we do, shall have what He brings to give you. #

 Saturday, January 3, 1914.

THE POWER AND THE GLORY.

Awhile He stood in rapture, silent, still and beautiful altogether to look
upon. Meanwhile, in the throng of bright ones about Him a movement
began. Slowly, and with no haste, the multitude rose into the air, and took
shape until there was an oval of light round behind and on both sides of
Him. Those in rear were higher than His head, and those in front were
lower than His feet. So a frame was made and, as it took shape, their
brightness increased until we scarce discerned the forms of them by reason
of the brightness of their glory. They shone golden about

 [245] THE LIFE BEYOND THE VEIL

Him, but He was more radiant still than all other be, side, as they stood
still now, and shining. Only be, fore His feet was there no arc of light, but
a breach was made, so that the oval was not complete but gapped at its
lowest part.

Then He moved. His left hand He extended and stretched forth towards
us in benediction. With His right hand He tilted the chalice towards us, and
from its bowl poured forth a thin stream of many-coloured light which fell
upon the rock before Him and flowed down the face of the mountain
towards the plain. And as it flowed it increased in volume, until it began to
lap over the plain towards us, still expanding. It reached us a broad river of
light; and in it w ere seen colours in all their hues from deep purple to pale
lilac, from deep red to faint pink, from orange-brown to gold. And all these
mingled, here and there, in streams of green or other composite hue.

So it came to us, and among us, as we stood there wondering both at the
thing done and all the beauty of it. Now it swept onward until it had
covered all the ground on which stood that vast multitude of people. But
they did not stand in the liquid lake, for it did not rise upon their feet, but
formed a sea beneath them, and they stood upon it. Nor could the eye
penetrate to see the grassland upon which it rested as upon a sea-bed. It
seemed to lie there beneath us very deep, a sea of liquid glass, rainbow-
tinted, and upon that sea we stood as on firm ground. Yet it was all in
motion, here and there in little waves, and here and there in rivulets of red
or blue or other colour,

 [246] THE HIGHLANDS OF HEAVEN

flowing among us underfoot, very strange and very pretty to see.

But in awhile it was noticed that it did not serve every one equally.
There was one here, and another at some little distance, and this repeated
throughout the throng, who became conscious of a change in them; and this
made them to be silent and in very deep meditation. This change also soon
became apparent to their near neighbours. For this is what they saw: the
flood of light about him who was thus changed ran yellow-gold, and
lapped first his ankles, and then, rising like a pillar of liquid glass, all
radiant, and bathed his knees, and then still rose until it was about him a
pillar of light, and he in the midst of a golden radiance. Then upon his head,
in place of jewel, or chaplet, or whatever he wore, there appeared eleven
stars. These also were of gold, but of a brilliance greater than the stream, as
if it had become concentrated into eleven jewelled stars to crown the
chosen one. On each of those so dealt with that fillet of stars rested upon
his head near his forehead, and clasped his head on each side behind his
ears. Thus it rested, and shone, making the wearer more beautiful, for the
light seemed to invade his countenance and all his body, and uplift him
above his fellows.

Then the Son of Man tilted back the cup, and the stream ceased to flow.
And the rock became visible once again, where before it had been hidden
by the river of light falling. Presently the grassland about the multitude
began also to be seen, and at last all the

 [247] THE LIFE BEYOND THE VEIL

sea of colours had melted away, and we stood on the plain as afore we had
done.

Only there remained those who had become enveloped. They were
enveloped now no more. But they were changed for aye, and would never
be as they had been ever again. Their countenances had become of more
ethereal appearance, their bodies also, and their robes were of a brighter
hue than those of their fellows, and of another colour. Also the eleven stars
remained to crown them with their light. Only the pillar of radiance was no
more about them to envelop them.

Now another man came forth of the Temple on the Holy Mount, and
cried, with a very strong voice of great sweetness, that those who had the
stars should come forth of the crowd and stand before the Mount of
Blessing. So they came forth, and I among them —for I was one of those
so called—and we stood before the Mountain-foot, and before Him Who
stood aloft before the Temple.

While we stood there He spoke to us in this wise, "You have well done,
my children very much beloved, in what duty has been given into your
hands to do. Not perfectly have you served the Father and Me; but as you
were able so you did your work. I ask no more than you do after this
manner in the wider sphere of service into which now I call you. Come up
to Me, therefore, My beloved, and I will show you the path into that
higher place where your houses await you all ready, and many friends to
welcome you whom you will find there. Come up to Me."

 [248] THE HIGHLANDS OF HEAVEN

Then we saw that before us arose a broad stairway whose bottom rested
on the plain just before us, and the top at His feet, far above upon the
Mountain-top. So we all went up that long high flight of steps, and we
were in number many thousands. Yet when we were well above the plain
and I turned to wave my hand in loving farewell to my group of
companions who stood looking after us among the multitude below, it
seemed that no less number remained than had come thither to the meeting.
So great was that assembly.

When we were all come upon the platform before the Temple He spoke
good words of cheer and blessing to those who remained on the plain. If
any had been in sorrow that they too were not called along with us, no
trace remained upon their faces as I looked upon them then. In the
Presence of their Saviour Lord none could sorrow, but only rejoice in His
great love and the benediction of His Presence.

Then upon the stairway certain angels descended from the place where
we now were, and stood upon the steps, from the topmost until half-way
down, or thereabouts. They, being assembled, raised an anthem of
Thanksgiving, praising God in High Heavens of His Glory. On the plain
the multitude made response in alternation with those on the stairway. So
they sank, and made an end.

The choristers once again ascended, and stood with us above. The
stairway now had gone away—how I do not know. It was not to be seen
there any more. He raised His hands and blessed them, they keeping

 [249] THE LIFE BEYOND THE VEIL

silence with bowed heads below. So He turned and went within the
Temple, and we followed after Him.

 ZABDIEL'S FAREWELL

And now, my friend and brother and my ward, I do not say farewell in
parting, for I am ever with you to help, to hear and to answer. Count me
always near by, for, although my home in proper is far away, as men
would reckon far and near, yet, in a way we know to use, I am ever near
by you, in touch with you, in what you think, and in what you will, and in
what you do. For of these things I have, from time to time, to give account
on your behalf. Therefore, if I have been aught to you of friend and helper,
remember me in this, that in my reckoning I may have joy of you, as you,
if faithful, shall have joy of yourself. Remember the Angels of the Seven
Churches, and deal well with me, my ward. Remember, moreover, that one
day you also, as I now, will have a charge to keep, and lead, and watch and
help, and to answer for his life and how he uses it.

And now my blessing. It may be I shall find means and permission to
speak with you again as I have done in these messages. It may be in this
way, or it may be in ways more plain even than this. I do not say. Much
rests with you in this. But, whatever betides, be strong and patient and in
sweet simplicity, with humility, and in prayer.

 [250] THE HIGHLANDS OF HEAVEN

God bless you, my dear ward. I lack the will to bring this to an end. But
so it must be.

Remember, I am ever near you in the Master's Name and Service. Amen.
#

 ZABDIEL.

 [251]