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]