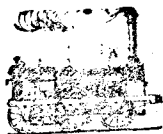


## GERALDINE CUMMINS

### THE ROAD TO IMMORTALITY (1932)

them, as it were, to sense the love and happy memories that remain of their earth life. But apart from considerations of sentiment in "coming back," as you call it, we are simply in a different state of being, and one of its features is that a part of us can project itself into the condition that makes it possible for him to speak through the medium, while the other part continues his work and life in another sphere. You may be perfectly sure that it is a kindness to permit the disembodied to speak. You suggest that it is unkind to remind them of earth associations. These are there still in their memory. You are not reminding them of anything, you are merely giving them an assurance that makes them happy—that the earth that contains much they care for has not been wiped out, obliterated. They are often glad and grateful for that assurance.



## APPENDIX V

### ANIMAL SURVIVAL

*F. M.* You wish me to write of animals and to be entirely frank in the statements I may make.

It is first of all necessary to classify those that man tends to regard as inferior creatures. There exist on earth various parallel lines of evolution. There exist, as Genesis will tell you, plants, fishes, birds and beasts, not to mention insects. All these have had the breath of life set within them. How far are these beings the creation of the One Great Mind endowed with the capacity for evolution? You must understand that if man's soul continues to evolve in another life, in another state of existence, it necessarily follows that those other animated forms which contain the power to evolve have also the possibility of sending out a mysterious essence which may be likened to what we call the soul in man.

I want you to place plants, insects, fish, birds and beasts into their several classes. These resemble the forms in a public school. The essences or souls of plants, after dying, gather together in their myriads and in time form one whole. These innumerable little beings—if you care to give them that name—go up one step in the ladder then, and are one when they enter the body of an insect. Myriads of insect lives again make one being which, in due course, enters the body of a fish or a bird. And so the process continues until you meet with the most intelligent of the tame animals.

Certain dogs, horses and cats, also monkeys, are possessed of a nucleus of intelligence that resembles, in some ways, the crudest of souls that inhabit the bodies of



EVOLUTION

20-8-PL

## THE ROAD TO IMMORTALITY

men. These dumb friends of ours pass into "the land of earthly desire," as some of us call it. "After-death state" is, perhaps, a better term than "land." I wish to indicate by this term that they do, very often, exist in a world beyond your world. They live within the loom of earth still, in the sense that they dwell in the soul's dream of earth.

For many departed souls there is this dream-world here, this ether-image of the earth. It is a place built up out of the earthly memories of men, and possesses many of the geographical features of the earth. Many simple souls dwell contentedly in surroundings that appear to them as solid and substantial as the material shapes on earth. There are, of course, certain vital differences. The problem of food or of money does not enter into the life of this dream-world, of this super-terrestrial image of the globe. In this habitat, old dog friends or cats who were comrades in other days may gravitate again to their masters or mistresses by virtue of their affection for them, that is, if the masters and mistresses are living in this Shadow Land. For we call it a "Shadow Land," though it is really far more beautiful than the earth. It is, in truth, the next state, and the journeying soul must pass through it, even though he may not tarry long within its borders. But those animals who come to it cannot journey beyond it. They must, at some time, go back to earth and enter the bodies of human beings. For they have not yet eaten of the tree of knowledge of good and evil. Only man has tasted that fruit. This pretty tale, which appears in the second chapter of Genesis, has a profound symbolic significance. The eating of the apple really symbolised that era in the history of nature when man emerged from the animal state. Poor Eve and all her daughters have been terribly maligned through this, the first of all earthly scandals.

If I were to translate literally the fable of the eating of the forbidden fruit, I should describe it as symbolising

## APPENDICES

the birth of the first man with a human soul, the birth of the first ape, from the monkey shape of a female that was truly man. By man, I desire to indicate one who had wrested the secret of intelligence from the Invisible. It was truly a step forward in the history of the evolution of the creation of God.

Now, I would return to the theme of the animals. Animals are not lower in creation than we are. They are merely far less complex. They are not what men call evil or good, for, as a rule, they have no understanding of the knowledge of good and evil. But, as the tendency throughout the Universe is gradually to evolve from the simple to the complex, so what I can only call "the animal mentality," that part which survives the death of the body, goes on dwelling here, perhaps for a space, in the state that is nearest to the earth life, but always inevitably returning to that earth, re-entering matter, taking on the shape of man in due season.

So you must understand that animals have souls, that is to say, there is within each one a certain individual essence that sometimes, uniting with another essence, eventually enters upon a new line of evolution and takes on man's estate. However, there are added to this embryo soul other things that, according to the history of the individual, are gathered within its nascent mentality.

