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The Light Bearers

and Other Lectures



BY

ALFRED E. TUREY

THE LIGHT BEARERS

AND OTHER LECTURES



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ALFRED H. TERRY

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NUGGETS OF WISDOM.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth and he that seeketh findest, and to him that knocketh it shall be opened."

Jesus.

"But the manifestation of the spirit is given to every man to profit withal. For to one is given, by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit. To another faith by the same spirit, to another gifts of healing, by the same spirit. To another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues."

Paul.

"God is love; and he that dwelleth in love dwelleth in God, and God in him.—There is no fear in love, but perfect love casteth out fear. He that feareth is not made perfect in love."

John.

"The truth is noble and sweet, the truth can deliver you from evil. There is no savior in the world except the truth."

Buddha.

"I hold that the term evil comprises everything that destroys and corrupts, and the term good, everything that preserves and benefits."

Socrates.

"Look within. Within is the fountain of good, and it will ever bubble up, if thou will ever dig."

Marcus Aurelius.

"Wisdom is right understanding, a faculty of discerning good from evil, what is to be chosen and what rejected; a judgment grounded upon the value of things, and not the opinion of them; an equality of force and a strength of resolution."

Seneca.

"Religions are many; reason is one; we are all brothers."

Chinese Proverb.

"An enlightened mind is like heaven, a darkened one like hell. The spiritual essence goes everywhere. Mind is infinite."

Chinese Proverb.

"Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt."

Shakespeare.

"We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth."

Emerson.

"The great silent men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great empire of silence. The noble silent men, each in his own department, silently thinking, silently working, they are the salt of the earth."

Carlyle.

"Nearly all my successes in life are founded on previous failures."

Disraeli.

"Nothing but truth and justice can ever really satisfy our deepest human instincts."

W. J. Colville.

"Knowledge holdeth by the hilt and heweth out a road to conquest. Ignorance graspeth the blade and is wounded by its own sword."

Martin Tupper.

"Let no enemy from without be feared, conquer thine own self, and the whole world is conquered."

(Author unknown.)

"It is a grand thing to be owner of yourself."

Ingersoll.

"The so-called infidel is often a man of great gentleness of spirit, and his disbelief is not in God, but in some little man's definition of God, a distinction the little man, being without humor, can never see."

Elbert Hubbard.

"If we live long enough to see the results of our actions it may be those who call themselves good would be filled with a wild remorse and those whom the world calls evil stirred with a noble joy. Each little thing we do passes into the great machine of life, which may grind our virtues to powder and make them worthless or transform our sins into elements of a new civilization more marvelous and more splendid than any that have gone before."

Oscar Wilde.

" 'In spite of all' has been my motto since the age of nine, and I have been faithful to it. I have fought with time, and have been stronger than time. I have striven with illness and conquered it. I have battled with death and repulsed it—requesting it to come back later. This is the secret of my youth."

Sara Bernhart.

"In Spiritualism is to be found an expression of the religion of Jesus of Nazareth. It is truly democratic, given to saint and sinner alike both here in this life, and after death an opportunity for redemption."

Ammyeetis.

That which we recognize as civilization, is the result of centuries of culture and applied knowledge. The pillars that support this great structure are Science, Religion, Art and Philosophy. To belive that these great institutions of knowledge were given to man direct as a free gift, is to err greatly. It is true that life and the faculties for obtaining knowledge are given to man, but all the marvelous possibilities of the development of these innate principles depend upon thought and effort of the individual. One of the greatest errors this world labors under is the idea that anything of real value is free. There is a price set upon all things from the highest to the lowest, and the higher the goal man aims to reach, the greater the price he must pay. Even knowledge which is appreciated only by the few, has never been a free gift, but quite the reverse, it is in fact of all things that which man pays most dearly for. Experience is the only coin which can ob-

tain knowledge, and then only as it is rightly used does it develop into true wisdom. Knowledge has ever been the reward of effort, suffering and struggle.

Everything, no matter how great and how wonderful may be its proportions, if traced to its source we find originated within the mind of one individual. We find that the various branches of Religion, Science, Art and Philosophy were each founded upon the experiences of one person, who expressed and promoted it. These great souls were the Light Bearers to humanity that the way might be opened up, and revealed by which and through which all mankind would sometime pass. It is indeed encouraging to realize that there always have been in all countries, and in all ages, a few upon whose prophetic vision the possibilities of life rose, and they were inspired into action which has ultimately developed into the splendor of our modern civilization.

In the religious sphere of life there came Buddha, Jesus, Mohamet and other true

Christs, all Light Bearers, all Saviors in the sense that they gave unto man a saving condition. The lamp that man reads his book by does not read for him, but supplies him with light, which is a condition that enables him to read for himself. So Jesus and all the other great teachers supply a saving condition which is knowledge, but only as each man accepts it, and applies it to his own life, is it a positive good. For even salvation is not free, but must be worked out by each individual for himself.

In Art there was Raphael, Michael Angelo, Titan and Rembrandt, all founders of art schools, all Light Bearers in the realm of art, and upon whose wonderful paintings man gazes today with wonder and admiration. Then there were Beethoven, Chopin and Mozart in the music world. While in science we have Darwin, Spencer, Lambroso, Camille Flammarion, and Lodge. Philosophy is best represented by Socrates, Seneca, and Epectetis. Now all these men, and many besides too numerous to mention, were the Light

Bearers, and the truths they gave unto the world are the foundation of our own knowledge today. How clearly this reveals the power of the individual, what wonderful possibilities are his, what marvelous gems of eternal grandeur lie within his consciousness, needing only the polishing of experience to bring them forth as radiant emblems of knowledge to adorn the world's crown of clustered truths. It is this God within man, whose mighty power and beauty reveals itself in the paintings of a Michael Angelo, the melodies of a Beethoven, the wisdom of a Socrates and the love of a Jesus, that lets the world see that God is here, the light of the world is here, not as something that shines from afar, like the light of a distant star; but deep in the heart of man is God's love, and His light shines in the consciousness of his awakening soul.

The Light Bearer gives light always. He does not, like the miser with his gold, save it to become rich for the mere pleasure of counting his coin, but enriches him-

self with knowledge that he may give it out to shine as a beacon unto man. Suppose the great souls of all ages had kept their knowledge to themselves; would not man today be much the poorer in wisdom and in truth?

Every man has something within him, which, when developed and brought into expression can benefit the world; or, in other words, every man can be a Light Bearer if he but wills. Some have the idea that all great souls lived in the past, and that the world today is barren of any who equal those exalted personalities. They have put such a halo around the past, that the present appears dull in comparison. If, however, they could be transplanted back into the past, they would find that the same sun illuminated those days that lights our world today; the same stars and moon by night; the same spring, summer, fall and winter; the same men and women in positions similar, and thinking the same thoughts that occupy our minds today. Human nature has not changed in the last two thousand

years. Men hate and love as they did centuries ago; are selfish and ambitious or self-forgetting and noble as they were in times past. The same great miracles are going on today that happened two thousand years ago, but man is so psychologized by the past that he is living more in it than in the present and thereby many times his view escapes the miracles of today.

In this grand and glorious present lurks all that has been, and all that ever will be, and it is for man to appropriate to himself the possibilities of the present that he may be what others before him have been, a Light Bearer; that he may scale the heights to knowledge and to truth, and partake of divine wisdom. It is only as man shakes from his eyes the dust of ignorance and superstition realizing himself as a spiritual being, blest with mighty possibilities and goes to work to develop these innate abilities, that he truly becomes himself.

Light Bearers of the present day, and there are many of them, are holding aloft

the lamp of truth that its glorious rays may illuminate the darkness of error here on earth. The various creeds and dogmas are like great trees whose spreading branches hide from the earth the warm creative light of the sun, holding man in the darkness of their shadow; shadows in which superstition, ignorance and charlatanism are indeed the trinity under whose sway the people are ruled.

Science has marched on conquering new fields of knowledge and in the realms of mechanics wonderful things have been done; and yet in religion, as it is expressed in theology, things are as they were in the past. There has been no new revelation or new inspiration, or advancement on past revelations. All the church has to offer man is the recitation of things that happened ages ago and which it says are quite impossible to occur today. The Light Bearers are evidently not in the church or if perchance they are there have not the strength of purpose to let their light shine for fear perhaps of losing their position, so content themselves with giv-

ing out over and over again the same old story, which may have had great power and influence over the minds of our grand-parents, but which is certainly losing its sway over the minds of the present generation. We hear so much talk of why there are so many empty seats in the churches; the reason is very plain. The church of today has nothing to give the thinking man, it does not appeal to him; for he is progressive and the doctrine of the church is not. The Light Bearers of religious truth are today, as in the past, outside the church. Jesus, himself the great Light Bearer, had no church or temple and was indeed outside the church; and so was the case with Buddha, he had no church, but presented his glorious teachings as Jesus did in the field and city streets, anywhere, in fact, where he could command the attention of the people. And so today we find that the religion of progress, of unfoldment of enlightenment is not to be found within the church but as of old outside its ranks. Light is streaming today from many minds, giving not a

stone, but the bread of spiritual life; giving inspired living truths, not the repetition of words, which many times spell error instead of truth.

Let Theosophy, New Thought, Christian Science and Spiritualism all march onward. Each one is a herald of a great fact, each one has its work, to illuminate, educate and develop the consciousness of man, to prepare him to fulfill his glorious destiny. Let us be friends with all these great bodies, realizing each has its own place to fill, its own particular class to reach and a bond of divine union and fellowship will encompass us all under one yoke, and that spiritual truth; with one purpose, that the salvation of the world; with one God and that God Love, not only spoken on the lips, but felt in the heart, not only believed in as a mental aspiration, but lived as an actual fact here and now in the present life.

TESTIMONY OF GREAT MEN.

"We ourselves are not limited to the few years that we live on this earth, we shall go on without it, we shall certainly survive. Why do I say that? I say it on definite scientific ground. I say it because I know that certain friends of mine still exist, because I have talked to them. Communication is possible. One must obey the laws, find out the conditions. I do not say it is easy, but it is possible, and I have conversed with them as I could converse with any one through a telephone."

Sir Oliver Lodge.

"My position therefore is, that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proven quite as well as any facts are proven in other sciences."

Alfred R. Wallace.

"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spirit world, and that these are susceptible of mutual impressions; but ordinarily these impressions are unperceived."

Immanuel Kant.

"There are times when the unknown reveals itself to the spirit of men in visions. Such visions have occasionally the power to effect a transfiguration, converting a poor camel-driver into a Mahomet; a peasant girl tending her goats into a Joan

of Arc. * * * Those that depart still remain near us—they are in a world of light but they as tender witnesses hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us."—From "Toilers of the Sea," by Victor Hugo.

"So many proven facts have been first discovered by occult science, that some day we shall have professors of occult science, as we already have professors of chemistry and astronomy."

Honore De Balzac.

"Do not sneer at the humble beginnings, the heaving table or the flying tambourine, however such phenomena may have been abused or simulated, but remember that a falling apple taught us gravity, a boiling kettle brought us the steam engine, and a twitching leg of a frog opened up the train of thought and experiment which gave us electricity. So the lowly manifestations of Hydesville have ripened into results which have engaged the finest group of intellects in this country during the last twenty years, and which are destined, in my opinion to bring about far the greatest development of human experience which the world has ever seen."

A. Conan Doyle.

THE MISSION OF SPIRITUALISM.

Spiritualism, with its divine revelations, is growing more into the limelight of the world's interest; its consoling religion, enlightening philosophy and convincing phenomena are reaching all people in various parts of the world and bringing them into a closer atonement with God. Spiritualism has entered the realms of religion, science, art and the most acceptable literature of the day. The great minds, leading thinkers, have been touched, aroused and convinced of the sublime reality of its teachings. No doubt one of the main reasons for the great progress of spiritualism is that the vital question "If a man die shall he live again?" is more fully and satisfactorily answered with evidence which must convince every honest investigator. Another fact which impresses the mind of the liberal thinker, who investigates spiritualism, is its great scope, its broadness, it has no set limits, but is as limitless in its expression of wisdom as truth is infinite. Here at last is a

religion which embodies the essence of science and philosophy, wherein there is room for the growth and development of every man no matter what his religion may be for in it he may find all the vital facts of his faith and more besides.

Spiritualism is as old as man, it holds within its splendid philosophy and inspiring religious teachings all that has been and the essence of all that will be. Take the sacred books of all nations, the Gospel of Buddha, the Koran of Mohamet, the legends of the Talmud, etc., and with them place the old and new testament; here you have combined the spiritual history, the religious revelations of the early ages of man. Spiritualism is the vital flame of truth in every one of these books giving light and life to their pages; its great feature is to bring man in communion with the so-called dead, and this has been the source, the inspiration, from which every religion has been born. As Moses and Mohamet went up on the mountain to talk with the spirit and Buddha listened to its voice within the walls of his palace, so

the great founders of religious systems received their knowledge through spirit return from the ancient up to the present day.

Ancient Spiritualism is as old as man, but spiritualism in its more modern expression is only seventy years old. It had its humble beginning in the year eighteen forty eight, when in a small cottage in Hidesville, N. Y., where a family lived by the name of Fox, rappings and other strange noises were heard. John D. Fox and wife and two daughters investigated these manifestations and finally on the night of March thirty-first intelligent responses were gained by means of raps. In the last seventy years these little raps have echoed and re-echoed around the entire world, arousing such interest that societies have been formed, churches and temples erected, children's lyceums instituted, while thousands of books have been published. The National Spiritualists' Association, with state associations, with affiliated local societies in every state in the union has been founded. All this

wonderful work in seventy years! What a great future lies before this truth, whose destiny is to become the universal religion.

The first great mission of Spiritualism is to reveal truth. Truth is one, it never contradicts itself. One truth cannot contradict another, but error can contradict itself so that there may be many errors, each at variance with the rest. Truth is therefore of necessity an element of harmony, error is necessarily an element of discord. In educating man, Spiritualism is thereby overcoming the greatest of all evils—ignorance. We hear much of the power of knowledge but of the frightful and terrible effects of ignorance little. That which liberates man from ignorance conveys unto him life's greatest blessing —freedom crowned with knowledge. Its purpose is then to educate man into the laws governing life in its expression here in matter and also when dissolved into its own natural element in the spirit world.

Its great work is to establish communion between the two worlds. To lift the

veil between the world of flesh and the plane of spirit. In bringing man into personal touch with the immortals on the other side it conveys to him all the powers and the wisdom of their experiences, which, as a guide to his life here today, will indeed be a light on his path to aid his footsteps up the ascent of life. A man who holds communion with the spirit world is going to be happier, stronger and a more useful member of society for so doing. Its effects are certain to be constructive to him physically, mentally and spiritually.

The purpose of Spiritualism is not only to preach the truth that man shall never die, but prove it to the world as a fact by opening up the way broader and clearer through which the spirits of the so-called dead can communicate with those in the flesh. Spiritualism, with its splendid phenomena, has annihilated the darkness that surrounds the tomb, removed indeed the sting from death and revealed, in all its beauty, its divine splendor, the life after death. It shows the beloved dead

alive, with a life radiant, in which the shadows of earth play no part, but peace, joy and love abound.

The evidence upon which the creeds of theology base their teachings, are revelations which occurred two thousand years ago and have never been repeated since that time. The mighty truths of spiritualism do not rest alone upon the revelations of the far distant past, but upon what is of much more vital importance —the ever living present. Angels are descending to commune with man in greater numbers and in a more satisfactory manner today than they did two thousand years ago and man is awakening to their presence being thrilled by their touch and inspired by the eminations of their wisdom. There is being brought about a great resurrection of the spirit within man and with its expression comes into being spiritual gifts which enable man to see, hear, feel and respond to the higher things of the spirit. The time of miracles has never passed; in fact there is now dawning a period in which greater revela-

tions of the spirit will be revealed to man than ever before in the world's history. The spirits of the immortal dead are here knocking at the heart of every man; they bring gifts, treasures beyond price to those who will open the door and bid them enter. It is the mission of spiritualism to awaken man to their presence and assist him to get into communication with them. What could be greater, grander or more inspiring than this—to know the beloved dead live, to see them face to face, to hear once again their dear familiar voices, to feel the soft pressure of their arms, in other words to know there is no death, but life everlasting and eternal.

Spiritualism recognizes man as a thinking being with the God-given right of thinking for himself. It does not take man as a child to be given a bad dose of medicine holding his nose while it forces down his throat a bitter dose—that is practically what theology has done and is doing—and then if he rebels they threaten him with hell-fire. God gave you a mind to use and your main business is to use it

in solving all the problems of your existence. Man was made to think for himself, there is no liberty, no manhood, no education, no mental or spiritual unfoldment unless one thinks for himself. All the great saviors, liberators and benefactors the world has ever known were free-thinkers. They were men who were not affected or psychologized by the narrow religious systems of their time. Spiritualism aims to help man use his mind, think for himself. It encourages the use of his reason and every faculty of his being to investigate, to test and decide the values of the truths it offers him. The result must ever be favorable to spiritualism as well as a great advantage to the investigator.

A questioning mind is a healthy mind; the one that takes everything for granted is not alive; the mind that wants to know, desires truth, asks questions, craves knowledge is exercising its divine right. Spiritualism is the religion for the thinking man, it encourages free-thinking, it assists man to break down the bars of ignorance and open wide the windows of his

soul to truth's mighty light, to come out of the prison house of superstition and fear into that liberty which crowns knowledge. As light is the enemy of darkness, so truth destroys error and in the teachings of spiritualism the white, searching light of truth annihilates ignorance, dissolves superstition and reveals life here and hereafter as it really is.

Those who condemn it are not free; they are either enslaved by the prejudice of some narrow religious opinion or are influenced by some private motive of policy which pays them to work against it. Those who talk against and condemn it the most are the ones who know the least about it, as all honest and sincere investigators who have really given time and thought to it have become convinced of the reality and sublime value of its truths.

Spiritualism depends for the evidence of its phenomena upon mediums, those who have developed spiritual powers, that enable them to be the means of communion between the living and the so-called dead. The great majority of these me-

diums before the public are entirely honest but unfortunately there are a few unprincipled persons who use it as a cloak to hide their own selfish ends, and it is to these few, masquerading under so sacred a guise, that much criticism against Spiritualism can be traced. Why should a cause be denounced because one finds some of its representatives are dishonest? Does one denounce wholesale the science of medicine because one finds a quack doctor? Does one condemn the profession of law because of an unfortunate experience with a dishonest lawyer? Would it be fair to denounce all clergery as dishonest and immoral because one steals the church money and runs away with the organist's wife? Certainly not! Why then should the sacred cause of Spiritualism be denounced because in a rare instance a medium is found to be dishonest or immoral? Spiritualism owes much to its faithful mediums for it is by their work, their sacrifice that its truths have been proven to millions; they are the ones who have bridged the space between the

two worlds, brought courage to the weak and sorrowing with messages from the spirit world.

We find, in studying the revelations in Spiritualism, that it holds the fundamental truths which are the life of various religious systems. It teaches, as do the oriental religions, the evolution of the soul of man through various incarnations in the flesh until he is done with earth and ready and willing to mount to the heights of the spirit world, which the orientals call Nirvana.

It recognizes Jesus as one of the world's saviors, a great soul alive with God, whose divine message to man was one of the greatest ever given. It seeks to bring His word, His message to man to show that it is the truth that He taught that can save, not His death on the cross. No blood can atone or wash man clean of sin; the only thing that can save is truth. As Jesus said, "The truth shall make you free." He brought into the world, as many other souls have, the principles of great truths and it is these very principles

that Spiritualism aims to instill into the heart of every man. So Spiritualism is working, not against Christ, but with Him. He said He would send the comforter. Spiritualism is indeed this comforter, which brings man nearer to the divine spirit of Jesus, in realizing the full value of His teachings and His life. Too much stress has been laid on the importance of His death and too little concerning His message to man. Spiritualism, in its mission embraces the value of Jesus' message, but puts His death as a feature of His life, which has no bearing upon the salvation of man.

Spiritulaism recognizes the healing power and teaches its followers how to use it. It helps man to see that the same force which assisted Jesus in His wonderful cures is in the world today and man can bring himself in tune with it and appropriate for his own use and to bless others with.

It not only recognizes the power to heal but all other spiritual gifts it teaches the full value of. The power of vision and

the value of dreams, the ability to commune with spirits and thereby be brought in closer atonement with God.

Immortality, re-embodiment, evolution, teachings of Jesus, of Buddha and all the other great masters, healing and the use of all spiritual powers and privileges—these are the main principles of the advanced teachings of modern spiritualism, the universal religion, which is destined to become the guide and savior of all humanity.

Here is a religion with which science can go arm in arm. Every move forward of science, every new discovery, has but helped the progress of Spiritualism. Science, with her great torch of knowledge held aloft, is the enemy to every error and superstition. The creeds and dogmas fear science more than they do the devil, as the devil is their main instrument for converting souls, while science is a force whose mighty powers prove the errors of their creed. Spiritualism welcomes science, sees in her a friend whose revelations but prove as an established

fact its teachings; and this is why the leading scientists are Spiritualists. They have found a religion at last which is founded upon scientific principles, which is harmoniously related to all laws which govern the universe.

The world is soul hungry, it has cried for bread and the church has given it a stone, it has sought truth and received error; so it is now turning away from the church and receiving the bread of life, true sustenance in spiritualist meetings. All over the world people are gathering together and in a few hours receiving more enlightenment, more consolation than they did in their cold and narrow creeds for years. The only thing of value the creeds have to offer you is the love and teachings of Jesus and they come to you more direct and unadulterated and in a purer form through the teachings of spiritualism.

The mission of Spiritualism is to educate man, to free him from the limitations of ignorance. The work of the creeds and dogmas has ever been to keep man in

ignorance concerning the vital laws of nature and of God. Look into the history of the church and see what a barrier it has ever been to knowledge and to truth. It has stood in the way of every discovery, every invention; it has done all in its power to prevent the free growth and development of intellect. It has made it a sin to think and has dishonored, persecuted and punished the representatives of divine knowledge and truth who not only were brave enough to think for themselves, but dared to utter what they knew to be true. The history of the church is a bloody one, like unto the bloody creed it teaches. No wonder under the sway of such a religion the world has been kept in warfare. With them blood is the vital thing, in comparison to which truth, knowledge, wisdom, love, sympathy and brotherhood all sink into oblivion. Fortunately the church is gradually losing its power, its structure reared on the drifting sands of error must pass away but with its passing nothing of real value will be lost for the divine truths gleaming beneath all

the debris of ignorance and superstitution will be brought into full expression.

The pure ethical teachings of Christianity will stand forever; every wise maxim, every just law, every great and splendid thought will remain and the rest will be discarded to the trash-heap of ignorance and superstition. All the splendor, all the grandeur of the divine truth taught by Jesus and His disciples will remain. The spirit of Jesus is alive in the world today and He is speaking to man. His message is echoing and re-echoing throughout the corridors of the infinite and those who have developed spiritual powers can feel and respond to His divine presence.

Another great fact which puts Spiritualism as the foremost religion in the world today is its attitude to woman, it is her friend, it recognizes her true worth, her wonderful possibilities and it offers her its great powers and forces to gain that place in the world which rightfully belongs to her. It seeks to free her from all that limits and binds and bring her into that state of liberty which is the greatest

blessing of life. Much that has held woman in bondage can be traced to the narrow false teachings of the church, which is based upon a theology which lays the blame of the fall of man upon a woman, bringing out the point that the devil could influence her a great deal easier than he could the man; also revealing woman as merely a rudimentary part of man being made from a rib taken from his body. Statement after statement is made right through the teachings of theology which recognize woman as only a slave to man with little or no intelligence whose main and only business in life is to do what man tells her to. The motto of theology to woman is "Obey man."

Woman has awakened in the last thirty years, she has roused herself and is now throwing off the yoke of bondage and claiming the liberty which rightfully belongs to her. Spiritualism has done more than any other religion to give woman her rights. It has taught the equal rights of man and woman, it has encouraged woman to develop and unfold herself spirit-

ually and intellectually that she might take her place in the world beside man, not as his slave, his chattel but as his right-hand partner. Spiritualism has recognized woman to the extent of ordaining her to fill the public rostrum as an exponent of its truths. Some of the ablest lecturers and mediums before the public in the cause of Spiritualism are women whose work has not only been a credit to themselves but also to the cause.

Here we have a religion broad and fair enough to give woman equal rights with man; whose works and teachings strive for the true liberty of every human being, to break the chains forged by ignorance and superstition and give that knowledge and power which is only born of freedom. Here is a religion which not only recognizes the father-hood and mother-hood of God, the brother-hood of man, but also the sublime fact that no soul can be lost or destroyed but that every human being can ultimately enjoy the blessings of the heavenly life. In such a religion there is no room for hate, for cruelty or jeal-

ousy, no room for hell-fire, destruction, but as the rising sun puts to flight all the shadows of night, so the evils of the world, the lies, the superstitions must depart and their place forever filled with the glory of Truth, the inspiration of Love, the radiance of Knowledge, and the majesty of Power.

INFLUENCES AFFECTING THE LIFE OF MAN.

Man might be likened unto a ship at sea bound for a certain port. The time of her safe arrival depends upon certain conditions. These conditions may hasten, prevent or delay her arrival. So man, on the great sea of life, is affected greatly by conditions and influences whose powers are helpful or hurtful to his career. These influences are numberless, but they spring from great central causes which are the law of Karma, physical Heredity, Spirit Influences, Astrological Conditions and the influence of environment. These great powers influence and control his life to a great degree, they affect his failure, his success, his sorrows, his joys, his health, his disease, his birth and his death. Therefore a knowledge of these forces gives man the power of accepting the good which can come from them and rejecting the bad. The saying that "Knowledge is power" is the greatest of all truths, for it casteth out fear and it is fear which binds man. Knowledge makes him free.

In making him free, gives him the opportunity to work out his destiny. In the beginning man's religion was a religion of fear. He feared all things, because he did not understand the universe or its manifestations, so he worshipped the gods in fear, and even today in our modern Christianity man worships God in a love which is mingled with fear. We want no fear in the highest religion, because as long as there is any fear lurking within the consciousness of man his life is greatly limited in its expression. So knowledge, divine wisdom, has grown in the mind of man in the passing years, like a loving hand drawing the curtain which man's ignorance has hung between God and himself that the divine light of truth may shine upon him, clothing him with immortal power, and revealing to him that God is love, and as he allows the love within his own being to manifest itself in pure thoughts and good deeds he will become God-like not only in love but in power, in Wisdom, and in Truth.

Accepting the statement that man is an immortal soul, the great power which in-

fluences his life more than any other is the law of Karma. The word Karma is an oriental name for the law we recognize as cause and effect. In our everyday life all of our experiences teach us to act according to our estimate of the consequences to follow, so that we work or rest, indulge ourselves, or make sacrifices, scheme and plan, eat and drink, for the most part with regard to the effect those activities will have upon our life as a whole. It is from the Orient we receive the teachings of Karma, which was at one time the centre of civilization and of knowledge. The thoughts which are obtained from the sacred books of the east are, when freed from the fables which have veiled them, of the highest. The earnest seeker after truth is willing to accept from any quarter and any source, knowledge, he is like a thirsty man who will drink as eagerly from a tin cup as from a crystal glass. So the truth seeker never allows preconceived ideas or prejudices to interfere with him in receiving new knowledge. This has led the people

of the Western world to study the oriental teachings of the East and their doctrine of Karma has become universally known. This same law is clearly expressed in the Christian Bible where it is written: "Whatsoever a man soweth, that shall he also reap." In spite of this fact many of the Christians seek to find an escape for the sinner by which the reaction of his wrong doings will not affect him.

To realize fully the law and the power of Karma we must accept the truth of re-embodiment, that is we must believe that man lived, previous to his present life, in the body, in the world of spirit and before that he had lived in the body, perhaps many times.

Man comes to earth with a threefold personal Karma. There is first his whole mass of unpaid debts accumulated from the experiences of past lives, and which so far he has not been able to work off. Second there is the destiny of his present life upon which he is entering, and third, there is the new Karma which he is going to make.

The truth of re-embodiment renders justice to God and power to man. It reveals the great fact that all human beings are on their way to ultimate perfection, that the blessings of the higher life shall be enjoyed by all. In this great doctrine there are none eternally damned or lost, but all have a chance to redeem themselves through good works.

We are continually making new Karma, or in other words we are creating causes which will inevitably be followed by corresponding effects. Pain follows our mistakes, strength is developed by struggle, we reap after every sowing the natural result. Happiness grows out of right, sorrow out of wrong. So in every case the individual's past explains the individual's present, and when the law of growth is known and obeyed, man can build for himself a sublime destiny. Genius is but the result of tireless effort which has been continued for many lives. Socrates said "The soul which has seen most of truth shall come to the next birth

as a philosopher or artist, or some musical and loving nature."

The advantage gained by knowledge of this law is that we cease to blame God for our mistakes, but recognize our life is what we have made it. The fault lies within ourselves. Even if there are some who, for no other reason, than that they dislike the idea of re-embodiment, and therefore will not believe in it, if they will at least recognize the law of cause and effect, which is working constantly in their lives, they will be greatly benefited by it. Whether we personally believe or not in this great law, it governs our lives just the same, but if we will believe in it and work with it we can make of it a kind friend instead of a seeming enemy.

There are many who believe in Fate in the sense of predestination, that is that everything has been ordained from the beginning of the world and all that man can do is to bow to the inevitable. This idea has come down from ancient times and is clearly expressed in the following lines from the Rubayat.

"Tis all a checker board of nights and
days,
Where destiny with men for pieces play—
Hither and thither moves and mates and
slays,
And one by one back in the closet lays."

Such a belief takes away all freedom from an individual and makes him but an instrument in the hands of some cruel power. It is a superstition and like all other superstitions is founded upon a truth, but the truth is distorted to the extent that it is misleading instead of helpful. It is really a farstretched and ignorant expression of the law of Karma which is every man's fate, but is every time of his own making. Destiny and Fate are not the same though they are grieviously confounded. The wise men of the East, the great Astrologers, taught Destiny but not Fate, that is, they taught that every human being had a path worked out for him but that which we call fortune or misfortune were largely under our own control. We must always look

upon Fate as something we can alter, change, as it is but the result of our own actions and in changing our actions we alter our Fate. Destiny is a far greater word than Fate: Fate pertains to our present condition. Destiny is our ultimate goal, the great centre toward which we are evolving. The ultimate destiny of mankind is a glorious one, but as to when and how and where he will realize this divine state is a matter which depends solely upon himself. This is illustrated in the following quotation: "Allow the thought and it leads to a choice, accept the choice and it leads to an act, continue the act and it forms a habit, follow the habit and it creates the character, continue the character and it forms the destiny." Destiny is indeed the result of character and life is the gymnasium for the development of it.

Heredity is another factor which influences the life of man. The power of which has been exaggerated beyond all credence by some. Natural inheritance is no doubt a fact but to assume that man is powerless to overcome the effects of un-

desirable heredity is false. It is good to realize that we may inherit desirable qualities, as well as undesirable ones, and it lies within our power to utilize the good and weed out the bad. Inherited tendencies to drunkenness, to stealing, and all other repulsive perversions of appetite must be overcome by mental culture. How sad it is when we realize how many people make themselves miserable, worrying for fear they will develop some dreadful disease because their parents or grandparents happen to die with it. Surely, if by nothing else, their fear alone is laying them open to the monster they most dread. Whereas a knowledge of selfhood, an understanding of the power of the Spirit and they could cast their fear to the winds.

Astrology is a science of the stars and is one of the oldest beliefs prevailing in very early times among the Egyptians, Hindoos and Chinese. Observing the influence of the Heavenly bodies and especially the Sun in ruling the seasons, and determining the crops, man came natural-

ly to suppose that the planets also influenced his life. In Christianity we see an expression of the relation between the stars and man in that beautiful story of the wise men journeying to Jesus' cradle, guided by the star in the East.

For great solitary minds Astrology has ever had an attraction. Napoleon often spoke of the star of his destiny. We must not allow ourselves if we take up the study of Astrology to go to the extreme limit of believing the stars have absolute control over our lives, that would indeed be superstition; but that they have an influence either favorable or unfavorable is indeed true. The time honored affirmation, "The wise man rules his stars, the foolish man obeys them;" is indeed an expression of wisdom. For man can if he will but assert his will power, rise above every limitation and can overcome every obstacle, no matter from what source they may arise.

There is however a vital thing in our lives, which is not distant like some planet moving in space, but close, surrounding

us on every side, and the most partial of men cannot help but recognize and respect its powers. This surrounding condition, which every one has to contend with, is environment.

As the fountain rises and falls in the air, and is affected in its expression by the wind, which makes up its environment, so the life of man is controlled and affected by the environment in which he lives. The power however which environment has upon man depends upon himself in how much he will allow surrounding conditions to influence him. Some go so far as to say that environment makes the man—if this was so Lincoln would have been a wood chopper, Columbus a weaver, Ben Johnson a bricklayer all their lives, but instead of letting environment shape their lives, they rose superior to it and controlled it, then by transforming it until it corresponded with their highest desires and aims.

It is a fact that environment will control and limit all who will allow themselves to be guided and controlled by it.

And it is likewise true that it is sometimes impossible to work sudden great changes in one's surroundings, but as the winter slowly gives way to the warmth and beauty of spring, which gradually transforms the cold barren earth into a scene of beauty—so man, if he will use the divine power within him, can bring back the spring time of youth and joy over the winter of age and sorrow.

It is from the world of spirit man receives his greatest inspiration and assistance, which if he will but respond to, can guide and help him up the steps of life far above the low lands of sorrow and despair, up to the mountain peaks of spiritual attainment and power.

As to what kind of spirit a man may draw around him depends upon his own desires and inclinations. If his desires are low he will naturally attract spirits from the lower spheres, but if he seeks the highest, the best and noblest spiritual influences will be drawn to him.

Laugh at Karma, at Environment, at Heredity, at Astrology, snap your fingers

in the face of evil spirits, know all these things for what they are, emanations from your own being, and stand fearless and strike from the shoulder, once, twice, thrice, times innumerable till your strokes lay low the monsters that have broken their teeth on your unyielding shoulders. This is a glimpse of life as life should be, here life is self-determined, here no hand but yours guides, no brain but yours thinks, no strength but yours works, no soul but yours proclaims your sublime destiny, and the whole vast universe waits to aid you, all the resources of nature and of God are yours to command, to use for the development of your own immortal spirit and for the upliftment of your fellow man.

LIFE AFTER DEATH.

Amid all the uncertainties of this life there is one thing that is a certainty. Many may be successful in their life's work, many may reach the heights of their ambitions, or on the other hand many may fail in their endeavor, but all this success or failure, poverty or riches, is a matter of uncertainty, depending upon external and internal conditions. This change comes to all, the rich and the poor alike, the famous and the unknown, the good and the bad, all, sooner or later must meet it, and this great certainty, which can be put off but never escaped, is death.

It is unfortunate that this death, which is really a change from one state of being into another, a birth, as it were, into another world, should be pictured under such aspects of horror as it is. Death in the minds of many is associated with such horrible symbols as skull and cross-bones, a skeleton with scythe and hour glass, or it appears to be some great, dark chasm on the very edge of which man walks and

at any moment is apt to be pushed into its unfathomable depths.

How different man's outlook upon death is when he views it from a standpoint of spiritual truth; then instead of being something horrible, something to fear, it becomes a normal and natural change, a part of life's evolution and as necessary a factor in the existence of man as birth. For it means to him, when it comes, freedom, a greater liberty to realize his ideal, to continue his work and to develop more fully the possibilities of his nature. It leads him out into that larger invisible world which surrounds this planet, it opens up unto him the life after death. A life which man has pondered on in all ages, and which his religions have outlined for him in varying hues.

Although the world's religions differ widely on many subjects, on at least one they all agree and that is the immortality of the soul. That the soul of man is immortal is the most vital and important principle in all religions, for in every age,

and among all people, great souls have proclaimed with one voice that although the body, an outer shell, perishes, yet the soul endures forever. But as to where the soul goes after death, it's condition and environment in that great beyond is a subject upon which the various religions differ widely.

We find in studying the Koran as given by Mahomet and followed by millions of human lives today as their guide that the future life is made up of a heaven and hell, the hell being a place of torment by fire, and the heaven a sort of harem filled with beautiful girls and embowered with flowers whose perfume never palls and whose beauty never fades. In picturing this after life the Arabian prophet dwelled upon the groves, the fountains, the pearls and diamonds, the robes of silk and palaces of marble.

In the Gospel of Buddha, the Enlightened One, we find that the life after death is a spiritual state which comes in between man's earth lives and in which each soul reaps the result of its past life and pre-

pares to enter again on the earth plane and thereby, by many lives lived here on earth, the soul finally gains all the knowledge necessary, becomes perfected and rises unto Nirvana.

From the standpoint of theology the future life consists of two states of being, heaven and hell. In the Christian world they believe that Angels were created from the beginning and of them was formed heaven and then the Devil, or Satan, was an Angel of light, but becoming rebellious he was cast down with his crew and of them was founded hell. This hell is a place of fire in which the sinner must suffer eternally without hope of ever being saved from the torture. Some people think that the church does not teach hell and eternal damnation any longer. Perhaps some churches do not, but many of them do. In Washington, D. C., only last winter the editor of one of the leading papers published an article headed, "What will happen to the sinner after death?" in which he interviewed the ministers of the different denominations to get their

opinion. This is what the Catholic Priest said, "The truth of the doctrine of hell is certainly most appalling. It is a truth, however, as certain as the existence of God."

The Baptist minister said, "To say that everlasting punishment does not mean punishment without end is but to state the personal opinion of some men not to make a statement of divine scripture."

The Presbyterian minister states, "The doctrine of endless punishment, of the final impenitent is an awful truth." It would be a waste of space to quote more, but this reveals that hell, that dreadful place of eternal fire is believed in and taught in some of the churches today. To think that now, in this so-called enlightened age, there are those who believe in a hell such as Spurgeon so clearly describes here: "There is a real fire in hell as truly as you now have a real body, a fire exactly like that which we have on earth in everything except this that it will not consume though it will torture you. You have seen the asbestos lying in the

fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed." This is the barbaric conception of hell as formulated by the Christians who claim to be the most enlightened people on the face of the globe, and who are so certain that their religion is the only true one that they send missionaries all over the world to teach it to the poor heathens, who have in many instances a religion which transcends in spiritual truth and grandeur that of theology. In fact it would seem that when the so-called Christians created hell they certainly did so in a more horrible manner than any of their pagan friends.

As the hell of theology is filled with human hate and anguish, its heaven is a rather dull milk and water kind of place. Its golden streets and pearly gates, its harps and robes and crowns, with a background of blue clouds is the substance of it. The only occupation of its bliss-entranced inhabitants is to sing hosannas to

the accompaniment of harps with the exception of the Christian-like (?) enjoyment of being able to look down into hell and witness the souls of the damned being roasted. As one clergyman puts it, "You will then be so purified and perfected that as you gaze on that sea of suffering it will only increase your joy." Instead of inspiring the blessed inhabitants with a taste for science, conversation and friendship they have created something more like a singing school and called it Heaven.

It is indeed with a feeling of satisfaction one turns to the teachings of Swedenborg for here is more clearly revealed the future life, and his descriptions are not given from the creations of his own imaginations but come to him from the lips of disembodied spirits. In Swedenborg's wonderful book, "Heaven and Hell," he teaches that self love is the cause of all the hell in this world and the next. Self love is to will well to self alone. Heavenly love loves all for the sake of all. Love is therefore the creator of both heaven and

hell. He also states that "He who wills and loves evil in this world, wills and loves evil in the other life."

It is not, however, until we study the splendid philosophy of modern Spiritualism that we find the greatest of all revelations concerning the life after death, and these given in a more rational and satisfactory manner than all previous revelations. Until it came as the world's great teacher and comforter death was a king of terrors. It has brought man in communication with the so-called dead and from these interviews revealed the life over there. The great and wise souls on the spirit side of life tell man that the doctrine of a burning hell is false, that there are no realms of physical torment there. The life beyond is a continuation of this earth life only under more wonderful and favorable conditions; and that man, mentally speaking, is the same after death as he was before. That the change affects him no more than removing his clothes influences him now. His body is the same body whether it is naked or clothed, his spirit

is the same entity out of the body as when it occupied its robe of flesh. As a bird can fly no higher than its wings will carry it, man can, in the spirit world, ascend only so high as his aspirations will lift him, and although it is impossible for a man, by merely willing it, to add wings to his body it is possible for a man, by merely willing it, to add wings to his soul.

The future life then depends absolutely upon the state of man's mind. Heaven or hell are not objective planes so much as states of consciousness. As the Persian poet so clearly gives it:

"I send my soul through the Invisible,
Some letter of that After-life to spell;
And by and by my soul return'd to me,
And answer'd, 'I myself am Heaven and Hell.' "

Here is the great vital truth in a nutshell and it shows man that every soul makes for itself its own heaven or its own hell. The open secret of heaven here or hereafter is pure love, and he who

dwells in perfect love is already in heaven. As far as punishment for sin is concerned Paul knew what he was saying when he uttered, "Whatsoever a man soweth that shall he also reap." Here is the principle upon which the rational hell must be conceived and described.

These revelations remove the false teachings of how through another great soul's bloody sacrifice man can be redeemed from sin and lifted to the highest heaven, no matter how great a sinner he may be. It exposes the folly of believing that the murderer who kisses the crucifix and dies enters paradise, and had he not kissed the crucifix hell would have been his eternal doom. But this higher spiritual knowledge teaches that man is the savior of his own soul, the creator of his destiny both here and hereafter, and so the responsibility of his eternal future lies in his own hands and he can be what he wills to be. As in all the infinite worlds beyond he could not lose self, and it is self that is heaven or hell, man must get right within himself, and heaven with all its unlimited possibilities will be revealed unto him.

THE HEALING POWER.

It is good to realize that here around us in the world today people are waking up to the fact that illness is not as they were led in the past to believe, a condition that they must suffer in patience as part of God's will, but a penalty which they bring upon themselves by their ignorance of nature's laws. By their lack of thought in conducting their lives and also by their belief in certain things which are conducive to illness instead of being productive of good health. With this awakening, illness becomes something to be more ashamed than proud of, as it reveals ignorance, lack of knowledge, carelessness on the part of the one who is ill.

It is strange indeed when we can realize that the central figure around which Christianity is built, Jesus of Nazareth, who demonstrated the healing of the sick all through his administration and who said, "Greater things than I do ye shall also do," that the church built to honor his name and carry on his works, should leave

out this great and most important factor. It took Mary Baker Eddy in the nineteenth century to bring to the minds of the Christian world that the works of Jesus could not only be taught, but demonstrated, and to this great truth Christian Science owes it success. The power that will liberate man from disease and free him from suffering is the greatest and most valuable force in the world today. To say that Christian Science has a corner on this great healing power is as ridiculous as to say any particular religious creed has the only divine revelation of truth or the whole of truth. Christian Science simply is demonstrating a force which has been used by all healers of the past and present and which is open and ready to serve all who will but accept it and put it into expression. It is as free as the sunlight and just as plentiful. It is an all abiding energy responding to the will of man, and the very air he breathes abounds with it. Around this great healing power there have been formed various creeds and dogmas built up from the opinions of

different people on the subject of healing. So, as the result, we have today Christian Science, Metaphysical Healing, Magnetic Healing, Spiritual Healing, Faith Healing, etc. Each of these bodies, no matter how their views may conflict, are using the same power but applying it in different ways.

It makes very little difference whether we deny the reality of disease or recognize it, as long as we bring a power to bear upon it, which finally overcomes it. One may recognize dirt in their room, but a broom in hand can sweep it out; so to recognize the existence of disease does not necessarily say that it is all powerful. The most scientific view of the question is to recognize disease, but also realize that there is a power greater, and when this mighty force is directed upon it, disease must be overcome and swept into nothingness as darkness is annihilated by the presence of light. Our Christian Science friends tell us there is no such thing as disease, it is an unreality and pain is an illusion of mortal mind; nevertheless when

one is suffering from the toothache, it is about the strongest "illusion" and "unreality" that can be imagined. It is true indeed that pain and disease are not realities in the sense that there is in them no eternal quality. This is a glorious truth, and one to give courage to those who suffer, but although their difficulties may not be real in an eternal sense, they are very certain conditions in the present state. And so we might just as well call a spade a spade and recognize disease and suffering in bringing this power to bear upon it, realizing that a certain positive force can eradicate and overcome it. The great and important fact is that this healing force is a universal energy, an infinite reservoir of power from which every man can draw the strength to overcome illness. To say that only a few chosen ones can be healers and disperse this divine energy is as narrow as to say only a few are gifted with the right to teach any art. Scripture says "Many are called but few are chosen." We might add many are called, but few respond to the call. And so with

healing, all are called to receive the great blessing, but few respond.

The vital need in the world today is health, and a religion which rants only of saving souls and gives no thought to saving the physical bodies of men which are the temples of the living souls falls short of the mark in giving to the world divine aid. Reveal to man a force which will make him well and keep him free from disease and you will convert him to a belief in God and immortality more quickly than by preaching to him for twenty years. The mind of man is getting more scientific; he wants to see things proven, and this glorious truth of spiritual healing can be demonstrated to his utmost satisfaction.

Physical disease and suffering are effects proceeding from mental states of unrest and discord. These mental conditions are influenced and affected by objects through the eye, imaginations of the mind or evil atmosphere of others, contact with persons or things, ignorance and improper control of the body. These are

the usual doorways through which most diseases find entrance to the body. At least two-thirds of the diseases are the product of fear, followed by physical symptoms and inflammation. Worry and anxiety all lead to decay and disease. If man keeps in his mind an image of himself in perfect health, full of strength and action and uses his will to forward every effort toward the attainment of this ideal condition, he will draw to himself from the unseen forces that rule the universe that which he desires. This power will energize and rebuild the body, making it strong where before it was weak, and bringing health where was previously disease.

That which man believes about his body tends to become true. It therefore follows that if he keeps on believing himself to be healthy, handsome, youthful, happy, strong in body and mind and prosperous, he will become all these. If he keeps on believing himself otherwise that belief will be realized in his case.

So it is plain to see that Thought is the

power behind the throne, and its potent energy is the force which breeds disease or health, failure or success, poverty or wealth. It must be remembered that the thought that is creative is the chronic one, that is the thought that is held persistently for years. Such a thought becomes an absolute power to create and bring into expression its likeness. So man must be careful of his habitual thought, not the one that comes today and is gone tomorrow, but the thought that is a fixture in his life yesterday, today and tomorrow; for that thought carves his destiny, becomes a part of his character here, and robes his immortal soul in the life to come. There are thoughts which, if allowed to find lodgment in the mind, sap the energy of the body and breed germs that fester into diseases attacking its different organs. Then there are thoughts which blur the consciousness with a darkening fog that shuts out all the glory of light and in the shadowy darkness paints with somber shades, visions of dread, terror and distress, which torture the mind worse than

actual experiences, as they can be almost endless. These mental hells that people create and torment themselves in, are built by the thoughts of fear. Kill out fear, and in its place put hope, which leads to belief and knowledge in good, then the arch-fiend is overcome, the cause of misery blotted out.

There are other thoughts that come with glowing light that vitalize, exhilarate, lifting the consciousness into a state of confidence and power in which the good appears, and where perfection, beauty, health and strength abound. These thoughts are faith, hope, expectancy, confidence and belief in the all abiding power of good.

If man would be well, first he must stop abusing his body, making it work when it is tired, eat when it no longer desires food and forcing it into various kinds of excesses. Or, in other words if man would be well, he must use common sense—which, by the way, is a most uncommon thing—and intelligent judgment in the care of his body. All the powers of hea-

ven cannot keep a human being well who carelessly uses his body. If he will give consideration to the thoughts he entertains and see that they are strong, constructive thoughts, he will find that they will serve as wings to his soul, lifting him up into those sublime heights of knowledge and power, where he will realize that he is a part of God and has a spiritual power, which, when developed, will supply every need and grant him perfect health.

It must be remembered that Nature is, herself, a great physician and therefore man must do all in his power to bring about conditions that will assist in her good work. The doctor, with his knife in hand, ever ready to cut man open as a cure-all, is not a physician but a destroyer who fills the graveyards of the country with corpses. The intelligent physician who conscientiously seeks to assist humanity, instead of increasing his bank account, by expensive operations, is not studying diseases so much as giving his attention to the study of health and how

to preserve it. The power of mind over matter is no longer a theory, but an established fact, scientifically demonstrated; and yet in spite of this there are physicians who, either from ignorance or prejudice, will not acknowledge it. However, it is good to realize that some of the leading physicians do recognize this great truth and are using methods similar to the mental and spiritual healers with good results.

The silence plays an important part in attracting the healing power, as it gives the necessary condition to receive freely and respond intelligently to its potent energies. Thereby an hour of silence each day will bring added strength to the body, clearness and vigor to the mind and when continued persistently, brings forth marvelous results. It is in the silence that the unexpected flowers of the immortal spirit unfurl their pure, white petals and reveal to man's enraptured gaze the golden heart within. It is also here within the magic circle drawn by the silence that the veil is lifted and the sublime and sacred

truths of life become revealed in all their naked grandeur, undraped by lies and human errors. Truth that will indeed set man free, free from ignorance and disease, the twins that ever go hand in hand, giving him in their stead knowledge and health, the two attendants, who sustain all great and marvelous achievements.

MAN THE MAGICIAN.

In these later days, when the mind of man has put into application so many wonderful inventions, that far excel our expectations of twenty years ago, we are beginning to realize that there are no boundary lines to man's unfoldment, mentally or spiritually. When we think of the steam engine, the steamboat, the power of electricity, that lights our streets, lifts us up in elevators and runs our street cars, the telephone which annihilates distance, and enables us to talk as easily with a person hundreds of miles distant, as if they were in the same room with us and, last of all, the flying machine, soaring the air which will, no doubt, in future years become a popular means of travel, we can easily see how that which is regarded as an impossibility by the world at one time, in a later period becomes a reality.

All these wonders have proceeded from the mind of man—not many men but one great thinker and dreamer, here and there,

isolated from his fellowmen, who works out slowly and patiently, many times against great odds, his idea. Such men were first laughed at and called fools when they sought recognition, but later when they had succeeded in their work, they were regarded as benefactors of mankind. These great dreamers and workers are the magicians of the world, whose powers transmute the crude into the beautiful, the useless into the useful, and, by the direction of their power, in the channels religion, science, art, mechanics, literature and music they have made the world what it is today in beauty, power and knowledge. To the few every time man owes his privileges, but what these few have done and are doing, all mankind can rise to if they but Will to do so. These great souls, who stand upon the heights, have earned the right to the position they now occupy, by sacrifice and struggle and that very height is open to all who will but climb to it.

There is something deep, divine, mysterious within man's nature from which

he draws the magical power to go on, ever forward and upward to the heights of progress and unfoldment. From the very first up to the present day, man has felt this longing within him and it has prompted him to refine his nature, develop himself, and slowly bring the resources of the earth under his control. This power when unfolded and developed to a great degree makes of him a true magician. As a bird can fly no higher than its wings will carry it, so man can rise only to the heights that his aspiring thoughts can lift him. To know the things that belong to the higher regions of thought, it is always necessary for man to raise himself to those regions. They do not come down to him, he must climb up to them, and this is accomplished through aspiration, which always precedes inspiration, that glorious, heavenly state in which man sees and knows, and his whole being is thrilled with the power of his knowledge, as the harp vibrates under the touch of a master hand.

To be inspired man must elevate himself to the plane upon which inspiration

dwelleth. That is why we say that inspiration is the result of aspiration, because by aspiration we look upward and the soul drinks of the waters of truth, as much as it needs, or rather we should say, as much as its past efforts have fitted it to appropriate. For in this divine fountain we never quite quench our thrist, as we are ever aspiring, ever looking for more light.

At the present day there is a great upheaval going on, a condition of great unrest, which will shake everything to its very depth, nothing will escape its influence. Government, politics, and religion all will be greatly affected. There will be chaos and confusion, darkness and distress, but out of it all will rise order, divine harmony, a more perfect plan. The age of cold materialism will pass out, and the new golden age of the spirit shall be ushered in. Man will awaken, he will be free; dogma and creed will be of the past, and man, liberated from his confining limitations, will be like a bird freed from its cage; free to use his mind and think

for himself on life's great questions, free to listen to the promptings of that inner voice, whose guidance will ever lead him to the heights of the spirit. We can now, in the present day, see the signs of spiritual awakening abroad throughout the land, and this wave of the spirit is bringing about a state of soul sensitiveness to many which is enabling them to come in closer touch with the great invisible realm which sustains and surrounds this planet. The cultivation of this power of intuition is the foremost requirement for the attainment of spiritual knowledge; it is the source from which springs all other psychic faculties. When once man communicates with the spirit that is within him, he will find that as the bird in the air, and the fish in the water, both are able to live, and know what to do there, so he can live his life and be guided by his spiritual nature.

The saying which was engraved over the gates of the old world, "Know Thyself," was indeed one of the greatest and wisest of suggestions, and he, who would

be a magician, must not only know himself, but be himself. In being original we strike the keynote of greatness. That which has made all great souls has been their originality. Nothing of real value is gained by imitation, it is like the moon which dimly reflects the light of the sun. The sun's direct rays are filled with great life-giving principles. But the cold light of the moon is dead and devoid of energy. Man should study the works of great men, and he should take unto himself their sublime suggestions, and then give to the world the best that is within him, without imitating anybody.

Experience is the vital thing in the life of man, which awakens and brings into expression the faculties that lie within him. Wisdom is the result of experience, linked with memory, for he who remembers the lesson gained through experience increases his knowledge. He reaches a state wherein he has the ability to discriminate between the good and the bad.

In speaking of man as a magician, it would first be best to define Magic, as to

many minds the words magic and magician are synonymous with those of conjuror or sleight-of-hand performers, who does mysterious tricks on the stage. Paracelsus tells us that "Magic is the exact and absolute science of nature and her laws, and through the science of nature is closely connected with religion, since it initiates men into the secrets of divinity." The exercise of true magic does not require ceremonies or the making of circles. It only requires strong faith in the omnipotent power of all good. All things are controlled by law. The magician studies the laws governing the universe, and then makes every effort to work in harmony with them, thereby making them his servants in the working out of his ideas.

The great work is the creation of man by himself, and the materials of which the superior man is constructed are the emotions of the spirit. The builders are Love, Will and Reason, and Wisdom is the supreme architect. Carlyle said "The meaning of life here on earth might be defined as consisting in this—To unfold yourself,

to work what thing you have the faculty." It is indeed by work, and work alone, that man reaches any high plane of attainment.

When we attend the recital of a great musician we are thrilled, charmed by the beauty and power of expression. A subtle something which is called personal magnetism holds us, psychologizes us, and, for the time our minds are under the control of the performer, who can make us laugh or cry at will. These great artists are magicians but the magical power which they seem to express so easily, so gracefully, is the result of years of tireless practice day in and day out. This alone brought them to the position they now occupy. Is it not also truly magical in effect, the power which enables the painter to bring forth from the white, flat canvas a picture which is so true to nature that it delights the eye; or the sculptor, who, from a solid block of marble, brings forth a human form in all its symmetrical beauty? Then too, the writer, whose book unfolds before you the history of

past periods, the wisdom of the ages, the beauty of poem and romance. These people are all magicians, as are the scientists, the discoverers, the inventors. These are the souls that are supporting humanity, lifting, guiding and saving them; and every time we find that work is the key of their success and power. The idle man can never become a magician. The first thing to do is to believe in yourself, in your power; then act. Practice is the secret of gaining great ends.

In order to develop these magical forces the most important and essential things are Faith, Imagination, Will and Enthusiasm. Tolstoy said "Faith is the force of life." True faith rests on spiritual knowledge, and without that kind of knowledge there can be no faith. A man without faith—faith in himself, faith in mankind and faith in God—lacks the soul-inspiring element of life.

The imagination is another important factor. Indeed we might say that a strong faith and a powerful imagination are the two pillars supporting the door to the tem-

ple of Magic. The influence of the imagination is great for good or evil according to the desire that prompts it; therefore, it should be controlled and directed into proper channels. Magic is the use of the will in guiding and controlling the external forces of nature, and is, as its name implies, the great science. The power of the will is the highest force man is endowed with, for it gives him the energy to bring into external being the ideals of his consciousness. There are many dreamers in the world whose thoughts are remarkable, but most of them lack the will power necessary to make the effort in order to bring into a state of reality their dreams. Dreams are indeed the seeds from which have sprung all great and wonderful things. But the vivid imagination which creates them must be combined with a strong will to make them germinate and grow.

These great faculties, however, are lacking until enthusiasm combines them. Enthusiasm is defined as "Intense or rapturous feelings felt or displayed, whether

habitually or in a particular case, by individuals or by masses, especially as exhibited in ardent zeal over a person, principle or cause." Enthusiasm is made up of two Greek words—"En," meaning "In" and "Theos," meaning "GOD." Those who live and work in enthusiasm do live "In God" and God lives in them. For enthusiasm is the expression of the divine in man. We have only to think of the wonderful enthusiasm of a mother with her child, to perceive a force greater than all other forces combined to push humanity slowly upward.

Age is not a matter of years, it is a condition of mind. Youth is enthusiasm, and if a man be a hundred and is still capable of feeling enthusiasm he is young, not only is he young but he is useful.

The real ghosts that haunt this planet are mortals without enthusiasm, for, as Buddha stated "Those who are in earnest do not die, those who are thoughtless are as if dead already." There are some men who drag themselves along at thirty who are dead; their enthusiasm oozed away,

while there are other men at eighty, who are thrilled with sublime life, and who give the world great books, divine melodies, and useful inventions, as well as being useful members of society in other respects. Man must laugh at age if he would be a magician, he must realize that he makes himself as old as he wills. We would therefore say unto man that enthusiasm is the great spring of eternal life, life that is progressive, life that is creative, and to drink of its waters constantly and freely, that his innermost nature may respond to this divine elixir, and become inspired not only to live but to do, not only to dream, but to create.

Would you, O man, become a magician? Would you bring a great power and light into your life? Then go into the silence and communicate with self—self the great Sphinx of life—for when all problems are solved, there ever remains the riddle of self. It is the greatest, the deepest of all mysteries that ever has or ever will hold the attention of man. Become acquainted with this wondrous be-

ing within you, and listen to its voice, then stir up the smothering coals of enthusiasm, feel your self burn with its mighty force, and strength divine will be yours, the power to see, the courage to dare, and the patience to succeed.

THE HIGHER LIFE.

As we scan the pages of the world's history, we find that man has continually been pushing his way upward through the darkness of ignorance and superstition to the light of truth and knowledge. There never was a time that man did not feel something of the spiritual nature stirring within him. It was this yearning, this spiritual craving, that prompted man to form his religious beliefs, and, to the best of his ability, express in outer form something of this inner desire. Crude and barbaric as were his first conceptions of the universe, and God, they were a step in the right direction, and the passing of the centuries has led him upward on the march of progress towards a fuller, and more divine, conception of true religion. The higher man has evolved, the better able he has grown to distinguish between letter and spirit, between the parable and its meaning. In the dogmatic state he is like a little child, being nursed on fairy tales, and parables; but in the state of ad-

vanced manhood he sees things as they are, and has a clearer and more comprehensive conception of truth.

Deep down in every human heart is the seed of a diviner life, which only needs the quickening influence of right conditions to germinate. As the acorn holds the germ of the oak within its heart, the seed, the possibility of the flower, man has, centralized within him, divine power, which, when developed and unfolded, illuminates his life with a grandeur eternal.

The higher life may be characterized as the life which is swayed by principle rather than impulses, and which bears testimony to the reality of the supreme ideals. It includes not only such virtues as personal purity, truthfulness, and a forgiving spirit toward enemies, but also embraces an obligation in general toward society. In the efforts of human life to attain a condition superior to the one it at present occupies, the plan of structure, whether it is in the realm of mental unfoldment, or in the spiritual development, must be a mental unfoldment of the plan,

which is termed the ideal, held up before the vision presented as a model to copy after. To realize the higher life an ideal is of utmost importance, as it serves as a goal toward which to concentrate our forces. It is like a port toward which we resolve to steer. Pity the man who drags through life without any inspiring ideal. No bright vision to lure him onward and refresh his soul with the elixir of victorious life.

The power of the conscience is great in moulding the life of man. It is the still small voice of the conscience, which is the awakening soul, that purges the body of sin and the spirit from earthly dross. It is that which treasures not the corrupt, delusive wealth of earth, but gathers the fruits which spring from the pure life, and treasures the gems of heaven. He who is deaf to the higher self is poor, indeed, no matter what amount of power he may have in worldly affairs; but to him who through silent prayer uncovers the higher self and obeys its promptings, is given a power the world knows not.

The real life of the spirit can be led right here and now in the every-day conditions of our life. It is not necessary to seclude ourselves from the world, as the hermit or the monk, to find God or live the higher life; for it is to be found, and realized in its greatest glory, right where the temptations are the strongest, in the world of affairs. On the way to the highest good man must take his fellow man with him, not isolate himself. The one who selfishly retires from all active life, thinking by so doing he will realize the spirit, will realize naught but the result of his selfishness. For no one can really live the higher life without wishing to promote it in others as well as in himself, and sharing with others the blessings that come unto him. For the law is, give and you will receive, bless and you will be blessed, love and you will be loved. We grow and develop in proportion as we help others to grow and develop. Now what shall we regard as the spiritual man, one who has attained the higher life? To start with, he must be in perfect physical

condition, that the body may truly and harmoniously serve as an instrument of the soul. He must have a finely developed brain, a spiritualized intellect, so that he may unlock all the doorways to the truth of things. His influence upon his fellowman must be uplifting and ennobling; the effect of his personality upon his wife and children and friends must be to inspire them all with a higher ideal of life and living. A man having all these lovable qualities, spiritually adjusted, recognizes himself as a child of God, and, seeking to come into more intimate relationship with God, has reached the ideal state beyond which we, at present, can conceive of nothing higher.

A great poet has said, "Self-reverence, self-knowledge, self-control; these alone lead to sovereign power;" and it is most true. Self-reverence depends upon self-knowledge, and it leads to self-control, and these are the elements of the only true greatness of mankind. In every man who aspires to spiritual growth there is a continual struggle, a battle of life,

a war without banner, or trumpet or sound. This is the pilgrimage of the world, the combat between earth and spirit; and only he accomplishes a glorious victory who conquers himself. Then only does his soul find peace among the flowers of the spirit that bloom in the silent calm, which follows the storm; then, and not until then, does he catch a glimpse of the golden wings of spirit, or hear the melodious music of the spheres flowing out from the mansion of the blessed. Now, in order to grow into higher manhood it is desirable to have strong emotions provided one has also, at the same time, sufficient will power to control them. A person devoid of emotion is without virtue and without vice; he is without energy, a shadow, neither cold nor warm, and is neither capable of sinking to any great depth, or rising to any sublime height. For the saying that the greatest devil holds within him the possibilities of the greatest saint is indeed true. The devil needs a true education, and his misdirected en-

ergy will be transmuted into higher channels, and be productive of good instead of evil.

The one great evil in this world, the central cause of lesser evils, is ignorance. man's greatest enemy, and his only devil, within whose claws man is held down in the mire of materialism, sin and disease. We hear much of the power of knowledge, but little is said of the mighty power of ignorance. Its destructiveness is so great that within a day it can destroy and ruin that which required knowledge centuries to build. It is like a blood-thirsty anarchist, and while it is at large no one is safe. All sorrow, suffering, pain and sin are traceable to it, and from it there is only one salvation—applied knowledge.

Man is at first ignorant—of necessity—he could not suddenly be wise; because what we mean by wisdom, by knowledge, is the summed up result of human experience, to be obtained in no other way. There is no royal road to knowledge, no quick and easy path by which the divine essence of wisdom may be gained, but

only on the great highway of human experience can it be sought and realized. Wisdom, the result of experience and thought, crowns one who works towards the most sublime ends imaginable, and yet realizing the limitations of existing conditions, is patient and persistent in his effort to attain the highest. We have examples of men who, overcharged with enthusiasm, and lacking in reason, have tried to suddenly reform the world, and we know the results. Growth is necessarily slow, all great things have evolved slowly from the small to the great. Wisdom teaches us that it is possible to live the higher life, even now, and from day to day grow in strength and nobility.

The Alchemists of old sought to transmute the baser metals into gold. In the same way we may today practice the spiritual science of unfolding our ideals, by transmuting the baser parts of our nature into the pure gold of spiritual understanding. This can be done by the use of will, concentration and aspiration guided by intelligent thought. Among the essential

things there is one, without which the others lose their value, and that is Love. We have grown to that stage where we now recognize God as Love. Love is a wonderful magical power which transforms whatever it touches. For the great work is the creation of man by himself, the unfolding and developing of the divine that is within him, that it may become manifest, and by its beauty, strength and influence give an added glory unto all the earth, a greater representative of the heavens. Man is his own devil, man is his own God, the creator of his heaven, the builder of his hell. Man is the architect of his destiny, the master of his fate, the captain of his soul as it marches through life. Spiritualism, by its great truths, and consoling teachings, has done much toward making the higher life possible. What spirit communion has done with its facts and philosophies has been done more rationally and satisfactorily than all previous revelations ever given. It has swept the fire and brimstone out of hell, wrath out of the bosom of God, and

fear out of the mind of man. Surely when we Spiritualists realize the many blessings we have received from this sublime cause, we should have little difficulty in so living as to give it a noble representation on earth, helping it with our strongest effort, aiding it in every way that it may quickly reach the place it is destined to occupy as the religion of the world. So to sum up in a few words, we would say that the life of love, the life of truth, the life of service, is the higher life, and wisdom reveals unto us the sublime truth, that we are all to realize this divine state sooner or later. We are all to be touched by the hand of the Master, and we are to unfold and blossom forth as do the buds of spring, under the wooing heat and light of the sun. The rays of the great spiritual sun are upon us, and its splendor is driving away the shadows of the long, dark night of materialism, for a new day is dawning, in which there shall be no night, but light, everlasting and eternal.

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