

BODY AND SOUL.

A COURSE OF LECTURES
DELIVERED IN THE TRANCE STATE
THROUGH THE MEDIUMISTIC ORGANIZATION

OF

J. CLEGG WRIGHT.

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Yours Truly
J. Clegg Wright

P R E F A C E .

This volume is given to the public in the hope that it may be a small contribution to the great study of the soul and the real functions of the mind. The extraordinary phenomena presented by Modern Spiritualism have drawn much attention to their cause and value in estimating the possibilities of conscious continuance of life after the death of the body; they throw light on the subject of immortality and the conditions of life in the future state, and will more and more, as time goes on, become the serious study of those who are seeking for a scientific basis for the belief in immortality, and a future life for the children of the human race.

Metaphysical thinkers have become so wedded to the deductive method that they have ignored all inductive process of the mind being applied to the problems of the soul, its existence and future continuance; they have simply contented themselves with a speculative philosophy of the mind, and dogmatized in fields where their knowledge could not go. With the great advancement of modern science and its methods has arisen a desire to apply the same formula of investigation and reason to the problems of the soul. The truth is, science is the great conqueror of all truth, and nature is the field in which man must look for the foundation of all his facts and laws for and on which he can postulate the great principles of Being and Power. The different states of consciousness seen presented in the processes of action and change to the human mind are within the range and grasp of a correct scientific examination and study. Philosophy must walk

in the path of facts, and give to them order, plan and law. It must cease to be the product of unsupported generalizations and postulates. Science demands that the facts be the basis of correct philosophy, and it must ever concede truth to demonstration, and the hopes and dreams of ages must go before the revelations of nature under the eye of science. The powers of the soul must be studied in the same manner as we study other phenomena presented by nature. The strangest of facts must be noted with care, and their full value taken. Those who have old theories and beliefs to save from destruction cannot easily enter into these investigations. The past has made man a slave to error, and superstition has been the bond and thrall of the human race for ages. The truly scientific man follows the light of reason: the dictates of truth must be obeyed.

It is obvious that if evidence can be found anywhere tending to prove the immortality of the soul, it must be found in the domain of mental action called the abnormal. Sometimes we call that abnormal which is only elemental in its power and nature as a function of mind. There are often seen degrees of clairvoyance that are so close to the condition of hallucination that it is difficult to separate the two conditions. The facts of the dream-state sometimes come so close to the waking-state that it is hard to separate one state from the other. There are difficulties in all studies. The dream consciousness, the trance consciousness, and the clairvoyant consciousness are different phases or planes on which we see presented the evidence of a soul, its power of independent thought, ability to transcend the reach of organic function and common mental action, as presented in the sense consciousness.

The lectures collected and published in this volume were most of them given in the city of Washington, D. C., and reported by MR. F. WILLIAMS, and to his great kindness I am obligated for the lectures as they stand here as delivered by me while in the trance state. This state, as seen in me, is a state of perfect sleep, that is, the conscious, normal mind is suspended, and the trance mind, with a changed personality, appears and becomes the possessor of the organism for the time being.

The trance consciousness is always accompanied with a changed personality. The personality on its own plane of action is complete. The consciousness has a separate field of knowledge and perception. It has also the power to give and take from the normal organic personality. The knowledge of the medium in this state can be drawn upon and used, and knowledge that is not in the organic normal mind can be given to it, and, under suitable conditions, this knowledge will be retained after the manner that dreams are recollected and remembered after as facts of consciousness.

The portrait accompanying this volume was made by the late and lamented HENRY J. NEWTON, of New York city, so long and so deservedly known as a supporter of all truth as presented by modern science, and the facts and phenomena of modern spiritualism in particular.

With dutiful respect to my readers I leave the lectures to speak for themselves, asking a kind generosity in judgment, as the themes treated lie so far away from the ordinary tracks of common thought and investigation.

Yours in good faith,

J. CLEGG WRIGHT.

Amelia, O., January 8th, 1902.

MY STRUGGLE.

Long did I toil amid the sand. The stones
Oft cut my feet, but I went onward to the goal.
The nights were dark, the skies were black,
But on I went, with seldom a star to light my path.
Stumbling I often fell, yet in pain went on,
For voices bade me rise and walk, and labor to complete
my task ;

And charming dreams did lure me to fancied paradise.

I tarried oft and sought the waters, for I was athirst,
But there was none, the river bed was dry ;
And thus I toiled and wandered far to find the end.
Oh, could I have but seen how long and hard the road
I would have fainted long before the goal was reached.
A solitary star of night shone out, and then the bars of
night gave

Way before the birth of the lordly morn that
Led to the greater glories of the day.

Then spirits came, and with their glorious breath
breathed

Into my torpid brain the thought of other spheres.

Lo, like a current of warm air, I spoke
The thoughts as though the force of heaven
Directed me to speak.

The thought was trained to meet the wants of heart
and brain.

And so I labored.

My labor then was so to live

That I might be a perfect channel for the souls
Walking the ethereal plane and loving man.
And so I struggled on—am struggling still—
To be the instrument atuned with harmonious strings
Whereon spirits can play their truthful psalms of life,
And give through me a legacy of thought to man.

J. CLEGG WRIGHT AND HIS INSPIRATIONS.

Touring in Florida and other South-lands last winter, to avoid the intense cold of Michigan, it was my good fortune to have the privilege of listening to a course of J. CLEGG WRIGHT'S special lectures—lectures adapted to thinkers, students, historians, metaphysicians, and advanced occultists.

The hereditary fortune of MR. WRIGHT was cranial rather than financial. It is brains that tell, and especially so when touched by the promethean fires of heaven. Gifted naturally with a nervo-organization and a high order of intellect, MR. WRIGHT presented to the open vision of the spirit world the grand opportunity for successful mediumistic influence in the interest of humanity.

A brilliant, invisible intelligence, known on earth as George Rushton, of high English ancestry, and whose identity has been abundantly established, discovering the sensitive, highly-tuned organization of MR. WRIGHT, with its deep far-reaching, yet comparatively undeveloped possibilities, made him his intermediary instrument for teaching to the world the higher truths of the spiritual philosophy.

During the last fifty years and over I have seen in this and foreign lands at least three thousand mediums con-

trolled, some consciously and others unconsciously by discarnate spirits, and others still psychically touched by angel fingers, but I never saw two influenced precisely alike.

The subject of this writing, richly gifted with trance, impressional and inspirational mediumship, takes in, when in his superior state, a wide horizon of history, its founders of nations, governments and institutions; its patriots, martyrs, poets, sages, statesmen, metaphysicians and saviours, enriched with the wisdom of the spheres as now enunciated by those coronated lords in the heavens.

Inspiration is both universal and special. It is a divine inbreathing, which Plato pronounced "the source of all that is sublime and beautiful in man." Pythagoras compared it to suggestions coming from the "gods and revealing hidden things." Anaxagoras, 500 B. C., maintained that inspiration was the work of invisible spirits. Homer said it came direct from heaven. Cicero pronounced it "the divine breath." "It is not ye who speak," said Jesus, "but the spirit within you." So it is not our worthy brother WRIGHT that speaks, but rather the divine breath, the inspiration of philosophers, sages and the spirits of our ascended loved ones.

Extensive as my travels and exhaustive as my studies have been in the line of psychic science, with its varied intertwining branches of research, I say deliberately that I never listened to such profundity of thought and radiant overflow of wisdom and science as streamed in golden sentences from that exalted spirit, Rushton, through the lips of J. CLEGG WRIGHT. Conscientious mediumship is the gateway to immortality.

True, in the midst of his uplifting discourses, he would sometimes be sympathetically approached by perhaps Humbolt, Shelley, Dalton,—or by Proctus, some Egyptian Hierophant, or some Assyrian sage, correcting some old historical mistake, or giving a true version of some ancient nation's downfall, crowned with a Jefferson's warning concerning our own country.

The references of Rushton to Confucius, Socrates, Jesus, Plotinus, Epictetus, Bruno, and other great moral heroes, were not only historic, poetic and scholastic, but they were revelations of and from a mighty soul long summering in the heavens. This inspiring spirit is also an adept in the highest sense of science, grasping atoms, molecules, cells, laws of vibration, and the methods of worlds' formations.

These lectures of MR. WRIGHT are not a set of cut-and-dried platitudes, that Rushton, parrot-like, repeats through him from camp to camp. No, they are comparable to a living, bubbling fountain, whose crystal drops are seemingly innumerable. This invisible spirit Rushton is certainly very exalted, and in sympathetic touch with the royal-souled reformers and martyrs of the olden ages. The choicest elements and the best value of all literature, ancient or modern, lie in the ideal of the spiritual world. Homer was beggared when shorn of his draft on the spiritual; Tasso, uninspired, could not have delivered his "Jerusalem;" Dante failed when he had no vision of the hells; Bunyan abandoned his "Pilgrim" when his angel left him; Milton was shut away from Paradise when the heavenly messenger withdrew; but Shakespear's ghost would not down. Hamlet alone saw his father's ghost,

and Macbeth that of Banquo. Hamlet and Horatio waited to lay the ghost of the murdered King :

“Ham. What hour now ?

Hor. I think it lacks of twelve.

ENTER GHOST.

Ham. Angels and ministers of grace defend us !

Be thou a Spirit of health or goblin damned ;
Bring with thee airs of heaven or blasts of hell ;
Be thy intents wicked or charitable ;
Thou comest in such questionable shape
That I will speak to thee :
Why has the sepulcher unlocked
His ponderous and marble jaws
To cast thee up again ?

Ghost. I am thy father's spirit,
Doomed for a certain time to walk the night,
And, for the day, confined to fast in fires
Till the foul crimes done in my days of nature
Are burnt and purged away.”

Personally knowing J. Clegg Wright's industry, mental capacity, devotion to truth and adaptation as teacher, under Rushton's inspiration, to the demands of the day and the hour, I take very great pleasure in recommending all seekers after the truth—and I feel to add, the higher truths involved in science, philosophy and religion—to patronize his lectures, and furthermore, to purchase his book, for books, enlarging and enriching libraries, live long after the fingers that wrote them lie crumbling in dust.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

LECTURE I.

THE BRAIN AND THE TRANCE STATE.

FRIENDS, in presenting to you so exalted a theme in a scientific manner it will be necessary, in the first place, for me to explain certain terms which go to constitute a scientific terminology. The first word that I want to define is "cell." The word cell, in its first form, gives you the idea of a sack. In the days of Harvey, the demonstrator of the circulation of the blood, a cell meant a sack, but in the present condition of the cellular hypothesis it does not mean exactly a sack, but a negative and a positive polarity of energy. You can see when you take the stopper out of your bath tub a whirling motion made by the water in passing into the pipe, that is vortex motion; and the ratio of atomic motion is in proportion to the polarities of the energy. That will be very difficult for some of you to understand, but if you closely observe the water you will see that some parts of it are moving at a higher ratio of speed than other parts, and in the formation of a cell some of the atoms being (atoms being vortex motion) moved at a higher ratio of vibration than others, and the combination of the

ratios of atomic motion constitute the molecular cell. Now that is technical, but it is necessary for you to understand what I mean when I say cell, for there are life cells, there are germ cells, and there are nerve cells, and this evening it is with nerve cells, for a few moments, that I want you to linger attentively.

If I could present to you an actual medulla oblongata (a name given by the anatomists of the seventeenth century to an organ located at the summit of the spinal marrow) it might serve to illustrate this lesson. This organ is discharging the functions of nervous action which Plato attributed to the animal soul. Indeed its functioning capability is to regulate, not to make, the action of the vital organs generally, and it is automatic; that is to say, the nerve cells of the medulla oblongata act without consciousness. They are a co-ordinating power without consciousness. The life in the womb is an automatic life, and the building of the organic and nervous constitution is the work of the automatic processes of nervous action, and this automatic nervous action is co-ordinated by the soul entity, hence the soul is an automatic and a conscious force through and in the physical body.

The largest area of the soul's function is automatic. Plato's explanations made the animal soul—the automatic soul—a distinct, a mortal, soul, but at that period of time the philosophers made attri-

butes into entities. It is one soul, not seven. In Platonic idealism seven souls were represented. One soul out of the seven was the immortal soul called the *nous* to know, the "knowing soul."

In the process of body building, according to the order of evolution, life appeared first in a simple cell, and cell succeeded cell until the most complicated organization was the result. Organ was added to organ, according to the surrounding conditions, changing conditions changed the needs and the function of the organization, but the soul could only express its powers according to the character of its organization. Before consciousness appeared there was a vegetable consciousness—a form of consciousness that did not know that it was planning, designing, or adapting—there was no self-consciousness. The soul has two attributes of consciousness: First, the unconscious power to co-ordinate; second, the self-conscious power to co-ordinate—knowingly design and plan.

The soul built the body under a long influence of an automatic heredity, a purely vegetable act of the soul. The soul proceeded to work on the automatic lines of life, following the idea of past form as far as possible. New conditions introducing change of structure and function. The function created the faculty according to the law of adaptation. I am using the word "faculty" in its legal sense—power. It acquired a power, and that

power had, in organic expression, an organ; hence the soul of man had to pass through the automatic stage before any self-consciousness was attained. It was a co-ordinating mechanical consciousness. This mechanical consciousness is the Life Function. You see it in its most elemental expression in the chemical action of atoms. The selective capability of oxygen in relation to hydrogen is as one to two; that is, oxygen will polarize with hydrogen when there are two atoms of hydrogen and one of oxygen, and in no other way. That is mechanical selection, and it is elemental mind; it is co-ordinating intelligence without consciousness. This elemental state the soul attained and expressed in its evolution through inferior organic forms, and built the medulla oblongata out of the necessities of its existence. All the faculties of mind have been built out of the necessities of existence.

This automatic nervous relativity is retained in the animal organism for wonderful purposes. I will now illustrate where it comes in. If I could show you an optic nerve you would see a little white cord stretching from the back of the eye to the optic thalami. The optic thalami are two glands lying at the base of the brain, or nearly so, and about the size of a hazelnut in an adult. The constitution of the optic nerve is a wonderful constitution; it is as wonderful as the eye. The eye of man will successfully interpret vibrations that

range between six hundred and six hundred and fifty millions per second. These words have no meaning to you. The amplitude and marvelous character of the vibrations.

The vibratory theory of light is not correct, but the hammering processes of light, like little hammers, is. When you have your picture taken the light beats—hammers—upon the sensitive plate and dissolves certain chemical elements there. The eye has surrounding it cones as minute trumpets, arranged with the little ends toward the center of the eye, and in round numbers there are six hundred millions of these little trumpets in the human eye. There are thirty-two thousand strands in the optic nerve, and the hammers of light cause molecular vibration in the optic nerve. The atoms of the nerve do not change places, but they vibrate, and the complicated vibration is sensation.

Now, I want you to understand what I mean when I say "sensation." I mean the nervous mechanical action that an object has produced upon the apparatus of the eye. That vibration is continued to the thalami. The name, "thalami," is Latin, and means beds. There are two, and they are the beds of these vibrations. The larger cellular volume involved in the structure of the thalami give a storage battery, so to speak, for the continuity and the storing of sensational energy.

When a sensation has reached the thalami—sensations are all very complicated—that sensation passes to another gland (or glands) which has been named from its appearance. It is a stratified gland and is called the corpus striatum; but there are two, and the plural comes in the corpus striata, and here is the seat of consciousness.

It is here that the soul stands at the door of sensation and perceives. All animals are conscious that possess corpus striata; without the corpus striata there is no consciousness. There is a little thread, a nerve, passing between the thalami and the striata, and when this nerve is disconnected from the thalami you are asleep. If a physician could cut that nerve you would never awaken any more, your life would be one continuous sleep. All that happens when you go to sleep is that the disconnection is made between the striata and the sensory thalami. You are cut off from the external world, and without sensation there is no consciousness.

Consciousness is based on sensation. This is the reason why the soul was unconscious before it was embodied. This is the reason why you had no foetal consciousness. This is the reason why you cannot remember your first year. The repeated hammerings of sensation were necessary to awaken consciousness. Sensations are awakening consciousness. This is why the soul is embodied. The soul would never have been conscious if it had not been embodied.

It was embodied for the purpose of relativity, and through relativity it becomes conscious. Your contact through sensation with nature is awakening knowledge, inducing knowledge. Before the soul can awaken to its knowledge it must have sensation. There must, in other words, be something to butt against, something to strike it. There must be the ego and the non-ego before consciousness can be attained. There must be the polarities established, and these are established in the chemical relativities of the vital sphere. Then the complicated cells—nerves and cells—are the not-I; they are the thalami of the mind—the bed of the mind. The cerebral mass located in this region is composed merely of pigeon-holes, in which sensations, perceptions, and ideas are stored.

I must define the word "idea." I mean by idea the sum of the difference between two sensations. Without sensations there can be no idea; with two sensations there is bound to be a thought, and that thought will be one of contrast in time and place. Time is intuitive; place is intuitive. Time and place are original, elemental ideas; they belong to the soul, and come into expression in the course of the mechanical evolution of its heredity, hence two things: you see a thing has length, breadth, and thickness; a thing is in space. The infinite is not a thing because it has no parts, it has no surface, it has no center. The infinite is unthinkable because it is

not a thing. The mind can only think thought-forms, and there are two thought-forms of the same thing. Example: The chair you sit upon is a thought-form; the statue a thought-form. Form is the real, symbol the expression. You know that it is a chair because there is a chair like that chair in your mind, in your consciousness. The image of the chair is molecular, it is in the thalami, and the soul sees it in the thalami. The world you see, the Washington you see, the buildings you see, are not the buildings out there, but they are the pictures those buildings out there have made in the optic thalami, and the soul sees the world in the cells of the brain. All that you know is in the mind. Form is an attribute of consciousness, and time an attribute of consciousness. Well, then, having two excitements produced separate and distinct on the optic nerve they follow one another, and because they follow one another, and are necessarily fated to follow one another, the distance between them is time.

The distance between two sensations is time, and their relationship to each other is place. Thus the original ideas of time and place spring out of the attribute of the soul's experiences in its automatic relationship in the past. The difference between two sensations constitutes the function of induction.

Induction is that faculty of reason that distingu-

ishes differences ; it is comparative ; it is a classifier of sensations.

Deduction is that power or attribute of reason which classifies ideas in relation to origin or cause. It traces the parentage of ideas and sensations. It identifies causes with their immediate and remote effects, and effects to their real causes. It is the philosophical quality of the mind.

Now that is all I need to explain in an elemental way this evening to cause you to rise to the comprehension of the constitution of mediumship in relation to what I will call the trance consciousness.

An artificial production of sleep is entrancement. Any sleep that is induced by concentration is entrancement. What is that? Concentration is the fixing of attention on as simple a sensation as possible. Supposing you could so build a room that you could look at the point of a knitting needle and see nothing else in the room, that would be as simple a sensation as you could produce, and by steadily fixing the eye on that point there would be a continuity of the same vibration in the optic nerve, and the vibrations would run one after another and be alike, and the monotony, long continued, cuts the connection between the thalami and corpus striata. I do not care how lymphatic a temperament may be, or how positive a will may be, the person will lapse into trance consciousness

by persistently continuing one sensation. Nature is so powerfully fortified in this relation that she has made provision in the nervous system to end sensation when the sensation becomes too dominant. Shakespeare did not understand the subject when he said that "The beetle you tread upon feels as much pain as when a giant dies."

It does not. The constitution of the nervous system will only transmit a certain amount of nervous force called pain before you are landed in unconsciousness. When the pain reaches its maximum you are no longer sensible of pain. Any interference with the cellular vibration of the thalami will cut off sensation. This is why ether, when it amalgamates with the hydrogen and the oxygen forming the blood corpuscle in the lungs, will so disturb normal cellular activity and suspend consciousness, that you may have a very painful surgical operation performed while the influence holds. Gases that readily amalgamate chemically with hydrogen and oxygen disturb the sensibility. This is why tobacco is so restful to the nervous man; it soothes, because its chemical elements impart nervous cellular activity. If you feed your child too much beyond the capacity of the pneumogastric nerve to cause digestion pain in the child's stomach will produce unconsciousness, and this is a fit, a rapid contraction, expansion, and explosion of nerve cells, and if the fit becomes continuous the

nerve cells and the brain cells burst and the child dies in convulsions.

Then when you have suspended consciousness by concentration of the attention you are in a dream state. You are not perfectly separate, not absolutely separate from sensation, and that sensation provokes activity in the pigeon holes of the cerebrum, shall I say, and broken states of memory overlapping each other produce a dream consciousness. This is the dream consciousness in its most elemental form. But supposing that the cell, being an auric cell, that is, it is a vital cell and a magnetic cell, constituting the dual molecule, and in sympathy — cells have mutual sympathies and mutual antagonisms—when an independent soul, either on the material plane of expression or on the spiritual plane of expression, influences the aura of a cell, it easily affects that cell in a state of sleep. It does not easily affect that cell in the waking state, because sensation dominates all the cells, but in the sleeping state the cells are readily influenced sympathetically by the auric sphere of the spirit, as I must explain.

There is what has been called magnetism connected with the expression of every soul. Magnetism is a molecular force; remember that. It is not spirit, for spirit is not molecular, but magnetism is molecular, and forms a link between matter and spirit. It is extremely sensitive to sympathy, it is

mechanically sympathetic, hence when a soul in form or a soul in spirit impinges upon the magnetic cell, it transfers its expression to that cell, and the most sensitive cell will express. So it gains an entrance to the consciousness—the trance consciousness of the soul. This consciousness is awakened by the excitement of the spirit through the aura of a cell, and this is the jointure, this is the plane of relativity between the controlling spirit and the soul of the medium.

The soul of the medium is awakened to the thought, not sensationally awakened, but awakened to the trance consciousness, and carries that awakening to the medulla oblongata, where it gains an automatic expression. It is automatic talking now, but I am talking through the trance consciousness of the medium. The only way that I can get consciously at you is to articulate, and I borrow—under the constitution of nature I am capable of borrowing—an organization that I may become a conscious environment to you, and awaken your consciousness to the thoughts that I am giving expression to, and the truths that I am revealing to you.

Thus there is a connection, shall I call it a telegraphic connection, between the cells of the medulla oblongata and the corpus striata. There is a little strand in the nerve that is independent, and because that strand is independent of the thalami

trance mediumship is naturally possible. Without that strand there could be no spiritual communication through the trance-consciousness. I will show you now where this nerve in another way operates, and you will readily recognize the function. Supposing you stood on the car track, and a car was rapidly coming toward you, and you were not conscious of its coming, you were looking the other way and thinking on another subject, and a person on the sidewalk shouted to you. You immediately jumped. Now, this wonderful apparatus which enables you to jump out of the way of a street car before you have time to reflect on the cause of danger, the automatic action of sensation on the muscular apparatus, apart from the dictation of the mind, it follows that spirits can operate the muscles without calling into action the faculties of the mind.

Suppose you were fighting and a blow was coming to your eye. The mind has no time to act. Before the mind can co-ordinate an action the eyelid has closed. There is a strand in the optic nerve that passes directly to the medulla oblongata and co-ordinates muscular motion with motor nerves. You are indebted for this discovery to science. Modern physiological and anatomic science have demonstrated the existence of the apparatus through which spirits can communicate with mortals. Never permit it again to be said by ignorant opponents of

the phenomena of the trance-consciousness and the influence of spiritual power that such manifestations are not consistent with known physiological science. It is perfectly in harmony with physiological and anatomical science, demonstrated as a fact in organization every day in your medical colleges.

You are indebted for this exposition to a spirit who, while in the form, was very critical, and much in doubt as to the genuineness of the physical phenomena of mediumship. Dr. Carpenter has furnished you these facts. He wrote his learned work on physiology many years ago, but I would recommend those of you who want to know more of unconscious cerebral action to read it, for it was he who created the phrase, "unconscious cerebration,"—unconscious thinking.

Let me for a little while fall into the retrospective consciousness. I can distinctly recollect, as I pass over the field of my retrospective memory the great sensation made in London when Edward Irving came there to deliver his marvelous sermons—we call them sermons. Irving was a few years older, and a friend of Thomas Carlyle, born in the same town in Scotland, Annan, in the vale of Annandale. I think, if I am not mistaken, it was about the year 1826 when Edward Irving commenced his work in London. A large tabernacle was built for him and he spoke until 1835 in that

tabernacle, and spoke always in the trance state. Probably, I think, you will be able to find those sermons in your wonderful library here. Marvelously eloquent, he was controlled by spirits that had the intent of building the reformation of his work at that time. Later the subject excited great attention throughout Europe and America.

The contributions of Braid to the study of Mesmerism led to the establishment of many broad principles, or, shall I say laws, regulating the inducement of the sleep. Between 1836 and 1850 a rapid development of knowledge was attained on the subject of entrancement. Braid demonstrated that it was attention, concentration, monotony.

It pains me at this moment to have to contradict the French school of hypnotists who have declared that the hypnosis is produced by suggestion. The hypnosis is not produced by suggestion, but it is produced by monotony, hence a monotonous continuity of tone will produce the quiet state. It was for this reason that the Druids intoned their speeches, their addresses, their sermons. It is for this reason that you have in the Roman Catholic Church intoning to-day. It has come down the ages from the Druidical period, because it induced sensitiveness in the early and primitive forms of Druidical mediumship. I could talk to you a great deal about that, but I want you to understand, and not to confound your attention, because of the

extension and horizon of the field of facts on which I can draw. When suggestion is monotonous like this, "Go-to-sleep," acquiring the art of having but one tone in the voice, the monotony of tone and not suggestion produces the sleep; hence, music, rythmical music; I mean music, for example, like "Down upon the Suwanee River," "Home, Sweet Home," those sweet harmonious forms of musical expression are conducive to the modification of the action of conscious imagination, and readily cause a cultured organism to lapse into the trance state. But such music as "Pop goes the Weasel" dance music will have the opposite effect, will rather tend to prevent entrancement than make it.

As I have covered the physiological form of entrancement I will lift the inspiration a step higher and deal with the relativity of mind and soul, that is, with the connection between the mind and the soul. The mind is that portion of conscious expression that organization has awakened in the soul. The mind is the conscious sum of all awakened sensations, and it is constitutional in its limitations. This mind stands only in a secondary way in relativity with the spirit, the spirit becoming the not-I of the medium's consciousness. The spirit approaches the molecular magnetic cell, and just as the wind will form a snow bank around the corner, so that cell takes the photograph of the thought

sent, and it is really an automatic photograph of a thought expressed on the aura of the cell, and the cell immediately utters it in two conditions: it utters it in the motor nerve centers and it utters it in the trance consciousness. There is not a thought that has ever been uttered in thirty-four years through this medium but what is in the soul's latent consciousness, and some condition will awaken that consciousness and throw it into the objective; it may not be in this life, but it will be in the order of the life which is to come. Then, any thought that is thrown does not generate a cell in the medium's cerebrum, that is, it does not go to the formation of his mind, because it does not get into the channel of the mind, but it gets into the automatic channel, and being there for so long a period of time the mediumship builds automatic cells, and the result is, after years of work, it becomes automatic trance.

Every thought that is awakened in consciousness creates for itself a brain cell, and you are creating brain cells every day. You are losing brain cells every day because your mind is forgetting, but your soul is not forgetting. Your mind is forgetting and you are forgetting and forgetting, and you are building, and if you can build thought cells you prolong life.

The continuance of physical life largely depends upon your ability to build thought cells. If you

can continue the operation of building, if you can mentally keep growing, if you can make mind, you will live, but when you cannot make mind the body dies. Now, I want you to understand this truth, for it constitutes all that there is in all these different systems of mental healing, the thought force creating new cells, evolutionary capability making new cells.

I had better explain, while here, that mysterious process of crystallization of tissue. Cut your finger and the wound will heal. Down through the capillaries rush the blood corpuscles and they come to the bleeding point, there they crystallize and build a bridge across the wound. Crystallization is the basis of life, of life form or expression, and this process touches the thought sphere, and when it comes under the domain of will, resolution, purpose, the blood takes on that purpose. How wonderfully the blood is affected by thought. How the young, sensitive maiden will blush. What is a blush? It is a magnetic disturbance of the blood corpuscles of the entire system. The pallor of fear changes the constitution of the blood corpuscles, and it affects the brain and the whole vital system. A contented mind leads to health; a discontented mind burns the candle of energy at both ends. Hence, draw the moral for yourselves, that to live long on earth, considering the conditions of your

heredity the development of brain cells is conducive to longevity.

You will find if you study the records of biography and history that the men who have made their mark as epoch men have been long lived. There are some few exceptions: Alexander, the Great, died at the age of 37; Burns, at the age of 37; Lord Byron, at the age of 37; Keats, at the age of 32; Shelley, about the same age; but Thomas Carlyle, Goethe, Humboldt, D'Israeli, Gladstone, Guizot, and the great statesmen of modern times, as a rule, have lived to be very old. The fires of ambition stimulate vitality. This is your lesson—to learn how to live. Thought is food. Mental inactivity is starvation; worry is starvation.

I have not touched the functional capability, the responding capability of mediumship in the trance state as to the interpretation of spiritual states of consciousness. The capacity to express in the trance consciousness is limited by the brain cells; also by the automatic cells of the medulla oblongata. You will never find a powerful trance mediumship with a small medulla oblongata, but you will find great capabilities of mediumship in a mental temperament with a long medulla oblongata. This was in Shakespeare, Goethe, Dante, Homer, all the great teachers of the world that have been subject to the flame and source of inspiration. The great agitators of the world have had a

large medulla oblongata, large lungs, and great bases of the brain. These men are the agitators; a tremendous magnetic force in the world, like Martin Luther, "the sledge hammer of the reformation;" like John Wesley; like some of the great agitators of the present time, both in religion and politics. Large lungs, large base of the brain, and a great abdominal cavity: there must be stomach power to build up the energy. Those of you who have to receive inspiration and do inspirational work should eat often, not a large amount at a time; the fires of nervous force must be kept up; the transmutation of psychic energy must be kept up. Food is force, and the constitution of man can transmute unconscious force, that is, force that is not allied with consciousness into force that is allied with consciousness. There is an evolution or incarnation of force from the vegetable to the animal, and from the animal on to man.

The magnetism of the universe, the economy of its forces, the display of its energies, are ever charming to the mind of the thoughtful. You are placed in relationship with the spiritual world on many lines. Trance mediumship is not the only form in which this automatic cell expresses itself. It expresses itself under a large medulla oblongata in a physical form of mediumship; the vibratory force extends upon the magnetic atmosphere and moves bodies; magnetism passes from the magnetic

cell into the atmospheric cell, and you get the rap; it passes from an auric cell into an etheric cell, and it becomes materialization—all difficult experiments to make, and are experiments at all times. Man sometimes blunders upon the conditions for making it possible for spirits to manifest, but ere long the science of mediumship will be better understood, and the phenomena more reliable, and the gross charge of fraud not so often made among intelligent students of the occult. You are rising to the knowledge. Inspiration is transforming your civilization. You think that your statesmen, orators, and divines are molding your culture; they are instruments in the hands of a gigantic power. I will call it Infinite Power, for what is the universe but an expression? What is history but an expression? What is a man soul but an expression, a great spiritual, social combination? Man cannot live alone. His isolation is imperfect. He stands in the sphere of a mind; a mind that has thrown itself out of the sphere of personality on to a sphere, I will call it an atmosphere, and this providential force is working out in nature realized ideas from the spiritual plane. And as I look down the horoscope of time I see in the vista of the future the coming glorification of your race. Man must yet be happy on the plane of Time; life must be extended in duration that man may accomplish the full field of his expression. It is man that is behind, and

he is under pressure; your civilization is under pressure; your art is under pressure. Look at your schools to-day, at the pressure; look at your commerce; look at your literature; look at every avenue of thought and life, and there is an intensity of pressure. The spiritual world makes polarities of men, and makes polarities of companies of men and of nations—nations have a collective magnetism—that is destining the career of a higher and more progressive civilization.

Behold the rise of the Japanese, in a generation they have shot up into the first plane of national life. An ancient thought, an ancient cult, dressed in the modern terminology of progressive thought, and destined to wield a mighty influence on Asiatic civilization. And I see on the shadows of time the fading away of effete nationalities, a dissolution of impotent states, families and beliefs; and forward the centuries awaiting your gaze is filled with unthinkable possibilities, and man and inspiration are working in the domain of the small. It is in the world of the insensible, the subsensible, where science is at work, down in the elements of nature, and the mighty forces of nature—the giants of the universe—are being commanded by little children. You are destined to immortality, and your first look at your consciousness is an amazing look, but this consciousness will rise from stage to stage, and overlap and overlap as you rise in the sphere of

being, and this overlapping is for the benefit of humanity, for the benefit of the soul's advance, for the unfoldment of the soul's consciousness. And what a consciousness! An infinite world visible to the eye of the soul, the totality of all experience in it, the vitality of all thought centered in one great eternal Infinite Eye—Consciousness—covering all that has been, that is, and that will be, life without end. This is the power of nature and sovereign dignity of man, reason being but the dawn of the conscious day, the beginning of the light, the opening of the gate to the view of the wondrous greatness of the subjective self.

LECTURE II.

MIND.

When we met you, friends, on the last occasion in this place, we sketched to you the physiological conditions of mediumship as presented in the automatic and trance states of consciousness, and with what was then said riveted in your consciousness we are at a point where we can proceed to deal with the great facts that lie in the realm of mind itself. The task this evening will be to define the mind.

I do not know of any one word that is more in need of a definition than the word "mind." It has been and it is used by different thinkers in a very loose manner.

Mind is conscious operation. The activity of consciousness in any mode or personality can be correctly called mind. I can correctly, in a spiritual consciousness, speak of my mind. The word in that relation covers the operations of my consciousness on any given thought: sensations, perceptions, or ideations. Any presentation to the eye of consciousness is mind. Mind is function. The word function stands for what a thing does.

The function of a plow is to plow; the function of the tongue is to articulate; the function of the lungs is to breathe; the function of the heart is to regulate the circulation of the blood; the function of the brain is to create modes of coherent consecutive expression of the things in consciousness. Mind is not consciousness, but mind is the function of consciousness, and it is the measure of the unfoldment of consciousness.

There are two kinds of mind; there is unconscious mind and conscious mind. Unconscious mind does not mean what I have stated mind strictly to mean, but unconscious mind means those operations of selective and rejective states apart from knowing. The whole of the function of the medulla oblongata constitutes unconscious mind.

Unconscious mind was the animal soul of Plato. In Plato's speculations you are introduced to the animal soul, a terminology that once suited metaphysical thinkers, but science requires a better term than that, and until a better term is created I will content myself with calling this mind a mechanical mind. It performs very important functions in the system of animal economy; it carries on the chemical processes of body building. The soul builds the body under the conditions of the environment, the environment always being the modifier of the mechanical mind in the processes of body building. The chemical activities controlled by the mechani-

cal mind enter into the structural development of the body, and, at the same time, the dual act of body building goes on, for there is a mechanical selective and co-ordinating spiritual mind parallel to and running consequentially with the bodily co-ordinating mind—two minds and two bodies in perfect polarity, as true a polarity as the molecules constituting water; a perfect harmonic relationship, so that what is present in one mind is present in the other without consciousness. The dual character of mind should never be lost sight of in the scientific study of biological evolution. Science will never succeed in describing the building of organic body without taking into consideration the dual nature of energy. Scientific speculation is reaching out in this direction, and it is beginning to be a necessary speculation, in the hypothesis of chemical combinations, to invent a second Ether.

This second ether of chemical science is a non-polarized ether. In a few years it will advance to the dignity of a definite hypothesis, and it will be postulated that it is atomic like ether. To-day the scientific mind is working in the ethers—marvelous subjects—more marvelous even than the phenomena of Modern Spiritualism, reaching out in the domain of mind and realizing to conscious mind how unstable are the so-called material phenomena of nature.

Within the past decade matter has had to be de-

finer over again. The old doctrine of Thales, handed down from generation to generation to the present time, will have to be given up. Modern chemistry has revolutionized old thought, and the X-ray has changed man's definition of the constitution of matter. The operations of this unconscious mechanical process, its capacities for expression, are more profound, indeed greater than the conscious mind, for what could conscious mind do in constructing the mechanism of an eye; what could conscious mind do in constructing the powers and the attributes of a blood corpuscle—marvelous in nature and constitution; what could conscious mind do in constructing this wonderful piece of mechanism called the body of man? What mind can you find that is conscious in nature that could produce for you, by any creative method of its own, such a thing as a white lily, a flower, a tree? The marvelous capabilities of the soul in stages in which consciousness is not reached, for verily the body of man is the expression of the soul, the soul is the master workman and works without design, works without plan, works without knowing, but works with intelligence; and this unconscious intelligence manifested in nature is constantly a surprise and constantly a marvel to intellectual consciousness. At another time I will speak to you more fully of unconscious mentality, both in the individual and cosmic sense, but this evening I want my remarks to be an entire defini-

tion of conscious mental man. And we will begin with the operation of mind itself.

There is no mind until there is a sense. Man is endowed with five senses—five senses which have advanced into the area of sense, perfect categorical senses—not perfect, but perfect in their category. The sense of feeling is an elemental feeling. I define feeling to conscious relationship to what is passing and acting upon bodily sensibility. Bodily sensibility is sensory nerve vibration.

There are sensory nerves and motor nerves. A motor nerve moves muscles; a sensory nerve transmits vibration both ways—to the mind of consciousness and from the mind of consciousness. Seeing is sensation; smelling is sensation. Things perceived are in the mind; things in themselves are out there, in nature. There is the mental thing, the thing known and the thing objective. There is the thing in the eye and there is the thing not in the eye. Example: The chair you sit upon is an object, a thing. This is the correct word, "thing," and the correct use of the word thing. But the chair you sit upon also exists in the mind, and that mind-chair is not a thing in the sense in which the chair you really sit upon is a thing, because the chair you sit upon is in the plane of dimension, and the thought-thing in consciousness is not in the plane of dimension, it is in the plane of the non-dimensional.

In other words, the chair is in extension, the mental chair is in thought, and it would be correct to say that the chair was a thought-thing in consciousness, and that the word "chair" is the name of a thing. All words are names of things, and standing in this sense, in the large use of the word "thing," all the photographs and representations in consciousness of the supposed form and relationships of the general things, the verification, the reality, the correctness of the photograph of the thought-thing, and the objective thing cannot be demonstrated by consciousness. I want you thoroughly to realize this idea: that the picture you have in consciousness of your friend may be a correct or it may not be a correct picture of your friend, but the correctness of your picture will be determined by the correction of your sense. With poor eyes you cannot see correctly, and the thought-thing is not correct; the details are not in the thought-thing while they are in the objective thing. So here we come to the first condition of consciousness, that there are things of which the mind can become conscious, and the process or manner is the process through the constitution of the mind.

Sensations have characteristics, and these will have to be defined. An objective thing—the thing outside of me, the house, the horse, the railroad, the world, the not-I—that which is outside of me

I am forming conceptions of, but none of these conceptions are absolutely correct because of the incorrect vibration created by them on the sense apparatus. Everything outside of me has length, breadth, and thickness. A shadow is not a "thing." It has length and breadth, but no thickness. It has a surface and is represented in the mind by a thought-thing in two dimensions of space. The real thing is in three dimensions of space—length, breadth and thickness. That is form, the definition of absolute form; and it is the definition of space, the relation or the relationships of the attributes of extension, and therefore must have a corresponding definition in perception.

The soul either knew Form eternally or acquired it by evolution. It is certainly an intuition. What do I mean by "intuition?" I mean that the thought of extension must have been in the soul before sensation of a thing could be possible, and, *a priori*, sensation of that soul must be postulated in order to explain the intuition of space. I think Kant was correctly inspired when he insisted upon space being an innate idea. By "innate" and "intuition" I mean the same thing. That which has not been acquired in consciousness through the avenues of sense is intuition; that which has not been acquired through the senses is intuition; that which the soul throws into the mind, independent of the sense, is intuition.

Intuition is not inspiration, but it is the soul throwing into the mind what it has had expressed in it by some previous relativity, and the soul, when it attains the power of expression, the conscious perception of space, has attained personality, but not before. Without perception of space in which to put the not-I there can be no personality. Unconscious mind is not personal, because it does not cognize the not-I; it does not cognize at all. An unconscious mind sometimes can be covered by what has been termed instinct. But instinct is so meaningless.

I can remember as I go back to my retrospect, a great debate between an old friend of mine—Lord Brougham—and Sir David Brewster, on the meaning of the word instinct. I agree with neither. But I define instinct to be mind that acts without perception, and continues to act without progression.

I will now speak of some of the instincts of the mind. In the philosophy of Plato he called them souls. Plato was in error; he called attributes entities. That was his trouble; a matter of erroneous terminology. There was the "animal soul," there was the "soul of generation"—the amative soul was the soul of generation—the "soul of puberty," the "soul of digestion," the "soul of moral emotion," the "intellectual soul" that expressed the logos of consciousness.

The first instinct in the constitution of the mind is that first produced in the order of evolutionary incarnation of the soul, the instinct of reproduction. The mind cell of reproduction was the first vital cell. Coupled with that followed the protection of that which instinct had produced in its most elemental form. Amativeness is chemical adhesiveness in the processes of crystallization in the natural world, and in the processes of the building-up of the dual man-body in expansion and the body in thought; the affinity between the two is amativeness, the combination reproduction, and, following in the evolution of instinct, immediately come the instinct of motherhood, mother love; and mother love brought a chain of instincts—combateness, destructiveness, secretiveness, and the sentiment of home—location; and then followed the instinct of personal rule: dominion, courage, fear, companionship; slowly built up the soul, slowly through millions of ages perfecting the instincts of animal nature. Animal nature is as divine as spiritual nature. The function of animal reproduction is as divine as a soul being born into spirit life. To be born into the earth life is as pure, and as beautiful, and as grand a natural phenomenon as the ascent of an archangel to the conscious states of celestial spheres. There is nothing vile, low, corrupt in nature. Nature has no morals, and morals cannot be applied to nature. Nature

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has no conduct. The laws of nature are the laws of the operation of the infinite. I mean by "law," habit; I do not mean by law power, but I mean the manner in which power acts. The power of the government of the United States is expressed by law; the power of nature, likewise, is expressed in law. A sovereign power is law. The laws of a State express the manner in which the sovereign power of the people acts, so do not understand me when I say the laws of nature that I mean the powers of nature; I simply mean the manner in which the power of nature works; and when I say "the laws of mind," I do not mean the powers of mind, but the manner in which the powers of the mind act.

The constitution of the mind is not law, but it is the process of organic functions that constitute mind, and the orderly compromises between these functions constitute law—the manner of the action of the mind.

Animal propensities, animal feelings and passions in men are there because they have been planted by the reminiscent past on an unconscious mental sphere. The soul traveled up toward the expression of consciousness. The animal powers in the mind are tendencies, not thought-making faculties, but tendencies. To change the form of expression, they are like the wind blowing the mind, the consciousness, toward the evidences of perception in

certain directions, making an exhilaration, a superlative excitement of perception; the superlative excitement coming from the awakening of the reminiscent.

Sexual excitement is the result of the soul consciously coming to the memory of a past creative action. It is the birth of a thought, and in the spiritual mind the birth of a thought will be the amative joy of that life, and the expansion of the soul is always an expression of the soul-force of past relativities, and the rest of the propensities centering around this central activity of function to exalt it; and what follows in what I may call moral sentiment and the esthetic powers of the mind are evolutions out of this same propensity. That is to say, that all the blossoms of the mind originate in amativeness at the beginning of the development of the soul, the potentiality of the soul, and the influence on the moral sense of the relationship, for you will readily comprehend me when I say that the moral faculty is the faculty recognizing truth and justice.

Then what is truth? Truth is the conscious verification of the perception. When the soul sanctions the likeness of the thought-thing and the external or objective, when there is a perfect recognition, that is the birth-place of the conception of truth. It is the verification of two photographs. It is a dual expression. It is conception; the spiritual

amativeness of that instinctive consciousness rising to know itself. Moral adhesiveness is that resolution or power to hold conviction—decision. This power is innate. Some souls, due to the conditions of heredity and circumstance, are unable to hold the hand of moral adhesiveness—intellect enough to know the right, instinctive power enough to strive for, but no adhesiveness to hold it. It is a power—I will call it the moral sticking plaster—that enables the integrity of conviction to be maintained in the resolution of the mind. Some souls, in the expression of mentality in body, are weak here, and this leads to a failure to keep the law of the social body and the moral law of private contract. It is the mother of lies, hypocrisy and misrepresentation, hence, not a perfect mind; a moral blindness or corresponding condition to sensational blindness, then the moral perception and conception are tendencies that blow upon the intellect always in the same direction. They are instinctive, that is, they are innate; they are the intuitions of the soul—the soul expressing its powers in consciousness.

Perception must now be defined. All perceptions are acts of mind and follow two sensations. With one sensation only there could not be perception. Sensations are so complicated that it would be impossible for you to produce one sensation, so many things would appear in that sensa-

tion. When you look at one another you see in the background of the picture so many details which never are really identified by consciousness, but which are in the sensation. It would be, therefore, impossible to get a pure unit of sense. If you could, there would be no perception. Consciousness would not be made. There must be at least two vibrations, and then the mind distinguishes the difference. The difference between two sensations is a thought. First, it is a comparative thought. When you have the paving stone as a sensation and the wheelbarrow as another sensation, the mind distinguishes the difference between the wheelbarrow and the paving stone by comparison of the attributes of each. This power to compare is also intuitive, coming out of the heredity of past conditions; and this, in the science of logic, is called induction. When a man is comparing the different things on the face of the earth with each other he is working inductively. When a man is working among the phenomena of nature and perceives that from the seed he plants a vegetable comes, he calls into existence the faculty of comparison and another, and that other is the recognition of the conception that the seed is the cause, that the vegetable is the consequence of the power of the seed, and this is deduction. This is also an intuition coming from the soul awakened by previous relativities of the soul, and in this expression

coming up the ladder of evolution to a greater expression, due to the favorable conditions of the environment, a human environment giving a higher expression to mind.

With the activity of induction and deduction you have reason. When induction is diseased, there is a loss of the conception of personality. If you will study the insane in your lunatic asylums you will find a confusion and contradiction of personality in the diseased, and this is a loss of personal consciousness in expression. Should the patient be restored to mental health there may be or there may not be a remembrance of the confusion of the personality in the insane state. When reason is thoroughly dethroned, it is the disease of the powers of deduction and induction.

The right use of the faculties of the mind is the science of logic. Memory covers ideas, perceptions, and sensations. The soul has intuitions of form covering relationship. The mathematical conception of time, of place, of condition, of number, in time and place, color, solidity, are intuitive ideas.

My friend, David Hume, the Scottish metaphysician, said—still says—that there is no criterion in the human reason by which the thought of solidity can be demonstrated. Probably there will never be a time until science is perfectly victorious over the laws of matter to demonstrate Hume's

postulate, but the intellectual faculties thus constituted are under processes of evolution, and still the mind is incomplete in the description we have given of it, for there are several faculties in the mind yet to be described.

I define the inventive faculty to be conception, not perception. I shall be contradicted by some thinkers in both spheres, but when I have explained I think you will agree with me. A process of induction can only bring into the conclusion what is in a sense; that is, I cannot logically come to a correct conclusion and put more into my conclusion than the facts contain. If I do so I am reasoning illogically. But invention is something not in the facts. It would not be invention if it lay in the perceived facts. It is a creation of the mind, not a creation of the soul, but thrown from the soul sometimes into the mind, and in this sense it is an intuition.

Sometimes I would define invention to be intuition, and sometimes, under some circumstances and conditions, I would define it to be this: There is a soul out there on the spiritual plane with a complex thought; telepathically that soul can express it to another soul, and that soul can telepathically express it too through an accentuated mental state, then it is invention by inspiration. Sometimes, as it were, the lungs of the mind can inhale from the external mind realm. Just as there

is a material world there is a mind world, and the mind's consciousness can enter into rapport with the mental realm and become inspired. An inspiration can be invention, for the mind is subject to intuition and subject to inspiration. Thus the conceptions of mind are so varied and so complex that the order of mental progress is due to the enlargement of the inhalation of concepts from soul consciousness that is objective to the personal consciousness. I want you to see this idea because some men have failed to see its power and its significance in the operations of intellect, and are at this day trying to develop a philosophy that shall ascribe all progress to intuition and none to inspiration. To deny inspiration is absurd. The different philosophies and sects that are trying to substitute the innate contents of a subjective consciousness for inspiration fail to meet the problems of intelligence and genius. There is invention by inspiration; there is the development of thought by inspiration, transcending experience, learning and organic capability, and there is invention by intuition. In such conditions as are presented the soul, which is the maker of its body, can reveal to a degree itself, and then it is the inventor, but as soul-life is co-operative and spheral the soul enters into magnetic relationships and becomes inspired; that is, it awakens to new conceptions of truth. But as the finite rolls before the limited consciousness the in-

finite—that is, the total knowledge, the cosmic intelligence of nature itself—becomes automatic inspiration, and it is correct to say that nature, as a whole, covered by your sensation, can inspire you. What an inspiration man can draw from the forms of nature, due to the exaltation of the faculties of imagination—the esthetic faculties, the conceptive faculties, dominating the power of original taste—the perception of the sublime. I wish you would study a book written by an old friend of mine, a man whose name will ever be endeared to the patriotic life of America—Edmund Burke; and the book I want you to read is his work on the “Sublime and Beautiful.” It is an exposition of the conception and the perception of the laws thereof of the beautiful; and such works have to man an infinite value, much neglected by the shallow metaphysics and metaphysicians of the times in which you live.

Sterling thinkers, inspired men, you have had, and because they are only for the few they are neglected, and in the frivolous, immoral and exciting literature of common life lost in the great rubbish of your day. I want to see harder reading. I want you to see the great thinkers of the world, for what is the use of dealing with lesser lights when a view of the great light would obviate the necessity and awaken within you the great ideas of the thought. If you want idealism, and to

know what it means, go to Fichte, and not to the diluted streams—minds that have not understood Fichte. If you want Anglican idealism, go to Berkeley; if you want sensationism go to Leckey; if you want Scottish sensationism, go to Hume; if you want philosophical phenomenalism, go to Herbert Spencer; if you want a philosophical phenomenalist, in its best logical expression, go to John Stuart Mill, where the best invention, the highest expression in philosophy, can be found. If you want a historical idealism, go to the Vedas. If you want the earliest spiritual poetry, go to India and the Egyptian Book of the Dead. If you want a Grecian Idealism, go to the poets of Greece. If you want the romance of pastoral poetry and imagination, go to the brilliant age of Augustus. If you want the monotheism of the ecclesiastical dominating civilization, go to the Mohammedan thinkers and poets.

Do not let your mind live in one thought, in one cult. He who knows only his own cult knows but little. My old friend Brougham used to say to me: "I study the case of my opponent, and when I know it better than he knows it, I can refute him." If you want to refute error you must know it better than those who believe it; you must understand the opposite side of the case. If you are inclined to idealism, know thoroughly the philosophy of materialism; if you are a materialist,

know thoroughly the doctrines of idealism. What are philosophies but scaffolding? They are not the truth, but they are the scaffolding by which you mount to truth. Love truth and your convictions, but hold the mind ready for the truth of to-morrow. What a dreadful thing to shut out truth from the mind by a dominating dogma.

Intellectual freedom is an intellect with its door open to welcome the stranger. The vagrant thought may bring a truth to you. The lowest element in consciousness may stimulate and bring an arch-angel down. Look everywhere. Everyone should be free, but the recognition of truth should be as emphatic as are the laws of God. The soul will know truth when it meets it. The soul recognizes itself on the planes of eternal progress. The mind is enlarging. Consciousness is mystery, and it is lying close to the mystery of the infinite. Consciousness is the chariot of the logos. Consciousness is deity in expression.

These are the teachings that I want to leave with you, and with the deliberation and the power I have had at my command I have come into the precincts of your reason, and I want you to value the thought at its worth, and in days to come to meditate upon these things. I want you to be useful to the human race by teaching other souls how to express. When you teach you instruct another. I am instructing you through the avenues

of sense. You are like the Dog Star, looking upon two worlds, the world of Osiris and the world of Isis. You are looking into the one soul in dual expression, male and female. Work on then, for you are naturally immortal. You can vacate form expression, you can enter into the spiritual expression, but up the ladder of infinite time you have to walk, and we are going on together; hand in hand we climb the Alpine hills, and from the snowy summits of exalted progress we shout to the world below, "Excelsior."

LECTURE III.

THE SPIRIT MAN IN RELATION TO THE PSYCHIC MAN.

The Spirit Man in Relation to the Psychic Man is the subject for my discussion this evening. As you are already aware, my friends, the "my" covers a band of spirits. My effort has been to elucidate that you may understand some of the elementary laws of human mentality and spiritual existence, and to some of you the didactic method has been very hard and severe. The struggle to attain to the conception of a new truth is a mental exercise that will redound to the intellectual progress of the person now and in future days. Never fear grappling with the difficult in thought. Repeat the thought and repeat it, and by familiarity with the thought the mind will grow. A difficult subject becomes easy by repetition.

By the term "spirit man" I mean the man built after the death of the body, for verily the continued personal consciousness is of the nature and constitution of man. Man never vacates heredity. That which has been contributed in the development of the whole Ego is never lost. Nothing perishes in the material world—I mean, the sub-

stance itself remains; and in the thought-sphere nothing fails, all conceptions last, all experiences maintain their relativity to the spirit man.

And, first of all, I will try to give you an idea of the meaning of the word "form" in its objective and in relation to its subjective state. There is a faculty in consciousness perception that covers the sensation of form, but when form is reduced to its last analysis, it is purely a metaphysical concept.

There are in the mind what I will call intuitive or original ideas of form; this form being an intuitive or a subjective perception is a law of consciousness. The soul will never vacate the perception of form; it will always identify sensation with form, even in the highest expressions of clairvoyance. It will never vacate the idea of a thing—a thing abstract and thing as a subjective intuition of consciousness. The idea of thing is not acquired by experiences, but it is something more profound and original than any experience. It is one of the pillars in the scaffold of experience, hence, it would be absurd to talk to you about a world of consciousness without form; it would be absolutely impossible for you to form the remotest conception of the world of existence and phenomena without existence and phenomena taking form; hence, the spirit man has his form; hence, the spiritual world is made up of extension and form in the concept of the spirit. To suppose the

contrary is to suppose that the spirit man has no form; but to suppose that the spiritual world and its phenomena had no form is to suppose that which in itself is absolutely inconceivable and therefore absurd. The only idea that it would be possible for you to take, or that I can possibly give you, is in the description of the fact of the spirit man, that he has form, a spirit form contradistinguishing him from a denizen of the material state.

In the abstract speculations of the ancient poets and philosophers the great mistake was made of asserting too wide a division between the constitution of spirit and the constitution of matter. Those poets and philosophers forgot that these two modes of being stood to each other in vibratory relativity, and that there was no void, no chasm, between matter and spirit. Sectional hatred grew out of the antagonism. He who held the body of the man to be the real existence was looked upon with contempt and pronounced a sensualist, a materialist—terms of contempt in those days, and that contempt, more or less, has come floating down the ages, and the intellectual man even to-day speaks of the “materialistic tendencies of mind,” and the “groveling conditions of the mind,” “a mind unable to comprehend the beautiful spiritual laws and conditions,” and “a mind clouded with material conditions,” as if matter was in some condition of condemnation; as if matter was some obnoxious

expression of Satanic power in the universe. Indeed, there was a time when it was so believed, for did not the speculations of Pythagoras so teach? Did not a school in India so teach long before the days of Pythagoras? And did not he pick up that thought in Egypt and did not he carry it into Italy? The thought came from India. The thought was this: That existence was pure divine essence; that existence was pure soul; and that in the course of the happy existences in the multiplex consciousness of divinity quarrels arose, and this beautiful sphere, this divine elysium became filled with contending divinities. The contending divinities met on the field of heaven and fought. This idea John Milton takes up in "Paradise Lost:" not a Christian epic by any means, but an ancient pagan epic.

There is nothing mean, there is nothing disgusting, there is nothing unholy, there is nothing contemptible about matter. All that can possibly be said about matter is that it may be dirt. And what is dirt? Why just matter in the wrong place, that is all. And what is evil? Why just a thought and an action at the wrong place, that is all. So that relativity is the determining factor of good and evil, and there is nothing in this wide universe that is, in itself perceived, either good or evil

A man may have a gold watch and it may keep bad time; it is a bad watch. A man may have a nickle-silver watch, and it may keep good time;

it is a good watch. That is a good thing that does well the work for which it was designed. Good and evil are relative states of action, of pleasure and of pain.

In the past man has deemed that for good which gave him pleasure, and that to be evil which gave him pain. Well, then, let us dismiss that subject, and nevermore attempt to cast a stigma on anybody who happens to have the courage to say that there is actually a material world; that it is not all mind, but that there is something outside of mind that we call matter. Verily, then, in this material world there is an interior spirit. The great universe in which you live is a body, and the spirit moves within it.

Let us pause one moment while we think of the retrospect. During the eighteenth century, when man was seeking facts with which to prop up the tottering theology of the time, what did he do? Bishop Butler and Paley went to nature to seek for an argument to establish the great fact of the existence of an independent, absolute, creative force—God. Now let us look at the distinction between the statement that I made and the statements made by these learned men in the eighteenth century.

Here you have a piano. Did the piano make itself, or did the piano design itself? The answer will be emphatically no. A man, you say, designed the piano, a man made it, a man sold it, a man

carried it. Then there was a piano in the man's mind before this piano was made, and after the model thought of in that mind that piano stood forth. This was an eighteenth century speculation about spirit and matter, and spirit designing and thought contrivance in relation to matter. The statement I made was this: That there is a spirit in nature, and the spirit in nature unfolds the world. Then we would have a postulate like this: That the piano was made by a spirit that is in it, and the spirit of the piano is the real piano and expresses itself; the thought-piano that was in the mind of the thinker was the cause piano. That is one of the phases of the creative cause piano, and standing forth the piano comes by labor; in nature it comes by evolution, which is the manner of the labor.

In the eighteenth century the ideal stood outside of the universe, as if God, the creator, with leathern apron on, rolled up His shirt sleeves and went to work on His great infinite bench and rolled out a universe something after this style: Stepping forward into the universe of nothing, with His shirt sleeves rolled up, He stretched forth His great infinite hands and took two handfuls of nothing and rolled nothing into something, then stepped forward and placed this lump of something that He had created out of nothing there and called it the Sun, and started it spinning upon its axis; then

He took another lump of nothing, bowled it into space, and called it Mercury; then He took another lump of nothing, rolled it hard, and bowled it into space and called it Venus, and so on until the universe was made. This must be abandoned as too far fetched and too limited a concept.

No, the spirit of God is in nature, and nature is the coat he wears—this mighty universe—the philosophy of which is so perplexing, a philosophy of clothes and nothing more. Within this physical man there resides a spirit man, and the spirit man made this physical body—made it, shaped it, designed it, executed all the work in it under an hereditary environment, and when the intent and purpose of the spirit has been accomplished the physical body is laid aside, and Cæsar gets out and leaves the palace in which he lived behind him, and gazes on his new relationships and expression. He then sees his body, it has parts, organs, functions, and capabilities. It has an atmosphere like the physical body; it has the same or developed atmosphere which it brought with it when it was simply a soul, for did not that soul live before it came and made that body? Are there not millions of souls already housed in relativity with your soul, here and now, struggling, waiting, waiting for their day of incarnation?

What is your blood? The home of souls. What does science say to you upon this subject? The

science of histology tells you that every blood corpuscle is possessed of nuclei. And what are nuclei? Two small, unthinkably sized tadpoles, living in every blood corpuscle circulating in your arteries. The millions of inhabitants within you form the basis on which your soul can hold itself in a communal co-partnership with physical expression, and when you pass into the spiritual world those elements of soul expression that are able to go with you go, and they are in the magnetic atmosphere of your spiritual body, and they are germinal elements in the great atmosphere in which you are living; and think you that you could live here—think you that you could transmute energy that has no thought into energy that has thought? That would be a miracle. You have to take that great energy of the universe, that great potency of the universe that is to be expressed some day, you have to take it in through those lungs, you have to breathe it into your blood—the breath of life, the soul of soul; and so the transmutation of the magnetism of the soul goes on. This master soul, this master workman, with his millions of slaves under his feet builds himself, rises to his dignity, and goes on and on, and that affinity that he had always is continued, and that man-soul rushes on in the evolution of his conscious progress, while those souls struggling behind are coming on, and his inspiration is beating upon the mighty fortresses

of their intelligences, and they are ascending. His inspiration is general, and it rolls back in the form of a mighty inspiration to the race that is behind. So that the duration of expression of a great soul—of thy soul—will last for ages and ages.

German scientists have already established the fact of the nuclei; that life is built up of these entities. [I affirm that they come from the spiritual world.] Science has demonstrated their existence, and in this fact you have a solution of the evolutionary origin of man, not of the origin of nature, or the absolute origin, but of the stages of origin, of the epoch of origin—and in this atmosphere of magnetism we find this soul-life, and this is the healing power that you give to the weak and to the feeble.

Here you come to a wretched constitution, a feeble woman of mental constitution and temperament, a small medulla oblongata and narrow thin lungs, delicate personality, and not likely to live. The healer brings his magnetic atmosphere and the spirit increases the force of its germ life; these same germs to be the future tenants of body and express personal intelligence. Under almost all conditions there is power enough in these germs to cure all diseases if sufficient will-power is brought to bear by the healer.

Probably some of these things you have never heard of before. Ah, the future ages will hear

a great deal about them. Are not the best of the scientists now working in the domain of the invisible, and are finding in that domain many solutions to the great problems held in the secret of nature. In the microscopic world lie the wonderful beginnings of form life on earth.

These elemental monad-men, so called by us, are the very genesis of sex; the division of the living forces of the organic nature. Everywhere in all departments of life you will find the mark of sex. Back of all visible action in generation lie the elements that control the matter of sex. The greatest question of the age is to what extent does this invisible monad act on mental and physical states, determining the quality and character of the lives of men to-day. There is something below temperament and instinct, something under the power of heredity, these monad-men are there and they are effecting great spiritual and physical results by their presence in the life-blood of the race.

It seems as if the intellectual soul stood at the top of the pyramid of life, and that it commanded all these elemental forms of life and mind; that health and disease were effected by them; that all the forms of temperament and phases of character were more or less produced by them, and that they had a relation to the atmosphere and vegetable life, and that the very quality of life was determined by them. They are elements in the powers of life

itself, and cannot be discussed apart from the organic forms of life.

These living elements are subject to feeling and will. Mental states affect them, and they affect changing states in the body. Good magnetism has strong elements in it. The greatest healers are the men who have abundance of these vital elements. I would define magnetism as an atmosphere of vital elements, or monad-men, lying back of all vital form. They are to the chemistry of spirit what the atom is to the chemistry of matter. All planes of substance co-ordinate in certain given forms of motions—spirit and matter and all their interlying planes.

As all magnetism responds to mind, the mind becomes a moving force, whether it be conscious mind or unconscious mind; it is force that acts upon the magnetic principles of life. Those cures claimed to have been made by Mental Scientists and Faith Cureists and Magnetic Healers are all due to the power of the spirit over physical states, and the action of personal magnetism—that magnetism which has entered into the formation of cells, the result of the crystallization of blood into organic tissue.

In these monad-men, in the atmosphere of the spirit magnetism, there is no perception even, no reason even, yet born. In these monad-men there is instinct. It came by the contact it had with the

matter-man, and in its evolution through the matter-man it attained instinct, and this is its heredity; it brings this heredity conditioned by the mental states of the matter-nature, and it can be impressed by the magnetism of spirits—the magnetism of elementary monad-men. Hence these conditions that come into the birth place of life are of an extraordinary nature, and sometimes the likeness of the child-will representing the dominating monad or elementary instinctive intelligence. Noble women, exalted women, virtuous women, beautiful women, have given birth to bad sons, but nature, not the women—the monad-men, not the women—have caused the abnormal development of animal propensities that have come from the unusual aggregation of those in the generic forms of life. Many a mother has lived her life and gone to her everlasting existence with an aching heart, with a tear in her eye, lamenting that she ever gave birth to such a child. The child is not her child. Parentage has limitations.

The mother and the father of the child are but the vehicles for the soul to embody itself in matter-form and bring it into the realm of reason. All the instincts have been acquired by the soul before it attained the power to incarnate. It was in the condition to receive all the like powers from the activity it had in the organism while in contact with the mental life of the father or mother as it

existed in the blood corpuscle. It did not begin to live when it took on the foetal relation, but before it entered the ovum it was already impressed with the instinctive characteristics of its future mentality. The mother brought to its aid other elements of the magnetic sphere and gave to it the whole resources of her own magnetic life, so that the monad-men of the magnetic sphere entered the plane of the new soul-life through the vehicle of motherhood. When she is in a very good magnetic state she will dominate the sex and largely control the constitution of the mental powers or genius; when she is feeble or magnetically weak she will be the matrix of a male personality.

The soul is not in itself sexed, but the sex is due to the magnetic relation it takes on at the time of conception. It is in itself both male and female as an element of pure soul, and contains all, but it has to express these under relations of changing environments, and the sex of the personality is fixed by the magnetic condition of the mother at the time of conception.

It is very difficult to disturb an old idea like this that a man is a perfect personality, that his consciousness is a perfect one uninterfered with function, but when I tell you that there are a great many influences at work to produce that consciousness, that it is dependent upon the relations and antecedents which are too fine for the mind to perceive

the coming of them. The soul is subject to influences which do not approach consciousness on the sense-perceptive channel, but reach consciousness by the subjective channel, which is related to the spiritual sphere. Man is a creature subject to the influences thrown upon him, and his personality is limited and bent by them. The soul can only express that which the condition of embodiment will allow or permit. Whatever may be in the soul above or below the line of sense-perception cannot be determined by sense, but the personality is a character and a power determined by the whole field of these influences and relations. With the death of the physical body and the birth of the personality of the spirit there is a great change due to the evolution of new condition in the surroundings of the soul. The loss of the physical body is an event that changes the mental state of the soul, and awakens dormant powers in it and enlarges the power of perception. The soul breathes in from the atmosphere of soul. Man's personality stands on a bare plain, subject to the wind, the storms and cyclones of spirit-thought, illumination, and clairvoyance. It breathes out the mind atmosphere of the soul sphere; it gives out and it takes in. It gives expression to the mind; it stores expression of the mind; thus it is a dependent and a changing personality as to capacity, but not as to the essential concept of consciousness.

An eternal personality must be given up for an eternal individuality. I am eternally conscious, but I am changing so fast that my faculties become enlarged, and faculties become added to me that I can speak of myself as having faculties which once I did not have, and that between the coming of the faculties are to be found the chapters of my conscious life. Each chapter of my conscious life being a personality carried along to my new life as instinct. Instinct is that which my soul carries with it from previous relationship made and passed in matter, which states of expression have prepared the way for the expression of the spirit's consciousness. The rational mind cannot explain the clairvoyant consciousness, that is, reason is below clairvoyance. It is in time and place as thought relation, but clairvoyance is not in time and place relation. It sees the past and the future, and thus is the consciousness that pertains to the consciousness of the original Intelligence of Nature. To know the entire past of time and the future of time are attributes of a being greater than man. So a spiritual being is greater than a man, and can only know man personally by going into its past—into the personality of man. The divine attribute of clairvoyance—knowing the past and future—is the manner of perceiving in the spiritual sphere of the soul's expression; but while that soul is in the physical personality of expression the attribute of

consciousness is reason, a lower plane of soul consciousness. When a soul on the spiritual plane of consciousness seeks to express in the personality of reason, which it requires in passing through the physical body, it vacates the vibrations of the spiritual consciousness for the time being that it may enter the sphere of a lower vibration and communicate and enter into the perfect relationship with man, and evolve over again the contents of the reasoning powers, and so enters upon and covers the plane of its own personal memory. On that retrospective plane it can give and receive inspiration. The soul in this relation to man becomes the Christ, the inspirer, the logos of Plato and John. Reason falls below the spiritual plane of consciousness. The spiritual consciousness can only be guessed at by those who have attained to an elemental degree of that power, as seen in the best condition of mediumistic clairvoyance. Its real power is found only in the spiritual consciousness.

I said that the mother will, under her strong magnetic conditions, dominate the sex, and she will also dominate the genius. Now this genius may also be the result of the father's strong magnetic personality, or the mother's personality; or it may come from the pre-determined purpose of a center of spiritual power that has a certain definite aim and plan to work out on the earth-plane, and so has to create conditions for the production of a

real epoch man. These men come but at very rare intervals of time: they have been the creators of new conditions. Sometimes they have appeared in the realm of philosophy; sometimes in the realms of political government, and have changed the power and character of empires and states; sometimes they have come with new religious thought, and changed the conduct and faith of a people. The poet and the artist, and the musician too have come at the bidding of great epochal centers of spiritual power, determining the era for a change in the character of dominating belief, taste, and thought for the time being. Genius is so closely related to magnetic and inspirational states that a temperament must be made and all the physical conditions created for the product in the child of all these attributes, which serve to make a man of great spiritual and intellectual capacity.

The brilliant civilizations of past ages, which have long ago faded from the perspective vision of the historian, are the product of these periods of great centralization of spirit power on the race of man. In recent times this power has often appeared, for these recent times have been unusually fertile in great and startling inspirations and great geniuses, whose mentality have filled the world with the greatness of their work and the magnificence of their inventive creations.

The remarkable changes and development of the

eighteenth and nineteenth centuries have given to the world such surprising results and wonderful inventions, that it can be truly said that at no period of the world's history before have such great and wonderful inventions been given to the world. But these inventions were the outcome of great mental states being created by the spirit world to do the necessary work. At the crisis of events the man needed comes forth and does his work with that rare power which can only come from those who are specially fitted for such work. Do not suppose that every crisis in the world's history brings forth the truly wonderful creator of great changes, great thoughts, great deeds. The special periods are rare and are conditioned by the predetermining power of the spirit world.

The development of things in the material world is by a process that is mechanical, or what is called natural law, but as we approach the mental realm we see the action of will, plan, purpose, design in the coming and going of the events and changes of time.

The scientist readily recognizes the operations of laws in the conduct and product of the phenomena of nature, and fails to see a guiding force of intelligence in the development of the characteristics of civilization and history.

Nature presents the operations of unconscious force and the activity of intelligence force, the latter as seen in the conduct of human consciousness.

There comes to me at this moment a brilliant spirit who lived on the earth plane thousands of years ago in Egypt. He brings to me the karma of a magnificent life. His thought-temple I see. The temple in which he taught was on the banks of the Nile, and I see the waters of the Nile slowly making their way to the sea; the parched earth has become fertile, and abundance of food is certain for the season of need. I am in the temple, in the sanctuary of that temple, in the holy place, the great crowd forming the congregation devoutly worshipping at the shrine of Osiris; and here in this holy place are the virgins of the sanctuary, specially prepared instruments of the spirit world, to give interpretation to the great spirit of life and nature—they are the mediums of that day. I see a stand made of the wood ebony; a tripod on which stands a silver bowl polished and having beautiful chasings and wrought design of celestial beings and hanging flowers, and bowing trees, festooned with trailing and creeping vines. Inside the bowl is suspended by a silken cord a golden plumb-bob; a virgin sits at the tripod with her white cap on her head. I hear the sweet but melancholy chime of sweet bells and a stringed instrument. It is a lovely scene. Soft sounds and delightful gloom; mystery and wonder stir my mind. Here the gods talk with men. The priests come in and out. Messages are being received from the god. The

bowl is a little bell for the swinging plumb-bob to swing to-and-fro in an intelligent order, and the communications are received and whispered to the priest, and he retires to speak with the people the word of the Great Lord of the spheres; and the ancient spirit teaches me that there are coming to the world great changes in the character of modern civilization; that Asia is coming into the pale of active competitive thought and industry with the western world, and that the great ideas of modern science and inventions are going to be adopted and shared in those lands, which are now the seat of primitive superstitions and crude manners derived from ages long past, but preserved with a devout religious care and simplicity; they are to go into the vortex. The new age demands new thought and new men, and they are coming to the earth. The conflict which rages will end in the real coming of liberty, which means the great emancipation of man from present conditions. The world belongs to man and he enters into possession; labor troubles end under the sway of real beneficent government of love and justice. This is the prophecy of human redemption from ignorance and poverty, and from the hard curses of excessive daily toil. This is the aspiration of all philanthropic reform of all the moral movements of the age. How beautiful is the sight. It is man turning to heaven to get the

best of the thought, counsel, and guidance of the beneficent wisdom of nature.

This ancient spirit teaches me.

The ancient nations knew the meaning and the folly of great personal and family wealth, which was used for the aggrandizement of the political power of the family and the subjugation of the people—the enslavement of the people. They cultivated the spirit of art to adorn their homes and persons, costly ornaments had to be produced and costly apparal, and to the extent of their production they cultivated the arts. You are repeating the same error, but you are in the ancient thought, you are inspired by these ancient spirits and cannot yet be liberated, but the liberating thought is coming to the earth to epochal minds. Clairvoyance is coming as an elemental faculty into the brain and intellect of man, and these old civilizations will be beaten back and perish, and man shall reap that which is his own by the laws of nature and natural rights.

What is the matter with Asia, what has the United States to do in Asia? What is the matter with that trans-Siberian railroad in China? What is the matter with China, with Japan? The great spirits of the ancient family of races are rolling on the earth their inspiration, and the civilization of the far back ages is coming into rythmic harmony with the civilization of the western world, and there is

going to be a wonderful change. Clairvoyance is coming into the statesmanship of the world, but that will come under the faculty of deduction, and also there will be an inductive illumination.

The day when this century and this Republic were born was an age in which men talked of liberty. They had brought this thought out of the trammels and chains of a religious despotism and superstition. They had come into the world to plant a new civilization, a new form of religion, to make man happy, and the dominant idea was Liberty. But liberty is no longer a term shouted from the watch-tower of human progress. It is not that liberty has come; it is not that, but it is the achievements, the virtues of liberty, the power that liberty can give; that intellectual intercourse and spiritual illumination can give to art, mechanics, trade, agriculture, to home, to body, to humanity, and to life. Liberty means all this; and also that the spirit-man is in psychical relativity with the mortal man, and this co-partnership of the two worlds will become more apparent as days go on, and the peculiar inconsistency of the church will become more clear, and there will be a greater union in the impulses of civilization than ever in the past—that liberty will come even to those of this generation.

I define clairvoyance for you to be the power or faculty of a soul that can in its revelation give

expression to whatever is created for its eye, its atmosphere or thought, whether it shall be the thought of the past or the thought of the future rolled into the thought of the now; that is clairvoyance, and this is the consciousness of the spirit-man. When he has lived, when he has departed, when he has thrown from himself these monad-men which he brought through the physical organism of his body, then he is ready for celestial states. That soul that changed him to a physical expression; that soul that brought him through a monad—as a monad through a body—that soul is away up yonder in celestial spheres facing the divine, touching the magnetism of celestial states and generating the celestial spheres. This is your life line; this is the order to which you belong; this is why you live. You love the companions that you have met in these forces; you are in the family; you are in the heritage; you are in the law.

I have given you this that you might see the process of the evolution of great intelligences—the necessity of passing through life. What is the need of passing through life if you are not going to higher and to grander states?

As I look back and see the growth of the psychometric faculty that discovered these truths, and as I see the rise of these great truths of personality and the soul awakening to its experiences, I see that there is in the heredity of the mind's atmos-

phere great possibilities for advancing and realizing truth to-day and truth in the future. As I feel the inspiration that comes up from man, as I feel the inspiration that comes up from nature, as I feel the inspiration that comes from celestial states, and as I center in this great life, what a glow of conscious joy, of happiness, comes to me. To be happy—not to have pleasure, but to be happy; to have the joy of truth is something man can only dream of as yet. The artist even has not had it yet, for he looks at his picture, and it is never finished; the orator looks at his oration, it is never perfect; the poet looks at his poem, it is never completed. On and on. But the gratification that comes and the glow of finished power is happiness; the gratification of perfect love is happiness; affinity or oneness of being in the life stream is the highest love.

You are loving life, you are loving the world, you are ambitious for success, you are struggling for personal supremacy, you want to succeed. All this is in the order of right and in the pathway of duty, but I feel none of these; I have risen out of these; they left me when the monad-men left me, when I came to my knowledges, when I came to my clairvoyance. But after breathing these thoughts out to you I cannot linger, I cannot hold the medium, for I am burning up brain cells, and as a stranger from the spirit spheres above I greet you with love and blessing.

LECTURE IV.

THE SOUL.

It is customary now to refer all natural phenomena in external nature to have come by the process of evolution. It is not usual for a scientist to pay his respects to the old theories of the past relating to the absolute origin of all things. The absolute origin is so far out of the range of scientific investigation that it is far better to leave the paths through the fog-land of speculation to be pursued by those minds alone addicted to the occult, the mysterious realms of darkness lying beyond the phenomenal ken of human intelligence. When reason dawned, in the earliest ages of the race, and faintly burned in the most highly developed brain, the order, system, and plan of nature, and her wonderful forces, struck that weak flame with the great ideas of order, system, and plan. That nature was not a chaos, a blundering expression of blind force, so this man early addicted himself to speculative vices, and wandered out into those realms of causation where he had no lamp to guide his feet, and no voice to speak to him the thought and word of directing truth. He formulated systems

of speculative truth, rude and childlike, that have with amazing vitality held their ground, to some extent, even down to the present day. Old error is hard to uproot. Man is just as eager to conserve his old errors as he is to save his new truths.

The subjects which attracted his attention were in the heavens above him and on the earth beneath his feet.

The everlasting question came to this early man as it comes to us. What is the cause of all this display of order, system, and plan in the phenomena of nature?

What is nature?

What is this great universe above our heads and these worlds of space?

What is this organic life, which sits in every form we see on the landscape over which we walk, and what are all those hidden powers of life expressed in every growing and every breathing thing around us?

Such questions are not novel. These are the common acts of every mind. The limitations put on the capacity of the philosopher prevented him correctly giving an answer to these questions.

Science deals with the phenomena of nature. Its work is to describe them and their relations to each other, but the absolute cause is not yet a question to trouble the scientific mind.

The universe of matter and of mind are with us,

they exist. How they first came, before there was a man to see the way things were first born, and the map or traces of the first things, and their coming and going, and no voice existed to tell or teach the truth of the Absolute. Man to be useful to himself must keep his work and mind in action within the utilitarian pale of the knowable, and not waste his time and powers in entering into that realm which can never provide for him a single demonstrated truth.

Science begins with matter and intelligence as being already in existence, and assumes the postulate that matter and energy have been eternally correlated, and that nature is in harmony with herself, and that the great principle of order and intelligence are in themselves phases or attributes of the eternal world of matter and of mind.

Evolution is a popular doctrine, hardly modern in its origin, but modern in its weight and authority, as a method in which nature works out her phenomena. The characters and phases of the phenomena presented in nature are subject to eternal change of form and expression. That the action of circumstances upon life and its systems of organization tends to change the organic character and power; and that this constant tendency to variation accounts for so many different forms of organic life and expressions of personal intelligence seen in the animal kingdom of nature. Evolution

is generally becoming acceptable to the scientific thinkers as the best hypothesis for explaining the coming and the going of natural phenomena. It is, therefore, likely to a correct basis on which to work the universal operations of nature. This law of evolution must therefore be applied to all existences; as a law it must be universal. All forms and capacities must be subject to change and remodelment, according to the habit and processes surrounding any given form of life. But this can only be said of the phenomena of nature. There are certain elements of nature that are primal; that never change in themselves; that are fixed forces and eternal. In the building of the universe there must be some common raw material or stuff never in itself subject to change or decay. This must be the eternal foundation on which the changing structures of nature exist. We say then that the chemical elements of nature persist and are essential existences, not subject in themselves to the process of evolution; to suppose the contrary would be to let into the operations of nature a failure of action and of order and stability, that would wreck the fabric of all things, and admit the possibility of all nature making a grand failure and ending in a *fiasco*.

The work done for science by the wise and indefatigable labors of Charles Darwin in establishing the hypothesis of evolution, can never be fully esti-

mated. He did not seek to explain the origin of all things. He did not touch the question of the Absolute Cause of all things, nor did he dispose of the great question of design or the existence of a designing intelligence in nature. These questions belong to the realm of philosophical speculation and not to science. But his work sets forth the manner of the coming of the different organic forms of life found in nature.

The modern spiritist or spiritualist must walk with Darwin. No teaching can be true and lasting which does not harmonize with the fact of evolution. Nature is consistent.

The greatest law presented by the mental phenomena seen in organic life is that mind is in perfect correlation with the size, quality, and the development of the brain. The brain being the product of a long series of epochs in the course of evolution, every faculty of the mind at one time or another came into being as a function of consciousness. It must be stated that reason itself came by the same process, and is indeed at the present time under slow process of change. It must be recognized as a truth that the state in which we find reason to-day is a more correct reason than the reason manifested by the primitive men. Experience has been the main factor in the development of the powers of nature, nature itself containing the constitution of reason. In the system of pheno-

mena presented by nature the facilities of reason have come out of the constant habit of life being subject to their influence. Reason itself being the expression of the innate constitution of the power which is expressing itself in nature. Power in reality is nature. Intelligence and non-intelligence are attributes of this eternal power. But let that go, reason is the product of the orderly operations of nature and the consciousness of these operations is conscious personality?

The strength of any one of the faculties of reason is dependent on the nature of the brain and organic development of the ganglia of the nervous system, the cerebral mass of brain being the determining factor of mental power. The physical basis of the power and quality of the mind is here conceded and affirmed. The brain being the conditioning factor in the extent of the function of consciousness. This being so a study of the development of the brain in man will comprise the study of his mental growth and advancement since his first appearance on the earth. The faculties being powers added to consciousness gradually in the regular course of development. These faculties form therefore a key to enable the student to read the gradual unfoldment of the power of the animal and rational consciousness. The unfoldment must have been very slow and gradual. In some parts of the world where there existed more favorable condi-

tions the career of mental progress must of necessity have been more rapid. The early man, pressed hard by his surrounding conditions, had to make provision against the rigorous foe of his life and happiness. This called into existence all the capacity of his watchfulness and invention. He gradually came to know the protective use of things around him, and thus he made a gradual progress in the knowledge of the powers of nature, and this action of knowledge and necessity awoke in him higher capacity to think, will, and execute. The history of the correct circumstances of his life would show the causes of the manner of the growth of his mind. But this is not the place to prove that man has thus gradually come out of the simple conditions of mentality, I state it only just in passing to show that no field of nature is exempt from the operation of evolution. The body of man has changed to meet new conditions, and with that change there has come, too, a change in the mental capacity, one has gone with the other to make a perfect and constant fitness for the new phase of life, but, as I said before, all these changes have come very slowly and with an imperceptible tread at the time, and that it is because long ages have passed that these great changes become apparent.

Mind is the function of all the faculties of consciousness brought into exercise by the environment. Mind is not an entity. Its complex func-

tions have organs in the brain and nervous system. Each organ does its own work, and the united work of all these organs is mind. These organs are built up and kept in repair like all the other organs of the body. The life-principle is very active and causes a great dissipation of energy, and it has to be restored to the organs from the blood, which is made out of the food supply. Both mental energy and muscular energy are made, or rather taken, from the food we eat. So much muscular motion represents so much food, and so much thought stands for so much food taken into the stomach each day. I do not mean that energy is thought, that the energy that is stored in a pound loaf of bread becomes, when brought into the new relation with blood and the brain, is thought. I do not think so. I think that thought is of the spiritual sphere of being, and is an action that is purely in the sphere of the soul itself. I do not think that energy stored in food can be transmuted into thought, but it can supply the chemical elements necessary to erect the atomic polarities in the brain that come into correlated vibration with the soul. The brain becomes the tool of the soul to carry forward into brain and organic relativity thought; through the body the soul thus comes into knowing relations with the external world. The brain becomes the molecular receiver of all that action going on in the soul that its polarities can reach.

Vibration is not thought. The molecules of the brain may vibrate at any rate you may name; mere motion is not thought; motion may be the symbol of thought; so many vibrations may stand for any kind of thought which two persons may agree upon, but any manner of communicating thought can only be by symbol. Before a set of vibrations can be understood it must have some collective order, arrangement, and form, then it can be adopted as a symbol. When a transmitter of electrical energy, under the Marconi system of wireless telegraphy, acts upon a receiver at a distance of some miles, the vibrations are understood symbols, and the vibrations are not thought nor things, nor facts, but are simple changes of vibrations which have an agreed meaning, and as such become language, the sign and symbol of thought. All the actions performed by the cells of the brain are but vibrations and not thought. The thought of consciousness is in the soul itself, and can not be born in matter or in any evolution of brain or cellular vibration.

Conditions of matter are the vehicle for the expression and transmission of thought, but not the thought-maker. Consciousness is not a property of matter. But supposing consciousness to be a property of some states of matter, then we have two kinds of matter so far apart from each other that they may be said to form distinctly two kinds of stuff, thinking stuff and non-thinking stuff. Sup-

posing then that to be so we have not helped to get rid of the soul, for the soul under that supposition becomes the thinking stuff, and we are at once back into the old position. It would be absurd to affirm that all matter thinks, or that matter has the potency of thought, because then all matter would be in a thinking state. That thought, either active or potential, would at all times be present in matter. The postulate has brought us face to face with so many states of matter. We have solids, liquids, gases, and ethers. All vibratory states of matter differing from one another in the manner of molecular change. The basis being a common ether. While this vibration and the different ratios of molecular action account for the different modes of matter, the mode itself gives no indication either of latent or active intelligence in itself. But the manner in which the combined phenomena or the collective phenomena of nature act show that the power of action is under some determining principle of intelligence. Nature has order and system. Order and system without determining thought would be impossible. I hold, therefore, that there is in nature a thinking formative principle, or cause, at the back of, or in, all existences.

The soul, I postulate, as a primal intelligence, a formative force correlated in all the conditions of phenomenal nature. That is itself intelligence, and that is the ruling principle in form and thought

expression. This soul I hold to be the architect of all bodily structures under an environment of standing heredity. That the surroundings under which a soul comes into body determines capability to express itself. The nature of the embodiment, its simple or complex structure, fixing the order and power of its place in nature and its intelligence. It seems to me to be in harmony with the highest rational principle to believe that the soul is a necessary intelligent entity, simple and uncompounded, an element of thinking stuff that is in itself self-existent, that is, that is not a derived or made entity, that it always has existed, and that it always will exist. I believe this because if the soul entity had been created it had been created either by something like itself, or something different from itself. It could not have been created by something different from itself because things which have nothing in common cannot be the cause of one another, if created at all it must have been created by something like itself, which, under those conditions, would be the same, and therefore but a continuation of the same stuff, therefore I believe that the soul is uncreated, that the soul never began to be and will never have an end.

Under the present conditions of my conscious expression I am not able to give the eternal biography of a soul; I expect at some period of my spiritual consciousness to have a full view of all that my

soul has realized or thought, or that it will have in the future, in its relative possibilities of expression.

I believe that I am going forward to more complex states of mental relationships and expression, and that my personality is subject to great advances in power of thought and ability to know. This progress is for bodily and also for spiritual states of consciousness coming to the soul in the future. The end of the evolution of man on the earth-plane is not yet. He will be a being still more advanced in conceptive and inventive power. Man on earth will develop a complete clairvoyant consciousness, and know a broader field of natural phenomena, and approach the domain of cause with a greater grasp of being. The process of evolution is endless. To suppose the opposite is absurd.

With the idea before me that the chain of continuous evolution will remain unbroken it is fair to say and expect that in coming ages man will have a better brain than what he has to-day, and that the standard of reason will be higher, and that the constitution of reason itself will be improved, that is, that there will appear elemental faculties added to the capacity of reason as the course of mental evolution appears. It is clear that the progress of man in the past is marked by the coming forth of at first elemental faculties, and then these same faculties become fully developed and form perfect function in the mind. The earliest appearance of man must

have been very low in the power of mental expression. The dawn of reason could hardly have in it the faculty of deduction. Some of the lower animals so called have no apparent power of clear deduction, and when man came forth out of the mental darkness there were manifested in his mental operations but little if any of this faculty. As ages went on the experiences and exigencies of life produced the full power of this faculty. It must be equally true then that if the laws of nature are continuous the action of circumstances on man and his experiences must do for him what they did for him in more elemental states of his mentality; and in trying to give a general guess at what man's intellectual nature will be in that vast future of natural progress on this plane of earth, I must be guided and must take into full consideration the great uncertainty that will be in the general elements which will go to make the future circumstances of man on this earth, there must remain a large field of uncertainty about the period and the nature of the mind's new faculties that will appear. Already it can be discerned that the mind is forming a set of new faculties, which have a range of function far above the domain of mere reason. I refer to the faculties of psychometry and clairvoyance. Neither phase of function expressed by these powers is included in the constitution of reason; indeed, they seem to act without much relation to the higher

faculties of reason, why they are more related to the perceptive faculties than to the reflective faculties will appear in a moment. The perception in clairvoyance is the same as in reason. Every object to the clairvoyant eye will have form and size and color. The whole power of the sensational plane is retained, but it is not so in the higher faculties of reason. It does not reason. It knows. It is the directly knowing faculty. It knows without reflecting or even without the act of memory, for then it covers the field of memory with sight. It is not in a past nor a future, but all phenomena are in a visible present. Reason cannot comprehend such a state of consciousness. It is the past and the present realized in a present and eternal perception. In the conditions of the human mind are the first appearances of these powers of psychometry and clairvoyance. The spiritual medium is one of the persons showing in an elemental way the appearance of the powers. Sometimes they are so weak in their action that the power falls into disrepute, for adventurers have sprung up and imitated the work of the genuine mediums, and much harm to the cause of mental science has been done in the public mind, and especially have the scientists, grave and serious men, addicted to the accurate measurement of natural facts, and who are not wedded to any special philosophy of life and destiny, been much constrained to treat the whole subject as one of

delusion and fraud. To treat the subject this way is too hasty, and also unscientific, but much can be excused, seeing what has been attempted by those who have had no regard for fact or truth, who have palmed all sorts of contrivances on the credulous public as phenomena produced by the agency of the spiritual world. The safety of all truth consists in correctly seeing and knowing all the facts.

I may say just a word here about the oriental mind in times past having done much speculative work as to the beginning of material things, the coming into existence of the world, the start of moral consciousness, and the absolute being of a God. These have been the fruitful themes of the ancient and oriental philosophers. India stands forth as being the most prolific and idealistic of the ancient nations in the work of religious devotion and speculation. The sacred books of India are very old and very numerous. They are characterized by great spiritual sincerity, profound insight, moral elevation of tone, and a perfect resignation to the supreme power of God. By nature the Hindoo is devout and meek in spirit. He is not aggressive, nor cruel, but of a spiritual and devout mind. His superstitions are great, and hold him in perfect mental slavery to old philosophical teaching that has come down the ages from his forefathers. Hindoos have not been inactive in their speculations about the history, origin and powers as well

as the ultimate destiny of the soul. Asia in fact has absorbed this very old idea that God is all things, and that the soul is an emanation from him. That his essence is pure intelligence, and that the soul of man is from this essence, and is itself of the nature of pure intelligence, but degraded by coming into matter.

Greek idealism took hold of the same belief. In the best age of Greek thought the beliefs common to India began to appear and to gain some ascendancy. The scholars of those ages traveled from country to country in their early days to discover new truth, and to spread the truth they had. The nations which had in their character the most military genius did the most to foster their ideas amongst distant and foreign peoples. The soldier carried his priest with him, and stamped his beliefs on the prostrated nations to some extent, and thus modified and mixed the prevailing superstitions. Egypt was a great country, addicted to religion, to speculation on the origin of things, and the divine relationship of creative power to the soul of man. In the religious ideas of Egypt the soul has the stamp of a divine origin. The soul is a spark of the essence of God. Perfect before its descent into matter, but through matter returns to the perfect state which had been lost in its personal descent. Such were the fanciful dreams of ancient oriental thought. Time has brought great changes into the

realm of natural origin. The genesis of things can not be settled by the imagination, but it must be realized that the correct way to find the truths locked up in the archives of nature is to study nature, which science does, so that science is not presumptuous when it enters the domain of speculative philosophy and asks the question: What is a soul?

For a long time the mind of Europe took its salient features of belief from the Greek intellect, and the long contending forces stood face to face in the councils of the early Christian Church as to whether the Platonic or the Aristotelian philosophers should be paramount in the belief and teaching of the Church. The contentions have but just ended at this day. It has taken generations of thinkers and students of nature to close in and break the rule of philosophy in the Schools. Science has come to reign and direct the future course of speculation.

Plato, the most profound thinker of all antiquity, and the most sweet and graceful spirit of all the teachers of antiquity, often turns to the soul as a subject for his most sublime meditations. He owed much to the great teacher that preceded him in time, and while seeking the crown of an original thinker, did not lack the sense of gratitude toward those teachers who had laid down much that was essential to a perfect mental philosophy. He was both a creator and a preserver of thought. That which he

discerned as truth in other philosophies he incorporated into the body of his own thought. Amid the disputations and the social convulsions which soon attacked the Greek mind and the loss of the independence of its government, they soon became confused, and their teachings less worthy and consistent in thought. The battle of philosophy was soon removed from Athens to Rome, a wider theatre of power and world influence. The power of Rome carried the thought and the beautiful arts of the Greeks to all parts of the earth where the arms of the conquerors could reach. Thus christianity obtained an easy conquest over the rude and barbarous habits and superstitions of Europe. For some centuries the christian philosophers contended with each other about the origin and nature of the soul. Some being inspired with the teachings of Aristotle, and others devoted to the doctrines of Plato as presented in the Logos. The incarnation of the immortal soul in the life of man, the nature of conversion and the coming and nature of the Holy Spirit were all derived ideas from the general activity of Greek idealism in the age preceding the introduction of christianity to the Roman world. But the common belief that the soul of man was of the essence of God was a common belief diffused throughout the ancient world, and christianity did not invent any new doctrine nor give any new character or definition to God that had not been before

held by the barbarian so-called. The philosophy of christianity is of the Greek and Egyptian family of speculation, and as time goes on science will correct the standing errors of faith and speculations.

The soul in all ages of superstition was looked upon as the pure essence of God, and had in itself the seeds of perfection. Potentially it had all wisdom and goodness. That its imperfections consisted in its degradation and enslavement in matter, and that the animal propensities did not belong to the immortal soul. That the animal soul perished with the death of the body, and that the pure intellectual principle alone survived to live and continue in the onward career of greater purity and perfection.

The historical episodes of the soul's career in the celestial world, and its condemnation and its descent into matter, have been themes for the pious poets and speculators of antiquity. They have no value but as work, showing the gradual rise of the mind to more correct methods of reasoning and to more rational methods of life. Man has been slow in coming for the correction of all his studies to the character and operations of nature. The closer man keeps himself to the order and conditions of natural truth the more accurate will be his thought and the more correct his life. The first view that nature was the product of an inferior deity, and very imperfect and corrupting to soul, was the processes of procreation, and the animal faculties of the mind were so adverse

to the cultivation of the spiritual virtues, that actually nature became the adverse power of inspiration, and man began to believe the farther he could get away from nature the greater spiritual virtue he would possess. Such were the egregeous errors of man when the flame of human reason hardly rose above the groveling passions of bodily indulgence and a base appetite. The effect of the belief of the absolute moral purity of God and the soul has led to a gradual evolution of the moral character of the race. Without this ideal and the anticipated glories of the world to come the sluggish and cruel barbarisms of the olden days would not have so speedily given way before the triumphant march of faith in God. This conception of an ideal perfection in the goodness and justice of God made all peoples feel a desire to live in harmony with that ideal, so the character gradually was lifted, and the standard of social living became purer under the beneficent sway of the christian religion. While the ideal of righteousness was always human, always the product of the human mind, that ideal did the work, and through faith man became subject to the higher moral and inspirations of life. The power and action of the fiery passions were calmed and subdued, and an era of peace to the soul came that could not easily have come in any other way.

This moral concession to superstition must and ought to be made, because a frame work of faith

may be incorrect or actually false, yet that moral ideality enshrined in the structure of that faith may tend to the general betterment of mankind.

The abuses of the Christian name and the distortion of the Christian character can not be laid at the door of the great moral concepts on which the character of the soul and of God are founded.

I think it will ever be retained in the thoughtful veneration of man that the soul is an element of absolute purity, like all the other elements of nature. There is nothing wrong or bad in nature.

Amid the conflict and the jargon of contending Schools amongst the Greek and the Romans the question of the existence and the character of God was uppermost, and excited the fiercest spirit of party resentment. But it must be conceded that the flower of Greek thought and scholarship are essentially Platonic. Plato carried the abstract conception of God ahead of the conceptions of the renowned thinkers of his time and for some succeeding ages. It was the highest and most refined Pan-Theism the world had ever had. He tried to conceive God the universal and infinite intelligence manifested in the phenomena of nature. This ideal was too advanced for vulgar minds, and the Deity was conceived and worshipped by many nations as a personality, self-existent and apart from the forms of nature, and capable of exerting his power over all things, and had a residence in the celestial world.

Platonism antagonized anthropomorphism. The Roman mind inclined to the latter form of thought, and christianity, in its dominant form, became and largely remains the latter. The spiritual and moral effect remained. In both creations the intelligence and moral nature were perfect and absolute, so the ideal in moral results on man remained identically the same. The highest rule of sovereignty was perfect justice, and the eternal heart of the God was perfect goodness.

If the Christians in their lives and practices could have followed the ideal, what a different world we would have had to-day. Man's religions are always better than he is himself practically. At the close of the Dark Ages following the decay of the military spirit engendered by the christian ardor of the Crusades, there came a calm and a philosophical spirit of change, partly due to the influence of the Saracens upon the Christians. The Christians in their onslaughts on the legions of Islam, and their intercourse with the devout followers of the Arabian prophet, imbibed the scholarship that had not been extinguished in the fires of Moslem conquests, they revived the classic learning of the ancients, and again the lamp of Plato began to burn. The learned occupant of the Papal See, Hildebrand, fanned the flame, and soon the ideal dreams of metaphysicians became the rage, till the influence of the Baconian philosophy, which was but a restoration of the best

thought of Aristotle. The Inductive Method at last won a signal victory from and under the higher forces of logical precision, theology and philosophy passed under the most trying and serious changes that had awaited them for ages. To that important change may be ascribed the changes that have come in succeeding ages. The age of a perfect faith waned and died when the real force of the scientific method took possession of the scholastic mind. The influence of the change—the death of the schoolmen—brought forward the modern spirit of religious and political reform. The soul was viewed as a real representation of God in man, and conscience, the moral monitor of the mind, ascended in authority over individual conduct to be supreme, and was regarded as the voice of God in the soul. The extreme of this philosophical and spiritual revolution was the birth of the extreme spirit of puritanism. Democracy itself took form, and changes, which at one time would have staggered the conservatism of Europe, entered into the political conditions of the Christian nations, and the dominant powers of feudalism retired before the new power of the people. The doctrine of the immortality of the soul stood as the foundation of man's political and civil rights. This principle of personal right and liberty surpassed all the personal claims to political justice ever made in the world before. But after all, philosophy had not yet decided the questions involved in the

doctrine of eternal life and justification. Great problems inspired the religious controversies of those times. The justification of man, the mysterious doctrine of christianity was maintained to be through the sacrificial death of Christ, the son of God, and through his righteousness were all made righteous through faith. The struggle was to justify the ways of God to man. For more than two centuries, opening with the birth of the Reformation, the religious controversies were acrimonious, and tended to the disruption and dishonor of governments and states. Partisan zeal went beyond all rational bounds, and persecution reigned supreme. Still the soul was the one perfect, pure entity to be forever housed in the kingdom of heaven with the all-perfect father.

To-day science has come with her wand to solve some of the great mysteries of time and the future. The soul, the thinking entity, has become the subject of scientific investigation as to its powers over the body, and those effects that are seen in abnormal mental states. The hypnotic state uplifts the veil from obscure recesses of the soul, and the eye of mind widens to the grasp of broader fields of truth. It was supposed a little while ago that hypnotism settled a great number of subjects, but the fact is it has opened up more avenues of mystery than it has closed. The problems involved in Mind Reading have come to us, the problems of Psychometry have

grown, and the difficulties of changing personalities in the trance state have not yet been removed. The new psychologist has widened the field of investigation, but has not settled the boundaries of the subject. The investigation covers all the phenomena of mind, and the far reaching questions that concern the durability and the changing relations of consciousness. The influence of the spiritual world comes more and more into sight as the phenomena of changing mental states are investigated. And it becomes clearer as a fact in nature that just beyond the walls of human sense stand the eternal sentinels of the spirit world as guides and loved ones, helping to advance and strengthen the mental tides which ebb and flow from the great ocean of Mind in the eternal spheres of soul-being. The great universe of spirit is co-related to us, and we are acting with it in the world's changes and progress.

This fact, when realized by the human race, man will see and feel the true force and strength in progress, and he will stand on a firmer principle of life, and weave the threads of his mortal happiness, and life purposes with greater insight of truth and a stronger hold on the consciousness of life. Great are the spiritual possibilities and revelations awaiting us in the future.

LECTURE V.

THE INFLUENCE OF INSPIRATION ON MAN.

The capabilities and possibilities of the individual soul, extending its expression from state to sphere, from personality to personality, covering the gradations of sex as problems, have been before the thinking mind ever since there grew up a capacity for receiving the instruction of spirits in the great realm. Remember that Spiritualism is as old as the development of the faculty of intuition, and down through the ages there has always been a great and glorious inspiration moving the very inner springs of civilization. The profound historian has not noted the divinity pulsating in phenomena; the scientific analyst of events has not taken note of the great moving central principle of nature, but the events of history and of life have been discoursed upon and put in historical order as if they had no relation with one another as phenomena in the domain of cause; but as there is law in the physical world, law in the mental world, there is law in the historical world. To suppose the contrary is to introduce a new element into the

constitution of nature that will lead to confusion and dislocation.

Once admit the existence of natural law in the development of physical nature you must admit it to exist in all departments of nature, for nature cannot be partly controlled by law and partly controlled by chance. The mind of intelligence cannot set aside the developing forms and processes of law, hence he who would think wisely and well must recognize in the operations of nature a uniform action of law. Here comes in the philosophical problem to be decided: Does intelligence preside in law? Each philosopher must decide this according to the development of his capability in the classification of ideas.

But does it not strike you that in the uniformity of law, in the persistence of order, there must be intelligence? How could a thing be intelligible if it was not the expression of intelligence? When you have chaotic phenomena you have no intelligence. When you shake a dice box with the twenty-six letters of the alphabet in it and throw them out upon the table they fall upon the table in chaos, they do not arrange themselves according to intelligence, and, therefore, when you come to look at the alphabet thus lying upon your table the letters do not spell any words. Before these letters can spell the hand of intelligence must manipulate them. Before any flower can come forth out of the plant intelli-

gence must be in the plant, and the expression of the evolution of the flower is an expression of the intelligence. This is the law. All the laws of nature express intelligence. All the laws of the District of Columbia express intelligence, and they express the sovereignty of an intelligent people. So in the constitution of the body of man, the sovereignty of the soul is expressed in the laws of life, the laws regulating magnetism, the laws regulating generation, the laws regulating the variation of intellectual and spiritual power; intelligence being at the back of all phenomena make all phenomena intelligible.

As the intellect of man creeps up the ascending scale of evolution it reaches the spiritual world, and reason—now then for the trouble!—reason becomes an instinct. What is an instinct? Instinct is a subjective power, that is fixed and does not change or improve by experience; and that which does not improve by experience and has selective capability is instinct. Intellect in passing into the spiritual world becomes instinct, and ranges itself with the other instincts called animal instincts, and the soul ascending to the command of its spiritual body becomes a clairvoyant soul, and has a larger lordship over surrounding conditions.

The phenomena of the spiritual world are produced out of spirit. Now, I did not make this word "spirit" for you, but I take it because it has a ver-

nacular use. I could not use a more difficult word, because there are attached to it certain theological meanings, and these meanings are very difficult to separate from it, but by "spirit" I mean a mode of stuff that is not matter; it is on a higher vibration, and, being on a higher vibration, the molecules are finer and richer and of a different nature; and these molecular motions and combinations of spirit constitute a new order of things in rhythmic relationship to all lower and grosser forms of motion, but the soul is at the top of all co-ordination. The soul does not suspend any law that is in operation in atomic nature, neither in matter nor in magnetism, nor in spirit, but adapts its action to the principles of law, and uses law to promote the design and purposes of the soul.

The soul has, in its development of personality, come into the expression of sex. You have been told that the soul has journeyed through different forms of expression until it expresses itself in the personality of man. With man you are familiar, with the spirit developed you are less familiar. You are faced with the sex problem. In the matter state you have the male and the female personality—the negative and the positive states of electrical action. The electrical action on the lowest planes of generation is most apparent, but in reality there is not that difference in the constitution of the female personality and the constitution of the male perso-

nalities as you might think would appear. In the microscopic world, in the elemental expressions of life, there are many forms of life that are dual, where the male and the female express themselves in the same personality, so that it is not contrary to the laws of nature for me to affirm that there are states in which the dual soul expresses itself through one body, and as the soul ascends to the expression of personality in the union of the perfect marital life the souls become so closely related to each other that they express themselves in the same—shall I say the same?—celestial body, and we know this body in the spiritual world as the angelic body. It is a dual-sexed body; that is to say, the travail of the two souls that are expressing perfect harmony produces a perfect reflection of that harmony in a celestial angelic body, and in lower spheres in spirit life it will take expression of the most beautiful wavy lines and structural perfection that the genius of the soul's creative powers can set forth. Hence when spirits that even have been long in spirit life have watched the coming of these great spiritual beings they have seen them come clothed in light. This life is the vibration of a celestial magnetism.

There can be no expression only in the etheric spheres. Even in man you bring down these vibrations, and when the angel visits the conditions of development in spirit life it is only to make a more powerful connection with those units, and this

angel becomes an eonic soul; that is to say, the great governor, the great light, the celestial wisdom. It is by wisdom that we rise. Wisdom is the redeemer, and the more closely we can get to this magnificent light the more rapidly does the soul awaken to the divine consciousness in it.

I think I can take a simple, clear illustration for you from astronomy and show what is meant by the life line. Now, if you will take a great combination of stellar worlds, on the law of the dynamics of the spheres, you will find that your sun is the center of the solar system, the system that is revolving around the solar orbit. The sun is revolving with her attendants like a great king and his courtiers—like a magnificent center away out there—and gathering in a large field innumerable millions of stars, forming a great center of astronomical energy around this magnificent polarity, and so rolling and gathering and gathering and rolling into one harmonious motion one gigantic stellar miracle. It is so with souls.

There is one great soul. We are tending toward that great soul, and that great soul is tending toward other souls. [We are on the line of affinity, and we have contracted this affinity through the stages of evolution we passed in acquiring personality. We never lose that affinity we have gathered, hence there are people that you meet for the first time feeling sure that you have met them

somewhere before; feeling sure that it may have been in some other incarnation when it is only the same karma.

When a molecule, dominated by an elemental consciousness, has come into arterial corpuscular relationship to your soul, and with the millions of corpuscles now constituting the sources of life, you have formed a psychic relationship, and experiences of today are being imparted to them at second hand—a mere dumb transcript of them is being transferred to these elemental states living as nuclei in the blood corpuscles, and as they rise toward personality they carry that heredity with them, and having carried previous heredities and lived them they come into foetal life, and you cannot, in the first stages of gestation, tell whether the form is going to be a fish, a dog, a horse, a mammal of what kind, but through the different stages and evolutionary types of heredity the expression made comes, because the creative soul has passed through these stages and taken on these karma, and is unrolling them. This constitutes heredity; it constitutes the heredity of sex; it constitutes the heredity of love; it constitutes also an elemental philosophical heredity, and passes on and up, and is never lost in the genesis of the soul's evolution. It passes into instinct, and, as instinct, stimulates life.

Has it never struck you with wonder when you have seen animals inferior to man drop their young?

The intelligent perfection of the young; how readily they adapt themselves to the changed condition in the awakening moments of their independent existence; they are ready to stand on their feet. For example, the colt or calf immediately after birth will get up and seem to be possessed of a sufficient development of conscious intelligence to know where the food supply will be found, to be able to understand the language of the animal, to be warned of danger by the simple articulations of the animal. The teaching capabilities seem to be prominent. Man seems to be one of the most helpless creatures when born, requiring the greatest amount of attention and the greatest amount of time for the expression of that which is instinctive in him. Now this is a subject upon which you can study, but the law lies deep. Through these evolutionary stages you have come. You have come, sometimes by what were epoch jumps, due to the conditions of intellectuality of the body through which you have ascended, and these states of affinity will correspond to the intellectual magnetism in which you have been placed.

Your world, then, is made for you. The degree of your talent, the sum total of your capability, of genius, is settled for you long before you take upon yourselves the characteristics of the human. In a couple of years the science of bacteriology will throw a light upon this great study that will carry the

9 genus home~~X~~ back into those animalculæ spheres of being.

The study of the soul is the study of gigantic processes of nature's personal forms of expression, and no scientific intellect can carry any hypothesis as an explanation of generation that does not accept the postulate that the soul is the creator thereof. The materialistic hypothesis will break down right at the threshold, it cannot stand for one moment under the chain of sequences that are now visible in the gigantic study called histology.

I have so far been only upon the ground that is known, of what is now the common knowledge of the student, and the onward development is the work of the spiritual world, to reveal the encasements, the conditions of the soul in spiritual states.

The old Hindoo idea that there would have to be a perpetual coming back in cycles to purge the animal soul of its propensities, and giving the perfect soul expression in order to enter the perfect state or Nirvana—that idea is elemental. That idea is projected from a sphere that knew a great deal, but is still learning and climbing. Evolution is onward. Evolution is differentiation. Progress is the advancement toward complexity. Evolution in the spiritual world, in the direction of the angel, is the evolution of consciousness, and man, when he attains the intuitional stage, when he attains the clairvoyant expression, he has gone as far as matter

can carry him—he has come to the plane of spirit—you have come to the plane of spirit and will evolve the latent possibilities of soul.

What you call incarnation is embodiment. I want words. I mean embodiment in spirit, not embodiment in the lower vibrations; you have passed through those, and they are registered in the elements of foetal life; they are registered in your instinct, in your animal propensities, in your moral emotions and intellectual faculties, for did not every faculty that you possess come by the impingement of personal experiences? so the development of these magnificent powers of consciousness in the spirit world; they have to be unfolded like the pages in a book by the evolution of new expressions. The amateness of the instinctive man has not finished its work, and the sex life is eternally associated with the evolution of consciousness until it becomes absorbed in the angel, and then it rushes on to fields of inexpressible power, consciousness, intensity, thought—eternal, immeasurable thought.

I have no language at my command which will enable me to lead you up to these great altitudes of progress, but what I wish to do is to present to you a faint picture of a part—shall I call it a part?—of your destiny. It would not be worth while for infinite intelligence to produce a phenomenon like man on earth and end him there. It would not be worth while for the infinite intelligence in nature to pro-

duce a spirit and end him there. Infinite intelligence will never be satisfied with its condition of expression until it has made the vast universe of energy conscious—conscious energy. That which is mechanical is coming up to conscious energy; it is the mighty Infinite coming to Himself; the mighty Infinite being born to a conscious knowledge of Himself; man envolving—and the evolution will be upon the discussion, upon the views, upon the aspects, upon the forms which the human mind will strike out of itself to become infinite. Not an idle work; not a mere amusement having no use.

He who sends out of his consciousness the anthropomorphic expression of the infinite intelligence, making him an infinite man; the man who makes infinite intelligence an immanence of nature, a great soul of which the infinite is the expression, has given expression to another thought, and the two thoughts assist each other. In the negative and positive elements of thought the great thoughts become cohesive and disruptive. In the spiritual spheres they are things, and therefore it is a turmoil of thought in the struggle for expression with the souls in the spheres above you. They are coming to their knowledge—awakening—just as the different notes that are in this instrument if struck will produce different tones, and each tone will awaken some great rhythmic harmony in consciousness. Now, this is the spiritual world. Far is it from being a world of

dreamy rest and poetical simplicity. Throw away the idea, never rest upon it any more, that the life of the spiritual world is an emotional sleep; that the faculties of exalted creative intelligences are at rest, and that you are going to find happiness in the acclamations of praise to this Infinite Intelligence that you have built up there. You are not going to do this. You are not going to be the eternal solicitors of favors. The spiritual world is not an everlasting prayer meeting. The spiritual world is not a congregation of psalm singers. The spiritual world is a world of differentiated spiritual activities, thoughts and life, marvelously threading and inter-threading and beating upon the world of human mind with the greatest possible force, and through it all there runs a chord of harmony. Round all that wonderful diversity there is a thread of spiritual law, of mighty purpose, of Infinite Intelligence, the mighty directing power, which in its own order, time, place, condition, is expressing that power—all the possible power.

Think you that this could have been a different age? How could the law of gravitation have been any different? Just as well imagine that the universe could have been something else as to imagine that the course of history could have been different from what it is. Could George Washington have come had Oliver Cromwell never lived? Could there have been an Oliver Cromwell if Martin

Luther, "the sledge-hammer of the German Reformation," had not lived? Could the reformation have come at all if there had not been Saracenic wars with the Christians? Could the Anglo-Saxon race have blessed the world with its intellectual power had not the Roman world gathered the cults of the East and the South, and the patriotic cults of the North and West, and moulded them into a positive equilibrium and run them into the life and faith of Europe? Every event, every man, every spirit, the universe, consciousness, hang in the equilibrium of law, and intelligence is using law for the grand expression of the highest power.

This is not Calvinism either, this is not fatalism, but this is the law of conscious infinite life, and the—Gnos—that which you know, that which knows; that Eternal Gnos is the highest expression of Infinite Intelligence. Now, upon this the great civilization of the future is going to turn. This conception of the Infinite will win in the intellectual civilization. Creeds are tottering to their fall; faith is growing in the omnipotence of the spiritual world, but faith in formulated dogma is passing away—it has done its work, which was the expression for an ignorant age—it was the lever with which to lift the religious thought and character of a barbaric time. But man is touched by a higher power, it is the power of a growing intellect, and as he becomes more sure of the ground on which he stands the

more clearly he will see how he is touched, inspired, manipulated, used for the general expression of the spiritual stages. When you come to study deeply, these are the lessons of the spirit; when you come to study deeply into these great problems, you will find that your consciousness is largely a spiritual consciousness now, and that to a very large extent your deductive faculties are in that plane of being, and that, though unconscious of being aided by spiritual beings, you are really, through those mighty cells of the brain, breathing the thought of spiritual atmosphere; you rise to the conception that the brain cellular arrangement is but a mental system of expansive lungs to take in the great activities of the thought world.

The more humanity can realize and come to the standpoint of this high faith the more the significance of the teaching of the Apostle Paul will be apparent, that "Faith is the substance of things hoped for." That which you want you will create; that which you need you shall have. If you have faith like a grain of mustard seed you shall move that mountain. You shall make your angelhood by your life and by your faith. If you have no faith you will not progress.

What is the difference between the man who succeeds on a financial plane on earth and the man who fails? The man who succeeds has the boldness of faith; the man who fails sees that tide in the

affairs of men come to a flood and hesitates, runs back, does not advance to his opportunity—no faith. Faith builds immortality, and when man shall rise to his faith, when he shall know the truth, the truth of the soul's power to create, he will have faith. There is no reason why a man should not live until he is a thousand years old. Why cannot he live till he is a thousand years old? Because he has not come to the truth, to the law of vital co-relation; when he knows it he will have faith, his faith will be in accordance with his knowledge, and with faith he can rise to his immortality. The poet wrote wiser than he knew when he wrote,—

“ Music raised a mortal to the skies
And brought an angel down.”

This is a truth. It is harmony, it is the truth; truth is harmony, and it is that which brings an angel down.

Study the writing of Shakespeare. Love him, That love strikes his sphere, and to you that soul descends and bathes you with its light. Have you faith? He can manifest to you the mighty phenomena of his thought. You can grow to your faith; you will rise to your faith. See what it does in the schools, in the world, in mathematics, in speculation—everywhere. Rise to your knowledge; rise to your faith.

When it becomes a matter of health, a knowledge of the truth brings faith, and the bodily pow-

ers become stronger, and you extend the cable line of physical life.

Look at the life of that great statesman, Benjamin Disraeli. What a gigantic struggle from simple beginnings it made. Watch him as he comes up. He said, "I want to be the Prime Minister of England." That sensitive organization yields to the power of spiritual ambition and spirits of his race—inspirational conditions of the spheres—bend their powers, saying, "He shall be Prime Minister of England," and the faith grows in him, and he becomes the Prime Minister of England, and faith has done its work. What then? No more brain cells to make, no more work to do; the field of ambition filled, done, completed, he dies, and dies because faith is done. The power of life is exhausted, and he goes away.

The power of the soul, the power of the sex life, the power of the angel, the domination of this mighty law you are just touching, and because you are only just touching it the movement of progressive thought seems to be flying to atoms. Here one man gets a glimpse of the thought, here another man gets another glimpse, and they are tearing one another to pieces; but it is all the spiritual world; it is all Spiritualism, lifting the human race to a higher and a grander expression.

LECTURE VI.

POWER.

The power of intelligence is to express. The intelligent mind is seeking to express the fullness of its power. The soul, functioning through the intellect, is endeavoring to express its power. The flowers of springtime are expressions of power. The oak grows in the forest, in silence expressing; in silence it grows for a thousand years; no tumult, no loud blowing of trumpets, it silently attends to its own business, expressing the power. The true life is to express the power, not denying it; not to vacate obligation, but to express the power.

All that a man has attained in expression is the work of the power. That expression may have been delayed by powerful circumstances, modified by conditions over which the power had no efficient commanding control.

Man physically and mentally is an expression of power. The sum of all men's power is that which is felt in the world, diversified by states, faculty, and organization. There is not a faculty in the mind of man that is an evil faculty. When wrong is done it is a violation of the proper use of power.

The highest use of power is to make it possible for a still higher use of power. You are seeking more power, and you can only attain more power by using the power you have correctly.

The animal powers of man are not evil powers, necessary powers; they will be discarded by power when power wants them no more.

You are compelled to live in a competitive world; you have to compete with the changing seasons; you have to fight the differentiated powers of nature. You have to seek to know the order and procession of events, the power and potency of vitality in vegetable nature; you have to learn thrift and economy of your resources and your possessions. A waste of power is seen because it brings weakness; a waste of time is seen because it brings delay to the expression of power.

The unwise use of the mind, for purposes of extended pleasure, immoderate pleasure, is seen; it delays the expression of power. No man can play with power. Nature is the most earnest thing you will ever find in the sphere of being. You cannot delay nor trifle with nature. Nature never forgives; nature does not overlook a mistake. If you cannot correctly answer the problems propounded to you by the Sphinx, you must suffer the consequences. Nature abhors neglect. Nature closes her door against you till you acquire the ability to open it. Fire will burn when you put your

* See page 40.

finger in it. A pope of Rome might put his finger into the fire and it would burn; a South Sea Islander might put his finger into the fire and it would burn.

* The moral laws of nature do not suspend the physical laws of nature. You may be the best husband the Lord ever made, and have a poor digestion; you may be the best wife the sun ever shone upon and you may be subject to consumption. The moral states of nature do not abrogate physical laws. You may be as good as an archangel, but you are liable to typhoid fever. Moral states, however exalted, do not relieve you from physical consequences. Nature will express her power. Nature is not a murderer, because nature is sovereign; power is absolute. You stand related to that power; you have no moral claims upon that power; your morality is founded upon the highest use of your conscious power.

The sooner you can learn the lessons of nature the sooner will follow happiness—the millennium of consciousness. Happiness is not pleasure. Happiness is the great harmony of all the faculties of the soul—power doing its work correctly.

Your place in nature is an honorable one; you are the crowning work of the evolution of power; on the physical plane the mind of man is the highest product; on the spiritual plane the spiritual consciousness is the highest product; on the celestial

plane the celestial consciousness is the highest product.

The consciousness on the material plane is inspired by the consciousness on the spiritual plane; the consciousness on the spiritual plane is inspired by the consciousness of the celestial plane; the happiness of all secured by a correct expression of the faculties of consciousness; that consciousness seeking the securest and the fittest place in nature.

All arbitrary systems have a human guidance not in harmony with nature, and being artificial will come to naught. All the religions in the world not in harmony with the laws of nature will come to naught. They will serve their day, they will do their work under the conception, under the power as it could feel, sense and know.

Power is developing knowledge; knowledge comes from experience and inspiration; knowledge when attained covers the fact and the law of the phenomenon. Knowledge was power when George Stephenson conceived the principle and structure of that elemental locomotive steam engine; knowledge was power when Edison conceived the basic principle of stored electrical energy—Power, when you know nature. When man knew that iron was harder than stone he acquired a bit of knowledge that lifted the degrees of civilization. When man could make a saw that would cut the oak tree he

had gained a bit of knowledge that would give him power and advance civilization.

Man stands to-day in the flood of incoming knowledge, and this knowledge is the Logos, the Savior of the World; knowledge of spirit; knowledge of moral law; knowledge of life, social organization, government, jurisprudence, liberty, the powers of imagination, the beautiful, the harmonious.

The universe responds at the feet of Intelligent Power.

MASTER WORKMAN

It was said of Henry Brougham, Lord Chancellor of England, that had he been a bootblack he would never have been satisfied until he was the best bootblack that ever lived. There is no question but it is a very high and a very grand ideal for a workman to determine to be the best workman at his trade that ever pursued it; for the scholar to be the best scholar that ever lived; for an orator to be the best orator that ever lived; for a statesman to be the best statesman that ever lived. Virtuous in a way, indeed, is such a resolution; bright indeed is such an ambition. Deplorable in any age of the world when the workman is an inefficient workman. It is taken for granted that every workman will be efficient, and the master workman is he who thoroughly knows his trade—knows the art of his

trade—knows all his trade. This is the veritable, the real workman.

There used to be in the world master workmen, who really were master workmen; there were men who could make a shoe from start to finish—could make it, knew how it should be made—could make a good shoe—because they were master workmen. Since that time changes have come, and there has come a master without being a workman. He is a man who has power, money—capital it is called in economical studies. A capitalist has come, and with his lordship commands and holds the present form of civilization in his grip. Money is the veritable god at the beginning of the twentieth century—that sterling power that can be carried about; that can buy commodities; that can buy pleasures; that can build large houses; that can even make shoddy statesmen—Money! the god of the opening twentieth century!

This is an age of avarice, but that is not correct altogether, it is only a half truth; it only specifies a part of the human race, for I do hold that the master workman is not dead, absolutely dead, absolutely blown off the face of this planet: I do not hold that by any means. I still am conservative enough to believe that there are men who love art more than money, and who love justice more than money. I do verily and positively believe that there are statesmen in the United States that love

their country, that love liberty, that love justice, more than money. But I do believe that there are more weak-kneed statesmen in the world who worship money more than liberty than ever in the world before. There is a tendency to overdo every noble and worthy pursuit. Ask the boy going to the art school what is his ambition; the reply comes, "To be the best artist." This is egoism of the narrowest kind. What man would not wish to wield the brush and genius of a Raphael? But that is not enough. A good artist that can paint a picture and cannot love his children is a mal-formed man. A great artist who can charm the world with his pigments when he cannot expand his spiritual nature into the broad avenues of human life is a kind of a natural freak. That is not what you want. You want a better formed man than that. A master workman truly, but nothing more—a hump-backed man anyhow. The soul demands, the spiritual world demands, a better man than a lop-sided man. It wants a man with all his faculties harmoniously at work. The cook that can only make Scotch porridge is not fit for Washington. The cook must know the properties of foods and be a good cook; virtue truly, but only a cook—a man and only a cook! A man and only a painter; a man and only a statesman; a man and only a parrot! That is not enough. The whole field of intellectual life is demanded for an activity at your

hands. Thy perceptive faculties have been given to thee to be used. Some men go though the world and never use their eyes; they have eyes and see not.

“ A primrose by the river's brim
A yellow primrose is to him,
And nothing more.”

When he goes to your wonderful congressional library he sees marble form, paint, and nothing more. When with his eyes he looks at Turner's magnificent paintings he sees a piece of paint and nothing more. He sees not a soul there, for in the painting there is a soul; in the library there is a soul, and perception is to be used to see the soul. To see the form only and not feel that flapping of the angels' wings in thy consciousness is to be blind. Bring to nature thy eyesight. Behold the flowers; what are they? They are souls, when you can see them. Behold the animals which live in jungle, tree and plain, what are they? Mere forms! automata! Verily thou art blind, for these are souls, wrought out in workmanship by the master workman, the mighty worker in this universe; and thy brotherhood is with the denizen of the forest, the jungle, and the plain. The moral dictates of conscience are applied to all forms of life.

A mother loves her child, the cat its kitten. The mother loves her child better than her neighbor's child. What grander form of expression would it

be if that mother could love her neighbor's child as well as her own? What power that would be if an artist could love the picture drawn by another artist as well as he loves his own?

How different it would be if the magnate millionaires should love the poor man's pocket as well as they love their own. If the soul could express that equal fraternal love, what a change this world would see. That love would invade the workshop, it would live upon the farm, and it would dwell in the kitchen—everywhere—is not that what you want? Would not that be your heaven? If every man, woman and child had the development of the love right in its fullness; if you had no place in your heart to cherish envy, no place in your heart for dislike, no place for covetousness, your soul would be a spiritual paradise. Are you doing anything for yourself to bring you to that spot of consciousness where you can love every man, woman and child, or are you trying to love one, to worship one; to adore and make a god or goddess of just one? Put this question: Will it not be the highest and grandest flower of happiness when the eyes of the body, and love, and intuition, will be so perfect as to see equal beauty everywhere, and equal rights everywhere, and love developed to respect them? That does seem to me to be the best and the most earnest work for a human soul to set about doing here; where he can see a blem-

ish let him try and remedy it; where he can see imperfection let him try to bring perfection; and, first of all, he can do this for himself in his own nature.

The trouble with this age is that men think all men inefficient but themselves. All men are mortal. All men will die. I am immortal; I will not die. Unrealized error, mistake, imperfection. You are more liable to see imperfection in another than in yourselves. Now this is the condition. I am not blaming you, bless you, not at all, but we are reasoning upon the big moral man; we are trying to build the master workman that we can be the fullest, the roundest, the most just and the most loving master workman that ever touched the earth. This ambition appears to me to be the real ambition, to be great in every faculty, wise in every act, noble in every love. What for? To attain happiness. Happiness can only be attained by the slow ascent of virtuous paths. What is virtue? Is virtue weight for weight? When a man gives a yard of cloth for a dollar, is that virtue? Oh no, that is not virtue. When the farmer's wife gives a pound of butter for twenty-five cents, is that virtue? No! What is virtue? Why this is virtue: when the farmer's wife gives you a pound of butter for twenty-five cents, then puts a little bit on besides; it is that added little bit that is virtue. Weight for weight is not virtue. Giving something that right-

fully belongs to thee—self-sacrifice—is virtue; and the fine lady that sulks because she cannot have the highest place in the banqueting hall has no virtue. Her egoism is perfect, and whether she sits at the head of the table or at the foot of the table she is the least person at the table.

He who wants to be the president and leader of a spiritual organization, a society, that wants it for his own honor and not the development of the truth, is no leader at all—a sham. I am not personal; merely took it for an illustration to show you that the egoism of life is not virtue.

You must be noble, you must sacrifice self for the good of others. Why? Because the human conditions are today imperiled. But why should you do it? That the higher egoism of the celestial states may unfold; that thy master workman may be perfect; that the lines of thy body may correctly weave in the lines of truth; that thy spirituality may conform to the celestial standard. How we wobble on the moral lines of life, and we say we can not help it. How can we help it? Look how marriages are made. Look where wives and husbands are taken from? See how the family is built. See the hovels of vice; see the drunkenness in the world; see the workshops of the world; see the tyranny of the world; see the imperfection of society. How can you get a correctly made man out of these conditions? I am not blaming any-

body. The working out of the power by evolutionary methods is slow.

If I could be God for ten minutes—there is no blasphemy in my heart—I am not impugning the wisdom of celestial power—but so urgent is my philanthropy, that if I had the power I would take every man to pieces and put him together again on a higher plane of organization. I would re-shape statesman; I would re-shape capitalist. I would go to the stock exchange and I would bore a hole in every stockman's head and put in a little bit more brain; and every foolish statesman from the East and from the West, I would lift up his scalp and breathe into him the breath of a higher life. I think when I had done that probably somebody would shoot me—unless I could seize him and remodel and change him—but this is only my ambition. The great master workman of the universe says to me, "Stand off—too much steam—in too big a hurry—I am going there myself, and I will do it. I will do it by my power when I am ready." And I know that the master workman of this universe knows his business, knows it all round; knows it as a lover; knows it as a cook; knows it as a manufacturer; knows it as an artist, and the universe will be all right. And so, having faith in the power of the universe, having faith in the power of natural intelligence, I go my way, but in going my way I make my thought my best thought; my best

thought is my God-thought. I make my God-thought utterable, and my God-thought becomes an element in the evolution of the spiritual conditions of the world.

Unless the emphasis of my moral adhesiveness causes me to send out, how can my fellow beings take that which I do? I must express, that I may awaken another. I must rouse myself, that the sleeping soul of another may be roused. Paul may plant and Apollos may water, but God giveth the increase. I can bring my truth, I can knock at your door of consciousness, I can ring the bell, but I can not make you awaken. I may throw the treasures of the world's knowledge before you, but I cannot make you take them. I may lead the horse to the well, but I can not make him drink. I can do this, it is my work; it is the work of the master workman of the universe commanding me. I like the work—that is my virtue—and if you are awakened by my knocking at your door—in other words, dropping the simile—if you can rise to your consciousness through a view of my consciousness, the law of evolution has elevated you to my plane.

This, then, is the true work of every man and of every woman. I like to see beauty. I love the beautiful. Why? Because it awakens the beautiful. Why does art help man? Because it helps him to the esthetic, the interior beautiful in himself. Show me a people without a love of art—show me

a man without a picture in his house, and I will show you a man with a blunted moral nature; I will show you a man who has not awakened to life. Show me a man who is so conditioned in life that he is contented to live and work for a hundred dollars a year, and I will show you a soul that is in slavery. If I can make men love the beautiful; if I can make men love virtue and wisdom, and can make men have virtue, wisdom and knowledge, I can cure the ills of society; I can kill bad government; I can kill despots; I can topple the crowns of empires in the dust; I can resurrect humanity; I can make an era of higher civilization; I can make the brotherhood of man a reality. If I can stimulate knowledge I can kill trusts and millionaires, and bring an era of justice and humanity with knowledge.

Show me a people that have not resources with which to buy and I will show you a people that are ignorant. If I were to take you to Spain I could show you a man living one year on one hundred dollars. A man so living cannot be a light to stimulate art nor create a demand for the commodities of commerce. He must demand higher wages, and the demand can only come with intelligence, with the growth of intelligence. An intelligent community of men cannot be enslaved, cannot be imposed upon by combination; and an awakened people cannot be the slaves of the moneyocracy.

But when you are led to the lowest planes of intelligence and reason, despots are born. They come in the law of necessity. Then look to your workmanship, to your education, to your thought, to your life. Master these things that are the outcome of conditions, and when you are ready you can throw them off. You could not wear the armor of the middle ages; you could not wear the breeches you wore when you were boys; you can wear what you can wear, that is all. But you can look out of the window of desire. The teaching that tells you not to desire any more will make slaves of the human race. The teaching that tells you to renounce that which nature has given you for your good is a teaching that if accepted will end the reign of civilization. It has done it with past civilizations. Why was Christianity accepted by the world—by the European world—why? Because it set aside the renunciation of the faculties of the soul by the substitution of the atonement; it was a link in the evolution of the moral and spiritual qualities of the human race. And while the old religion has no monopoly of spiritual truth, and all religions have a little spiritual truth, and all systems of morality some good, and all social organizations some virtue, the conditions of general life are the products of the past mingling with the inspirations of the present.

But I must leave you. I want you to realize that

the spiritual world is only a stepping stone; that you are not finished, not completed, when you have passed from this life into the life which is to come. When millions of ages shall have rolled o'er you, you are climbing still; mountains on mountains still arise; the Empire of Life is before you, and God more marvelous—God is the eternal mystery; God is the eternal life for which you search; the eternal harmony. The better you get the better you seek to become; the wiser you get the wiser you want to be; the sweep of your consciousness covering two or more modes of nature, the more modes of nature you want to cover. You want to see a chicken from the next hatching; you want to see the next child; you want to see the next thought, the next life, the next empire of being. Chained to thy state, in the hollow of the Infinite Hand, thy life goes on, but that life is expression; thou art to express—a chain—a link—to express. In the nobility of thy eternal expression are found the delights, the glories of the infinite revealed. Life is work. Launch into life, never to be vacated, and sail up and on into the eternal ages, and express thyself. No man then is enslaved; enslaves no one. But in the empire of thy wisest art, in the country of thy brightest love, raise humanity to the highest ideal, and do thy duty now.

LECTURE VII.

PROGRESS OF LIBERTY.

There has never been in any age of time so much confidence reposed in the judgment of the democracy as now. By the democracy I mean the people. In all ages of the world those entrusted with or usurping social or political power have been jealous of the prerogative of the people, they have never trusted the people, and the people equally on their side have never trusted their leaders. The old conservatism, characteristic of the leading and dominating minds by the force of the past association, never admitted into its confidence the common people, but disputed the claim that the people were proper custodians of religious truth or political domination.

The sword of Bunker Hill represents and is the spirit of a period of time when confidence in the people had begun to arise. That confidence arose out of the decay of powerfully organized religious communities. It may be somewhat of a new inspiration to you to be told that the American revolution sprung out of religious conditions rather than economical conditions; that it arose out of the

conditions and the dissolution of the unity of the Christian faith, and that the attempt to unify and put into a classified expression true religious thoughts failed in its comprehensiveness to cover the people. All acts of conformity, to compel the people to believe certain stipulated and defined dogmas, have failed, when the age has been an intellectual one.

A spiritual struggle occurred in the age of Oliver Cromwell—an epoch man—a man of divine inspiration, of noble spiritual mould. I fear that this eulogy on Oliver Cromwell may fall upon your ears with somewhat of a startling announcement, for some of you have been accustomed to read histories which are but a very imperfect representation of the Cromwellian epoch, and what the man stood for; for let me now declare that when you have in your midst a great man, he is trusted because he represents the spiritual center in which he moves—he is either a builder or a destroyer, possibly both—and this age of Oliver Cromwell represented a spiritual power that was working for the emancipation of the civil and intellectual conditions of the human family.

The cause of liberty knows no country, the cause of justice knows no clan, they are sacred and divine causes, and Oliver represented that wing of progressive thought that despised and held in contempt the conservative methods of the old world of re-

ligion and politics. Indeed, I may say that in Oliver there was not even a beginning, but that a chain of spiritual causes had led from period to period until he presents himself, and it may be interesting to you if I for a moment sketch how a great man is produced.

It is not enough to merely say that a man is great because his temperament is fine; that the brain cells and areas are numerous, and that there is a large vitality. Men are not great because of these conditions alone, but when these conditions are present in an organization, and suitable spiritual states and demands are present and in existence, then it can be possible for a man to be great, and a spiritual world make its great men. There never did—this is a bold declaration—there never did walk the pathways of great power when in your world a man who was not the pivotal expression of the power and thought of a spiritual world. When circumstances in the objective world have come to such a state of maturity that the expression of a great thought becomes necessary, the man or woman appears to express that thought by purpose, by design—the great man appears. By whose purpose? By whose design does the great man appear? By the purpose and design of intelligent, masterful, magnanimous intelligences unfolded in the spiritual world, and through its power of concentrating magnetism it throws that magnetism with all its

fund of psychographs—with all its details of spiritual karma—they throw it on the soul sphere that is gestating a body in the womb of mother life, and add to—contribute to—the development of that life. It is the incarnation of spiritual power, the incarnation of a psychograph; that which is in the magnetism of the spiritual being is planted in the life that is gestating in the mother's womb, to be matured by circumstances that are foreseen will follow.

Can you for a moment conceive that beings in the spiritual world, endowed with capacity to foresee the coming of a series of events that would be damaging to the human race, that they would not make some attempts to avoid, to defeat, or put back the threatened danger to the growth of the human race? Did it not in 1812 look as if the fiery genius of the first Napoleon was going to destroy and wither up the legacy of the ages? Did it not look as if his vaulting ambition was going to strip every country of its traditional power, the characteristics of its past, and the genius of its civilization? But there immediately arose on the horizon of the mentality of Europe a mental power adequate to deal with the conditions made by this fiery genius of Napoleon. I am not doing any injustice to this remarkable man. I know that the majority of men are not yet prepared to do justice to the extraordinary Corsican that lit his watch-fires and cast terror into

Europe. This extraordinary man had a mission—he was a projection from the spiritual world for the purpose of clearing Europe from the dominating power of conservative feudalism. It required all this power to liberate man. Sometimes you have to cause a great deal of pain to cure the toothache—you have to extract the tooth. So in the development of human progress it comes through cutting off the dead limbs, the obstructive limbs of the tree, and making it possible for new centers of inspiration to come.

It seemed inevitable in 632 that Europe would be covered by the power, the spirits and the spiritualism of Mohammedanism. There did not seem to be a fortress, a bulwark, or a sword that could hurl back from Europe the ranks of the Saracens. Why? The Saracens were advanced in literature, they had a civilization superior to the civilization of the nations of Europe; the Roman Empire had broken to pieces, the influence of Christianity had decayed, the national life had been affected by the religious teachings of the time, and the hope and love of man were centered in the domain of faith and spiritual attainment. The world was despised; the paradise beyond the skies coveted, desired and adored. Human life was held cheap. The achievements of toil, the gift of intellect and power lightly esteemed by men who were the children of God and heirs of immortality. The contemplation was to get through

this life as quickly as possible, and enter into the kingdom where the Lord Christ ruled in love and righteousness. This was the attitude of the seventh century in Europe. But the bold, chivalrous, daring, cultured, Saracen pointed his sword and ambition towards the cities of Europe, and looked with avaricious design on the conquest of Europe, and the planting of the thought of his prophet where the Roman Empire had held its magnificent authority. But in the darkness of that time, in that hour which seemed left to despair, there arose a man, a child of violence and of blood. It was the sword of Charles Martel that drove back the Saracen, and it seemed to be an accident of history. It was no accident; but because of that sword-play of Charles Martel you are not Mohammedans in Washington? Had that sword not been victorious every one of you would have been Mohammedans today. The power of Rome would have been lost in the velocity of the transformation; Trinitarianism would have sunk into Unitarianism, and the anthropomorphism of Mohammedanism would have covered Europe. It took nearly a thousand years of expression to settle that problem. Problems are not easily settled.

If you settle the Philippine problem in two hundred years you will do well. If England endeavors to assimilate the civilization of the Boers in five hundred years, England will do well. If England

assimilates the sympathy of Ireland in ten thousand years, England will do well.

The spiritual conditions have to be considered. It is not the sword that settles, but it is the God of Thought that does the work. Any philosophy of history that leaves out of the consideration the cause-world has not given a correct picture of history. In the thousand years following the sword-point of Charles Martel followed an eternal vigilance of conflict between the two great religious systems, Mohammedanism and Christianity. In armed, hot revengeful attitude they faced one another, and after the preaching of Peter, the Hermit, Europe flew to arms to recover the shrine of the Saviour of the world from the Saracens, and it took two hundred and fifty years of blood and slaughter to cure Europe of that mania. What was the result? The Reformation was born. Where did the reformation come from? It came from the spiritual world, through Saracenic action. The culture of the Mohammedan put sense into the Christian's head, and after the Christians had in convivality and intercourse mingled with the people of Asia and with the people of Africa, they began to feel the power of a new mentality. It led to the emancipation of Europe. What were the painters doing at that time, the divinely gifted—the men of genius with clear brain and skillful brush—the exponents of heaven? Why, they were painting Madonnas: the ideal

mother. Great theme! Who can paint a mother? By the very truth, no man ever can paint the thought of mother. The painters of the Renaissance were painting Madonnas, presenting in form the spirit of that mother, and that is what you look at when you see the Virgin Mary — you are looking at man's attempt to paint the mother, to paint the thought-mother; the mother-thought; the mother that is God.

And then that day rolled by and the spiritual world came clear to earth. The painter was emancipated. There came freedom to earth, and what was the result? The painter went to nature and imitated nature. He painted the woodland and the meadow; he painted the face and the heart of man; tragedy and victory; love and hate; ideality and the esthetic came in turn. What a wonderful change. That was the birthplace of human liberty. That made it possible for Oliver Cromwell. If these conditions had not come, old Oliver could not have come. If Oliver could not have come, you could not. In the line of cause you follow the order and the law of the spiritual world.

In the tenth century, when the thousand years were completed after the so-called crucifixion, men believed that the end of the world had come. A great delusion. The end of an epoch had come, surely; new ideals were coming; and some of the lawyers at that age declined to make a deed. It

was no use, the world was to come to an end. Merchants would not buy. A stagnation in affairs. The end of the world! It did not come. This was the first shock that the Christian world received, and that shock awakened it and made a change in the philosophy. It gave a shock to that characterization of the Aristotelian faith that came into Christianity, and it made Platonism popular for nearly a hundred and fifty years.

The spiritual world is working, incarnating thought all the time; producing phenomenal conditions all the time; then there comes another tremendous shock, never had Christianity received such a shock before that, and it made the reformation a complete success in some countries. What was that? The astronomer treading upon the geocentric hypothesis, that is, that the earth was the center of the universe; that the stars were made to light the earth by night; that the sun was set in the heavens to light the earth by day; that the earth was flat; that up there was a firmament, and this firmament was a floor; that above the firmament was heaven; that God had His throne there, just up there above the firmament. It was a solid floor on which heaven was placed. All the angels were up there. When Columbus touched the shores of the New World that was the thought of Christendom. The trouble he had was that his men were afraid they would sail to the edge and drop off. That was the trouble, that

there was a dropping off place, and if they only went there they would drop and drop and continue dropping forever. What a horrible thought, what a dreadful picture! But the men were children. They were honest; they had fear; they believed as they were taught. That was the faith of Christendom, and when it was declared by the astronomers that there was no firmament there at all, that it was all space, why, they saw in a moment at Rome that that would not do—there was no heaven any more! There is no place to put the throne of God any more; there is no heaven; and the persecutions that followed were something terrible. That was the greatest shock Christianity ever had, and it led to the birthplace of the reformation. It led to the development of intellect. It was astronomy that knocked the bottom out of Christianity.

Out of these conditions grew others that made it better for man, for intellectual and for the spiritual world. It probed the materialism of Christianity, for what was Christianity then but materialism? Just a world where there was an eternal prayer meeting before the throne of God. Oh, what a monotony! Think of it. The spiritual world was bright on one side and a curse on the other. The thought was, believe on the Lord Jesus Christ, and if thou believest thou shalt have a crown and a palm and everlasting happiness; for the rejection of this gospel thy soul shall go to everlasting fagot and to everlasting

flame. Believe me and be happy; disbelieve me and be damned. That was liberty for you; that was the despotism against which men rebelled; this was the emancipation of the human race.

In the fourteenth century one of the greatest thinkers of the century declared that if God Almighty said wrong was right wrong would be right! Against that Arminianism protested that God Almighty could not make wrong right. That was a limitation of the infinite. That was the first time God had his head cut off by the Christians, but they have been decapitating him every century since, changing the God ideal. I am not blaming anybody. It was wise, it was good that the development of man as man became better and his conception of God became higher. The conception is growing in this day. All these changes were produced in the spiritual world, and man was simply working out the results of that power. It would hardly be a popular thought for me to utter at this moment, but I will venture the expression any way. You remember that there were very dark days in this city in 1863; very dark days when this city was threatened by the marshaled hosts of an unconquered South; when the waters of the Potomac ran red with the best blood of the earth. Those were dark days. One of the sweetest natures heaven ever made was struggling for a united country in the environments of the White House, a great soul, an

extraordinary man. But another man was yet lingering in the lap of mystery. This nation was looking for the man that could strike the blow and end the rebellion. Out of the darkness, out of the fog, a figure rises on the meteoric sky, a marvel, and the sword of Grant shines in the sunlight and the mighty republic stands firm and indivisible forever.

The spiritual world is seen in the providence of nations and of men. You tell me that nature is under law; I tell you that history is under law; I tell you that the human race is under law, and that no wild blind chance is regulating the destiny of life; that you are not rocked in the cradle of the infinite deep without a guiding star; that thy soul is not left to steal blindly its way through the breakers of the ages. That little boy of thine, with curly hair and sweet blue eyes, that thy affection nursed with doting pride and love, that little boy that loved thee and went his way into the invisible is safe in the hands of the infinite, held like yonder shining star, and never a soul was lost in the byways and forests of eternal life.

A mother weeps yonder in her solitary chamber; that man who loved her, cared for her, watched her wants, has gone from her side to yonder world. She weeps; she is alone. But that frail heart, staggering under the grief and woe, plunged in the depths of despair, is as safe in the hollow of the hand of

of the infinite as yonder worlds that play their games in the meadows of infinite space.

There is law governing and holding the human soul, and what thy life meets with, whether it be flowers or stones; whether thy path be over sandy deserts, thy feet bleeding in thy struggles with the world, or whether it be through palaces and courts of ease, smiled on by beauty and beloved by men, thy life is following the same majestic necessity, expressing itself in the phenomena of life. Thy duty is plain. Thy duty is to do thy work today; to use thy talent today, this hour, and thus fulfill the promise of thy life and inspiration. Tomorrow other duties will come to thee. Thy duties now discharge and they will be thy preparations for the duties of tomorrow and tomorrow into the endless ages. Thy growth is the discharge of thy duty.

Learn a lesson from the lilies of the fields. They express according to their power. Listen to the bird that sings in woodland glade. Listen! It expresses all it can. Behold the light of stars, vigilant in their mechanical duty. Imitate the birds, imitate the stars. Child of nature, discharge thy duties today. What are they? They are emotional, they are intellectual, they are moral, and they are spiritual. Drop the seed of knowledge in the mental ground of thy neighbor; speak a kind word where a kind word can be spoken; and if you find a man with a larger load than he can carry, if

his coat be out at elbow, if he be shoeless and hungry, help him, give him a lift on the way, he is a man, and some day, in the fields of a grander world, he will meet thee again. Love thy neighbor. All men are neighbors. Love the spirits that come to thee. Seek happiness in the communion of the highest, and some fair day, in the sunset of thy earthly career, there will come to thy vision the darlings of another land, and in the paradise of a happier world you will meet the darlings of your love to part no more.