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The Discovery of the Soul

*Out of Mysticism, Light
and Progress*

BY
Robert
FLOYD B. WILSON

Author of
"Paths to Power," "Man Limitless"
"Through Silence to Realization," etc.



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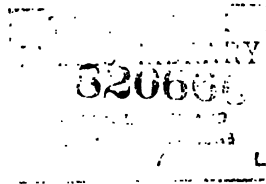
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The Discovery of the Soul

Mrs. Theodora C. Schaal - 13 July 1917.

FOREWORD.

An attempt is made herein to reveal the plane progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through Mysticism to the discovery of those unused powers within the soul which duly appropriated give expression to the divine in man.

FLOYD B. WILSON,



WHOY WEN
CLEAN
YEAR!!!

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The Discovery of the Soul.

Back of paganism and pantheism, wherever is found a record man has left, one will find hints of beliefs in, or hopes of immortality. At the very dawn of a consciousness that could grasp a thought, when in the ascending scale of life man appeared as its highest type with his potentialities unknown and undeveloped, even then there was doubtless a questioning if life were not continuous beyond the sense plane of being. Annihilation seems to have been repugnant to man's earliest and crudest ideals. Was this intuitive truth overcome later by the dominion of intellect in its demand for proofs? Was it a past memory carried over from another life and later obliterated by that same dominating faculty? To try to reply to these questions by an examination of the crude and unsatisfactory records handed down from those early ages would be merely to conjecture,

At a later period and extending over a term of nearly nineteen hundred years, as claimed by those calling themselves Christians (and over a much longer term as claimed by Oriental nations), it has been conceded that man has or is a soul. The Christian claiming that it is in his keeping and may be lost or saved—therefore that it is immortal. During the centuries past in countries called Christian the ecclesiastic or self-assumed guardian of the faith has held his own dogmatic plane of reasoning quite undisturbed, except when he rose against or was out of harmony with the laws of the nation under which it grew. Intelligent man has, during the centuries past in the triumphal march of progress, directed thought to purpose in invention, in discovery, in mastery on lines of work pertaining to the mental upliftment or general advancement of the human. The religious side of his nature was supposed to be outside of the intellectual—it was fed through traditions the clergy claimed to understand. The various clergymen were by common consent trusted with this phase of human development or upreaching. Mingled with the dogmas taught was some intellectuality combined with mystic traditions—

these dogmas fused in man helped, the clergy claimed, to uprightness in life and to good fellowship among mankind generally. To help sustain the church gave one respectability in his town or city, and assisted him to enter the social life of the community in which he dwelt.

When, however, intellect pierced centers the traditions of religion called sacred, a storm of opposition arose. When geologists first presented some sixty years ago the nebular hypothesis of creation as a corollary to that of each of the six days of creation representing a vast period of time, then these scientists were called by the clergy infidels, blasphemers and destroyers of the faith—men to be avoided, and their writings to be shunned. What did these clergymen care about what God had written in the rocks? They had the story written in a book—by whom and when they knew but vaguely at best, still it was called sacred—had been called sacred for a long period of time, and that was enough for them.

When later Wallace and Darwin discovered the laws of evolution from plant and lower animal life to man, a greater problem confronted them. These discoveries astounded even the

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bravest of our scientists, and they challenged their truth. Though doubting and questioning, however, they and other scientists worked over the lines of demonstration again and again, and at last, after years and years of faithful and untiring work, these great leaders were found to be right, and religious beliefs were forced to be modified and changed to meet the truth scientifically demonstrated. All this has been accomplished within the last half, and much of it within the last quarter, of a century; and since then arose independent thinking and independent investigation—now increasing year by year in force and moving forward to and reaching rapidly one new truth after another in the progress of human growth.

I have brought these familiar facts in review in my introduction to illustrate the cause why man has progressed so slowly on the pathway to the discovery of the soul. The scientific investigator had employed himself in other fields and had not started out seriously on this voyage of discovery. He had left all this to those who assumed they knew. It was encased, as they claimed within a realm of tradition and mysticism, and seemingly did not pertain to serious

matters of the practical world of invention and thought. The active man was busy in working upward and onward to win the prizes his ambition sought. This immortal part of self—if it were true that self were immortal—was to receive a little attention on Sundays to pacify the exacting God of modern religion, and this, coupled with a promise of a greater devotion of time and thought at a more convenient season, was the best he could afford to do. The soul and its salvation were matters which could receive attention in the closing years of life, when ambition had been won, and more leisure would be at command. To that period this question or problem was more or less relegated, in spite of the protests of the clergy as to the uncertainty of life. True, many of these real workers gave a sort of acquiescence of acceptance of one or another of the dogmas taught. They trusted the clergy's teachings, uncertain and shifting as they were, for the stern duties and bright hopes of life engrossed their thoughts so seriously that it seemed they could not for the moment do other than this. In business they followed the advice of their lawyer, their accountant, their expert—why not the clergy on lines where he

had devoted the study of years? As time went on, man discovered that though he trusted professional and business men, results later proved whether they were worthy or not to be trusted. He learned to measure them and their worth by the proofs brought forth in the practical world of experience. Now, the scientists are putting the dogmas of religion to the test. Tradition and religion are called upon to present their proofs of their right to be and to endure. Philosophers now claim that inspiration, as presented in the books called sacred, has often been found to be error. They question where narration ends, and inspiration begins. The upholders of dogmas find themselves entangled in the intricacies of their own logic; and the scientists have grown weary of listening to the efforts made to harmonize religious beliefs with the accepted demonstrations of science. To know man in his entirety, science by an inevitable law has forced its way into the formerly exclusive domain of religion, demanding if truth be in religious keeping, that the proofs be presented. Religion at first denied the right of science to question its conclusions from prophecy, revelation and faith; but finally the de-

mand became so general it went forth to give battle to its foe. On the field of controversy it learned the mighty lesson of progress, that there may be beliefs, beliefs handed down through the centuries as sacred and dear, and yet these beliefs not be true. Rather than acknowledge this, the defenders of religion argued, giving symbols and words new meanings, attempting thereby to harmonize the conclusions of science with their own dogmas. By this the shock was relieved to some extent. The true investigator has no pet theories to establish, and he formulates without fear or favor the startling conclusion, Science from its root and essence is Truth, and Revelation religion's foundation pillar has been found to be mingled with error.

Then, as science in following the trend of evolution in life took up the evolution of man to greater and greater potentialities, it sought to reveal his source of power, and thus found itself asking questions concerning the soul. What was it—and what mystery was compressed into the familiar platitude that man had a soul to save? Here were two words each signifying an entity—man, and soul. What the

man—what the soul, in that undefined duality of being? The physical man had recognition on the sense plane of action, but that was not the man. Self-consciousness evidenced the human, and back of that intuition arose with a pre-science often beyond intellect—whence its source? And the soul, where was it? And the man, where? The soul is immortal said religion, and what does the soul comprise was the question of science. The real man, where is he? He must be greater than the soul, if the soul is in his keeping and it be demanded of him to save it.

Intelligence reflects at the suggestion of such questions; and it becomes apparent that those assumptions of either dogma or religion, as to man and the soul, were the guesses and conclusions of primitive man at what was to him the Unknown, yet accepted as truth later by more intelligent man, though by one lacking scientific training. Why held as sacred so long is an enigma to the intelligence of this age. But we must remember the religious side of man has not been a field for the daring investigator, in his search for truth, during the centuries passed. Science at this period of history has been

brought to it; not through purpose, but by a natural law in the study of biology, in the study of life. Investigators pause here in their earnest work and question the most fruitful source to gain the knowledge they seek. They readily see the fallacy of assuming for a moment that man can have a soul, for this would imply two entities in one. If immortality be true and the soul survives the physical death, then the soul is man himself. If immortality be not true, then the unseen directing force within the physical self, or in some way attached to it, is the real, the man; and, for want of any other term, may be called the soul. In one case immortal in the other mortal—in both the unseeable; but the director, and it may be also the dictator. Facing the investigator on these subtle lines are the suggestions on the border land of mysticism—the silent home of intuition.

By comparing the Western with the Eastern religion one finds that in the Orient it has been held for an almost indefinite period that man himself is a soul—that within that soul was held, subject to the call of objective consciousness acting through a prescribed discipline, the wisdom gleaned from repeated experiences or

lives in the past. That religion is one of tradition also and the investigator is seeking scientific proof. It may suggest lines of work, but the evidence he demands is wanting. That the human is the unseeable with hopes and purposes pressing effort to this or that end has been established to the scientific mind. That certain adaptations, ambitions, and powers of differing qualities are found within each separate unseeable self is now conceded. The scientist may also go so far as to call this center of being the soul—signifying by that word the real entity. Thus far has man progressed within the realm of the now known on this pathway of discovery. Discovery here means something beyond touching upon the border line—it means to fathom the soul's secret workings, to enter upon the conscious possession of its treasures (if it possess any), and thereby to be able to understand and reveal all the possibilities of the human. This is the problem science in this age is now attempting to solve.

From the field of the known, the explorer in his quest must now enter into the realms of Mysticism. If he succeed, he will lay bare the heart of its mystery, and sound the depths of

Intuition. The scientific explorer has no belief to uphold, no dogmas to prove—he is seeking for Truth. At that shrine only will he bow, and even then simply with intelligent not submissive reverence.

Within the past few years scholars from India have been bringing to the western world their wealth of traditional lore. Their method of presentation is simple. They do not appeal to argument, nor cite history or science to prove their affirmations. These are truths we bring you from the East, they say. Our wise men learned them from other wise men of the past. They have been handed down to the wise in succession from a remote period of time. Further, they say, our wise men always recognized them as truths, and the wonderful powers and wide range of knowledge of the Eastern Yogis and Gurus clearly prove that through the Hindu method of discipline much of the wealth contained within or reflected by the soul is brought to consciousness. Results attained may not prove a philosophy true on which the discipline is based, but they do prove that that method of discipline may be a very valuable one to gain the purpose desired. More than that, it gives a

suggestion to the scientific investigator which he cannot ignore. That suggestion is, that here is a field to be traversed by him. From it he may gather data and facts as he follows evolution into mysticism, for that is the path on which investigations are now bearing him forward. Professor Max Müller declares, "Vedanta the most sublime of all philosophies, and the most comforting of all religions."

In a very remarkable paper on "Mysticism or Intellectualism—the True Philosophy of Life," by Dr. Axel Emil Gibson, recently published in the *Metaphysical Magazine*, I select three paragraphs which fully corroborates my statement, that in this work for discovery for and to know the soul, the scientist must now penetrate the innermost recesses of occultism and bring whatever of truth it may hold to light. The intellectual paths or fields have been traversed widely and well, the mystical must now be covered in a scientific way to learn thereby the possible blending of the intuitional with the intellectual. Dr. Gibson, with wide learning, combines forcible logic, expressed in clear cut phrases: "In the domain of thought, as well as in the domain of life in general, the principle

holds good that like attracts like. Intellectualism and intuition (mysticism) form the two poles or expressions of manifested intelligence; and while the former attracts to itself elements of the mind with its cool, rigid, self-sustained reasoning, and cast-iron logic; the latter appeals to the powers of the soul, to the moral hero, the lover of mankind, the man with faith in the ideal possibilities of life. The one analyzes and educates, the other synthesizes and inspires; the one toils and drudges in the field of evolution; the other sheds its light on the work blazing out the direction; the one is the *I* and has its root in the *true ego* or soul, the other is the *ME* or *myself*, and has its base in the *reflected ego* or mind.

“Controlled by a sense-fed, self-sufficient mind the soul gives rise to intellectualism; controlled by its divine universal nature, ‘the over-soul,’ it manifests as mysticism. In the former case the soul, receiving its intelligence from the sense-world, becomes incapable of observing the universe and its life pictures from any higher level than the source of its information; while in the latter case, with its inspiring intelligence drawn from the center of all love, wisdom and

power, the soul is able to recognize the possibilities and purposiveness of the evolutionary processes.

“Mysticism thus comprehends life and intelligence as emanating from a universal, exhaustless, ungenerate source and center of power, while intellectualism holds that life is generated by processes unfolding and closing with each individual life, hence isolated and temporal. The former has the timeless, the measureless, the deathless for its basis; the latter rears its world conception on the limited, the tangible, the ultimately destructable. The one stands and rises with the idea and the ideal, the other stands and falls with the form and its concrete experience.”

From that realm of mysticism come the messages, warnings and commands, which intuition brings to consciousness when intellect slumbers or is resting. The source back of intuition must be the center of being—the soul, which is now asked to reveal its mysteries and wealth to consciousness. Within it may we not find the substance that makes longings and desires real, and may we not learn when we penetrate this mystic receptacle intelligently, how clear and

simple the way is to the fulfillment of ideals? Faith is the magic power that knows no defeat, and is it not brought to objective consciousness through vibrations from the soul, the home of the prescient selfhood? Faith grows strong or weak according to the ruling of our fears or hopes.

“Faith is strong—

Only when we are strong, shrinks when we shrink,

It comes when music stirs us and the chords
Moving on some grand climax shake our souls
With influx new that makes new energies.

It comes in swellings of the heart, and tears
That rise at noble and at gentle deeds—

At labors of the master artist's hand,
Which, trembling, touches to a finer end,
Trembling before an image seen within.

It comes in moments of heroic love,
Unjealous joy, in joy not made for us—
In conscious triumph of the good within
Making us worship goodness that rebukes.”

This age claims that humanity is now rearing its faith on the foundation pillars of the known and recognizes that the primary requirement for

this is that he know himself. The poet has sung of the promise and certainty of this unfoldment to come to man and man now declares he is open to receive and worthy to express it.

“Somewhere, in Climes where the Cycles are
new—

Somewhere, ajar, swings a portal for you,
Somewhere, a Paradise blooms for *your* feet—
Somewhere, where Time and Eternity meet.

“Somewhere, where God and Humanity merge,
Somewhere, enshrined on the Infinite verge—
Somewhere, where Rhythming Galaxies swing,
Somewhere, your heart will waken and sing.”

Progressive man has passed the waiting period and recognizes that the time has now arrived when he must discover the soul and penetrate its mystery—learn if it holds memories of experiences his objective self has not passed through—if it can tell of potentialities dormant yet seeking expression—if it is indeed the home of his ideals. He has now evolved to a plane where this knowledge is essential to his unfoldment and he demands it be revealed to him.

That demand, coupled with effort, is through clouds of mystery now lifting up to light the holy and illuminated form of immortal Truth.

Turning to the scientific investigation of Psychic Phenomena and noting the data accumulated by the London Society of Psychical Research upon experiments conducted by Sir Oliver Lodge, the late Henry Sidgwick, Professor James of Harvard, the late Frederick W. H. Myers, Dr. Richard Hodgson and others, they will be found to be of a most impressive character. Many upon going over these with care, even with very limited experiences of their own, have become absolutely convinced that immortality has already been scientifically proven, and further, that those who have passed from this plane of life have spoken, and do speak, to those here, proving communication between this world and the invisible one beyond or about the one we know. Many are fully convinced that one carries his own individuality to the "other side" (if I may use that term), and from it may bring valuable counsel and advice, touching upon material matters that may help those he knew and loved when here in earth life, or others to whom he is attracted.

The scientific investigator, even though the data obtained has substantially convinced him of the truth of these conclusions, still seeks further evidence—rather, a further accumulation of like experiences through which many others have passed or may pass—before declaring the proofs so complete as to force conviction upon all who examine them intelligently and fearlessly. Through all these dark avenues of occultism must the scientist go on his pathway to completely discover the soul.

Dr. James H. Hyslop in his preface to "Enigmas of Psychological Research," thus refers to the work imposed upon science: "It is no light task to collect a census of coincidental experiences having scientific value for proving the supernormal, and it should have the financial support commensurate with its importance on any theory whatsoever of the facts. The great religious forces of the past civilization are dissolving into polite forms and rituals, and the passionate interest of men is turning either to science or to illusion and folly for guidance. Science has obtained the mantle and heritage of religion for the education and direction of human belief, and the sooner it takes up its

duties in that field the more important its messages to man." Later on, in same volume, he adds: "The aristocratic attitude of ridicule regarding psychic phenomena will not serve any intelligent purpose."

Herbert Spencer himself, in his autobiography, wrote: "At any rate, one significant truth has been made clear, that in the genesis of thought the emotional nature is a large factor; perhaps as large a factor as the intellectual nature." This is a great concession for the strongest purely intellectual man of the age to make. Emotions rise from the depths of the soul, and there is the realm of intuition or mysticism. Science means the knowing, and the final result of its researches must be either to blend intellectuality with mysticism or relegate mysticism to the fairy land of nothingness.

On the pathway to the discovery of the soul man has scientifically demonstrated, therefore, that it is the human entity—that is himself—that within it is the life principle and from it rise all his longings and his hopes. More than this, he has discovered that it has an intellectual side and an emotional side—the former he has penetrated through a wilderness of ways, the

latter is unexplored and undefined territory which he now is just starting to explore. His pathway or voyage seems first to bear him beyond the confines of physical life. If he can scientifically prove the soul survives physical death, retaining its own personal individuality, and from that other plane of existence it may communicate intelligently with those here, a world of possibilities open for knowledge beyond the wildest dreams of the most optimistic of poets. This line of thought I may not now pursue, for science, though it may be awakened to action by the imagination or by prophetic vision, never stops to revel and speculate about what may at some future time be known—it deals with facts, experiments on lines demonstration has not yet covered, and out of its conclusions to be deduced from proofs come the known.

In following the path or voyage of discovery made by man to find the soul, and carefully pointing out how far he had progressed in this and labeled as scientifically known, I would not be understood as even hinting that none have passed beyond this point. Many in their own work of investigation have reached conclusions

far beyond and unhesitatingly say "I know." That they regard their demonstrations satisfactory and convincing may mean everything to them, but much more still may be needed to satisfy the world at large. Long before Darwin presented his "Origin of Species," he had satisfied himself that he had made a discovery. More and more data he collected, however, before he felt it was wisdom to present his investigations to the public. So, to prove the continuity of life, repeated experiments must be made and much data obtained from all parts of the world till the accumulated evidence shall obliterate all question marks.

It is only fair to my subject, and to many thoughtful, earnest and patient investigators on occult lines to here present briefly some of the conclusions they have arrived at, and what these presage to humanity. Among the most convincing volumes of recent investigators, citing experiences of this character with which I am familiar are those of Frederick W. H. Myers, Alfred Russel Wallace, Rev. Dr. Minot J. Savage, Rev. H. W. Haweis, and Dr. James H. Hyslop. Of these writers Dr. Hyslop is perhaps the most conservative, as he tries to be

absolutely impersonal. He has reserved his conclusions; rather he has not disclosed that he has drawn them yet. His experiences and researches, however, caused him to resign from a professor's chair in Columbia University in order to devote his life to this field of investigation. Myers, Wallace, Haweis and Savage are each, from his own line of researches and experiments, satisfied that the continuity of life has been proven, and that man is immortal, and can from the world of spirit communicate with and influence those on this material plane. These investigators did not enter into this research to prove or uphold some hope or desire concerning life which they cherished. The subject seemed to them momentous—the greatest of all human problems that had ever been presented to intelligence. Rev. H. W. Haweis, of the Anglican church, an independent investigator, and Rev. Dr. Savage, of the Unitarian Church, both primarily began their investigations from a sense of duty they felt they owed to their own parishioners. Of course, frauds were found among the mediums they visited from time to time. This was expected, and in part known in advance, and as yet, all of us have

this phase to deal with. When mediumship is lifted to a scientific plane as it now promises soon to be, and when honest mediums are understood, respected and honored as they deserve to be, they they will do the house cleaning, and the fraud and trickery of psychic jugglers will be of the past.

Though a member of the American Institute for Scientific Research, my investigations and experiments in the realms of mysticism have been made chiefly on independent lines. In attempting to be impersonal in this paper, it seems hardly fitting for me to refer to my work on psychic lines, and to the conclusions I may have reached. Again, I have expressed myself on this subject in papers previously published in no uncertain or ambiguous terms, and still a hurried reference may not be altogether out of place. For ten years or more I have been keeping careful records of my experiences and experiments, and these recorded now cover many thousand pages touching upon crystal gazing, clairvoyance, clairaudience, trance mediumship, astrology, palmistry and telepathy. Through my own researches and experiments I have learned more of the possibilities of man than

life's round of practical experiences or history had ever taught me. When I began this work the word soul signified to me a mysterious unknown never to be comprehended on the earth-plane. In belief, I then halted between agnosticism and materialism; and yet at the age of twenty-five I was confirmed in the Episcopal Church, and for ten years or more thereafter was confessing a belief in a mysticism which I had not fathomed, and was claiming a faith which I did not understand. Logic and reflection lifted me from this, bearing me to agnosticism with a strong drift toward materialism; and then, thoroughly aroused, with the half-beliefs and semi-mystic dogmas all eradicated from consciousness, I started out in my quest to know myself, following perhaps in many particulars the very questionings of the ancient philosophers. And the path leading to this knowledge, over which I have traveled in part and am still travelling, is that which all must take, for it winds through the territory of mysticism, the dwelling-place of the soul. Much ground must be covered even before one can in truth say "I know myself." I have now gone far enough in these investigations to understand

the necessity for the establishment of a closer relationship between intellectuality and mysticism in order that a greater man may appear.

I hesitate to attempt to make a prophecy in this paper—the special purpose of which is only to reflect the known, but it may not be considered by some wholly foreign to my subject, and it is this: This scientific research I prophesy will be successful, and man will rise, after its conclusions find full acceptance generally among men, clothed with power and majesty beyond the wildest imaginings of a Bulwer, a Corelli, a Stevenson, or a Haggard. Then there will be not merely a mighty towering mind to be found here or there, but everywhere countless throngs of great ones will be seen whither one may glance. They will radiate health, their songs will be of joy not conquest, their power absolute as to control of physical life—hate, grief and fear will be to them unknown or meaningless words, and within, over and around them will be the atmosphere and vibrations of unselfish, immeasurable and eternal Love.

TRINITY OF LIFE.

The creeds of modern Christianity declare there are three persons in the Godhead, and that these three are the same in substance, equal in power and glory—one Eternal God. Although it is admitted that this doctrine is not given in its fully developed form in the Scriptures, still it is accepted in its entirety by the Protestant churches, and by the three branches (Roman, Anglican and Greek) of the Catholic church, as the basic principle of the religion or religions these systems represent. This mystic and to me inexplicable trinity, however, does not come up for consideration within the scope of my present purpose and subject. Sometimes it is fitting to introduce a subject in a negative manner by telling pointedly what it does not include, and then leave the paper as it develops to reflect its own purpose.

Many of the ancient religions, even with their many gods, had also a trinity of, or in Being.

May it not be true that the study of human development and growth led these ancient philosophers to discern a trinity in completeness; and that in individualizing the great evolutionary or formative Principle which they called creative, it was idealized or symbolized as a mystic three in one? And yet, just how creeds were formed matters little. One thing is practically certain, as even many theologians are now conceding, they grew out of man's desire to perpetuate his own ideals. In this age, it may be asked and I may say is being asked of creeds to prove their right to be respected and honored; but herein I make no such appeal, for my theme bears me from the Mystic to the Known. The Known which possibly reflected or suggested to philosophers this mystic idea or plan.

In nature there was and is a seed-time, a growth to maturity, and then a harvest. In all lower animal life there is a period of infancy and weakness, followed by growth and preparation, and then a period of work to do the bidding of the master—man.

Man himself passed through like periods of physical, mingled with intellectual growth, till able to exercise the faculties of his being, which

gave him dominion over nature and lower animal life. It was through a mental absorption gained by study, experience, and reflection that man became a mighty individual entity, reflecting traits and characteristics suggesting latent powers gradually being appropriated. Looking deeper into his development, one can discern that almost, if not quite, every human power acquired is through the unfoldment of separate trinities, and then centralizing each trinity to act as one.

In the development of man to his potentialities primarily it is to be noted that within him is a threefold nature; designated as the physical, the mental and the spiritual. When one of these planes of being is abnormally developed, and at the expense or repression of the others, completeness as to the perfect stature of man in thought and action is wanting. Each separate nature or consciousness seems to cry out in rebellion if it does not receive fostering care, as otherwise the unity of life is disturbed and its full expression cannot be given out to the world. One must not infer from this, however, that the freedom of the will is in any way impaired. The expert physical trainer must devote especial at-

tention to the material man, while the student desiring mastery in any one of the intellectual fields must cultivate that side, phase or quality of being with rapt diligence. And yet each must remember that there is an interlacing or marrying between the several planes of consciousness, and that no one of these can be cultivated to the absolute exclusion of the others and it be brought to a rounded degree of completeness. Mastery on special lines require the centralizing of study and thought there, but the trinity of being forbids absolute exclusiveness. Into the blow the boxer sends out is entwined more or less of his intellectual nature. His physical prowess waits on will, and intellect fashioned the ideals sought to be gained, even in those material battle-fields. The force thought may add to the blow cannot be estimated separately, and yet thought draws on the universal for its power and acts with muscle under guidance of will. Here is the unseen and unestimated power within the pugilist. When he may throw into the muscles that strike a mentality of vigor drawn from the unseen, he augments physical force with electric throbings almost beyond intellectual measurements,

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With his ideal purpose, which was found first in consciousness, he unites the logic and will of the mental with the physical, and human muscles become steel and blows from them fall like lightning's bolts from stormy skies. Back of the physical are the unmeasured intellectual and psychic forces which make up the trinity of force acting as one. The physical trainer who also recognizes and acts upon this law introduces metaphysics into his system—now acknowledged to be the scientific basis of unfoldment on each and every human plane of consciousness.

In the general unfoldment of man through the stages of childhood and boyhood to maturity there comes with this physical growth a ripening of powers; and yet in the highest types of manhood there is found an awareness when chords are struck that send out sympathy to even the wayward among the erring youth. This spontaneous sympathy for the young proves that in the rounded character of man, memory is stirred and thrilled through the centers of vibration that do not perish with time. The trinity of child, youth and man vibrate even in the ripe maturity of life, and give it its richest glow.

The Hindu* have a popular religious conception of Being as a Trinity, composed of Brahma, the Creator, Vishnu the Preserver, and Siva the Destroyer—not three gods, but a trinity composed of three aspects of Deity or Being. Again, this idea of a threefold Being is also applicable to the Individual. The “I” represents the Being of the Individual, and the thought-world is its manifestation. It creates, preserves and destroys as it will. One’s thought-world is his own field of manifestation. In it he is with or out of mind-substance, constantly creating, constantly preserving, constantly destroying. All intellectual growth rises from the manifestation of these three powers within the selfhood. With the creation of new powers must be the ability to preserve. And the terrors or errors, represented by false conceptions of truth and by false gods, must be destroyed as weeds from soil to give room for new creations to grow and flourish. Everywhere one will find a trinity not only giving expression to the individual in every phase of life which he manifests, but it surrounds him whither he goes. With the building there is its design, its construction and its decoration; and even in the air one breathes and

in the water he drinks there is found in each a trinity represented by three elements or gases. A trinity on every hand, and yet recognized generally as a unit or thing.

Man has been said to give expression to his own peculiar individuality through three overcoats. The physical body is the first overcoat to the soul, the second is the clothing selected, and the third the home with its interior and its surroundings. All these overcoats are modified, changed, or thrown aside as the soul gives more and more of its wealth to the intellectual or the objective side of life.

The coming man whose approach is heralded by the age we live in is one who will recognize each step of his ascent to be marked by the unfoldment of a trinity of expression. Old religions with their trinities he will regard as but the reflections of man's early efforts to create and to preserve ideals. The trinity about him and with him created or fashioned in the past a mystic one, because as man reasoned from life's manifestations, only through a trinity could completeness be made to manifest itself. As these truths dawn upon intelligence and centre there, the horizon of life is lifted and man steps

forth nearer to it maybe, the real God, instead of the one his ancestors first crudely created, defined and feared, then tried to worship and adore.

LIFE IN ITS FULLNESS.

In following the course of evolution through the Paleozoic age, when life began, and upward through the successive ages, noting how life once existing passed out in whole or in part in order to give an opportunity for a greater life, the crowning work of this unfolding energy is found to be a being called man. He was especially distinguished from the brute creation in that he was possessed of self-consciousness, with power, though very limited at first, to reason and to draw conclusions; and further, a being who quickly developed hopes and longings for qualities not yet possessed.

There early arose in the new order of life those who became recognized by the many as leaders. They first excelled in agricultural methods no doubt, and later in crude mechanical ways, until a language was developed, of whose magic power only a few first learned, and to those the multitude readily bowed, recognizing

them as masters or priests or prophets or kings. Even then, at the very dawn of the history of humanity, man must have been more or less a criticizer or a detractor of self, and it was the few only who recognized within themselves the ego of power, and through it assumed mastery and command. Then followed partial or complete extinction of many races as centuries passed, but the fittest survived and grew in both intellectual and psychic power.

In naming man the crowning work of evolution (I refrain from using the undemonstrable word creation) I note that as now generally conceded, at the dawning of the twentieth century, the scythe of progress had annihilated the life not required for his needs, but requisite in some particulars doubtless to prepare the way for the life which now is. Though this be true, it is given to this age to bring forth the wonderful revelation that man must be the completing work of evolution because no limitations are discoverable as to his possible intellectual growth, and because it is now known, through the demonstration of scientific research, that he can never die, and that his individuality remains forever—to be changed or modified it may be as pos-

sible re-births give new opportunities, or as the attainment of higher spiritual planes expand consciousness. With the advent of man, therefore, death ceased and life became eternal.

It is not my purpose here to go over the course of evolution step by step, nor to bring forward any argument to prove the accepted conclusions of science. I want, however, to make emphatic at my introduction the fact that man for countless ages did recognize death in the human; and, although he may have believed in a possible spiritual life beyond, the immaterial man that would then appear could preserve but little of his former self. If he did, happiness was impossible in that strange material heaven, with its streets paved with gold and silver—its wealth of diamonds and precious stones—its unending holiday of rest, and the zenith of growth attained, which were states or conditions to be entered into according to the revelations of prophecy as interpreted, and which interpretation is still half-accepted by millions to this day.

In Japan and in the old civilization of the East there is a philosophy of life founded upon the necessity of living in such a manner as to please those who loved them here and who were

always believed to be hovering over them, helping in divers ways, and particularly assisting them to advance in all that was good and noble. The fundamental principles of all the various philosophies as to man's future state, originating from what country or civilization they may, were founded on the hopes and desires of man with the unfoldment he then had in grasping what might fulfill those hopes and desires beyond. It is strange, in this age, that many argue as they do to uphold propositions in the philosophy they stand for, when that philosophy is one which has been handed down to them from those whose unfoldment could grasp no more; and yet plausible acceptance is given it by thinkers of to-day whose development tells them that life has grander and nobler aims, that man has evolved to a greater personality, and that he now is beginning to realize that death is only a change, whereby the material selfhood is for a period of time at least discarded, and that he must live and grow forever.

I do not mean in any way to imply that the various religions, having prominence from time to time, may not have been necessary for their age, and may not have been helpful in uplifting

man, and that some of them may not be useful still. I know that through them at stated times people were brought together for good. I know that through the combinations or sects so formed incentives were found to build and endow schools and colleges especially throughout the United States. I know that the influence of these colleges was to make education more general, and that later the public gradually became interested in popularizing the movement, and this has resulted in making a liberal education practically free to all who will give study the time required. I recognize other fields of good where almost every religion has played an important part from time to time in the development of man. Nevertheless, in mechanical arts, it must be remembered that however much one may feel certain machinery is in advance of human labor, or in advance of other machinery he has used before, he is always ready to discard the old when something better is presented. Why not use the same intelligence as to religious creeds which either stimulate or retard mental growth? The various churches and sects have renounced much that was advocated and called sacred at one time—they have grown broader. The crude

philosophy, however, which presumed to determine what was good and what was bad in the sight of that personal God whom they made narrow and cruel, even worse than their bad kings, has not yet been fully overturned even by the proofs furnished by science; partly it may be because it seems essential for the religious organizations to give up error little by little, in order that these institutions which they reverence more than truth may not be by a single blow completely annihilated. Possibly even this may be well, considering humanity generally.

And yet with all the narrowness of the teachings of the various religions, and with their creeds warning against advanced ideas of human progress, the schools and colleges which they endowed were by their scientific work yearly broadening man's mental scope, and indirectly through this training grew the true study of man. With each new truth grasped, a suggestion was passed to subconsciousness and this seed took root and grew. Eons passed; and it is only within the last half century that man has commenced to understand human unfoldment through the direct action of the conscious upon the subconscious mind. Hopes that might

have been called wild dreams rather than desires shaped themselves in consciousness, and in the order of nature these were crystallized into form which mental image was fashioned by thought into suggestion, and this seed so found and so discovered was passed to subconsciousness and the mighty task assumed by it went forward. Man grew, hopes and dreams were realized; and finally at the dawning of the twentieth century man has gradually unfolded to a point where he now understands that he himself is a product of thought and the outgrowth of a law universal.

To-day modern psychologists recognize within the human two minds, the conscious and the subconscious. Suggestions, however, have been made by some of the more thoughtful, that in the complex being man is, there may be other planes of consciousness than these two already mentioned. In the Hindu philosophy there are three or, perhaps I might say, four mental principles recognized, the lower one being the subconscious, which long ago was labeled unconscious mind action. It takes charge of the seeming automatic process of digestion, looks after the heart beatings when one is asleep, assists in directing various of the material pro-

cesses in life, and performs divers other functions, reaching up and blending itself into the conscious. It also is a receptacle to receive suggestions and to give them vitality and bring to outward expression. That which modern psychologists call the conscious mind, however, the Hindus designate as the intellect. Here self-consciousness begins and vibrations or throbbings start moving forward in every department, under the sway or dominion of intellect. A third mind, which is a step higher, is known in the Yogi philosophy as the spiritual mind, and sometimes called the super-conscious. Situated here is the true ego, and through flashes from it some attain the highest points of eloquence, others the highest flights of poetry, others mastery in invention, others advancement on divers lines which intellect alone could never give. Although the Hindus recognize a blending between the lower subconscious or instinctive mind as they term it and the intellect, the step between the intellect and the spiritual mind is considered far more abrupt and their philosophy questions the blending there, while in the West it is claimed, that even here there is a blending

—that is, that the exact point where one ends and the other begins is hardly definable.

Beyond this trinity of mind, the Hindus recognize a consciousness termed Spirit which is so associated with the universal that one can only attain to its wisdom when he has merged or blended himself into the first great cause, and does not only feel but know he is absolutely one with it, and that God is in him.

It matters little perhaps in the West whether one accepts in every detail the conclusions of the Eastern philosophers or not; truth is truth, and the development of man to his highest is from one mental plane to another, whether or not they may have been definitely defined by the Hindu. With the dawn of self-consciousness came man's first faint dream of God, recognizing in that God an energy beyond, to which in some way he was related or bound and from which he could draw power. Little by little did the realization of this great truth bring to his mental vision a future so bright and glorious that he felt the separation of his spiritual self from the physical body was necessary in order that he might enter into that promised land where all was love and light and joy. Little by

little, as consciousness grew, a wider and wider world appeared, and then multiplied worlds and a new universe. In this new universe the great center was God or Omnipotent Energy, but there was another center, and that center was himself. As this truth dawned upon man's intelligence there came to consciousness vibrations from that mighty Energy over all, awakening him to his birth-right, and teaching him through these vibrations of power the oneness of life, and that he himself was, as far as his operations in the great system or systems were concerned, the center of a universe of power, and that his thought could not compass more of happiness and love than was obtainable here in this world of matter and spirit.

Then from that mighty source of true inspiration man drew to himself a greater selfhood, and then felt the touch of unseen hands, and saw spirit guides at times one with the central force of the universe, and through them came messages, rather than from vibrations through the ethers. Sometimes these guides even used and directed his hand to write thoughts which thrilled him until he cried, "How did I come to write that?" He sought the silence and worlds

of delight opened to him. Then was man made to comprehend how that Newman himself must have waited in a like silence before he could write those beautiful words thousands sing to-day, grasping only a fragment of what Newman must have felt when he wrote them.

“Lead, kindly light, amid the encircling gloom,
 Lead thou me on.
 The night is dark, and I am far from home;
 Lead thou me on.
 Keep thou my feet; I do not ask to see
 The distant scene; one step’s enough for me.
 Lead thou me on.”

This *I am* consciousness is more than an intellectual conception or belief in any promise of immortality. It stands on a higher mental plane than ordinary consciousness or intellect. It is an absolute consciousness, knowing that one does not possess, but that one *is* a soul. Then following the awakening to the fact that there is no death, that there can be no death, and that which we call death is but the parting of the soul in the pneumatical or ethereal body from the material body that it may grasp new ex-

periences, returning to this earth it may be again and again, always gaining from experience, whether clothed in a material body or not, always reaching upward, upward to the Absolute, there comes an awareness that one is an immortal, a link in the endless, unbroken chain of eternal life.

That man may develop to the highest in his life here, in this age of intelligence, it is necessary that he first recognize within himself not only a duality of mind, but a complexity; and then commence the great work of stepping from one plane to the other till he has reached the height he would. On each plane it may be said there are many mansions, and natural inclination will attract one to a certain mansion while another seeks a different one; and yet, after all, it is to be observed that though the mansions differ, each embodies a mental attainment on the same grand plane of a newly discovered and uplifting consciousness.

Poets have over and over again caught glimpses of man's limitless possibilities. They themselves have been lifted upward and had visions; but the poet is not a logician and often not a student in psychology, although he pre-

sents and affirms some of its grandest truths. Oliver Wendell Holmes recognized no limit to human growth, but a continued unfolding of consciousness till one reaches that exalted plane where individuality merges itself into the Universal:

“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unrest-
ing sea!”

In their flights these same poets give us mighty intimations of unfoldment to come to man, though they may not point out the way to the attainment. Emerson once wrote: “Sooner or later that which is now life shall be poetry, and every fair and manly trait shall add a richer strain to the song.” This is a truth, but it means an unfoldment must come before one may know the way to harmonize thought so that life’s expression shall be poetry.

Wordsworth wrote:

“We live by Admiration, Hope and Love;
And, even as these are well and wisely fixed,
In dignity of being we ascend.”

Here Wordsworth gave a hint of the path. One should be in an atmosphere where he is somewhat appreciated, in order that he may receive praise which in itself may embody admiration for doing good work. This enlarges the scope of hope; and love, the potent factor, is then aroused to supreme efforts to lift him to what he would. Here then it may be seen from the three lines from Wordsworth that he grasped the order of the ascent of man. Admiration, Hope and Love are indeed the ministering angels on the pathway to ideals.

A later poet presented to the world a thought in full harmony with the philosophy of advanced psychologists of to-day in regard to man; and a suggestion that his best growth was only possible through vibrations passing to objective from spiritual consciousness. Here are the lines:

“Oh! somehow life is bigger after all
Than any painted angel, could we see
The God that is within us.”

Tennyson, a master poet who gave the reader finished verse filled with thought, wrote in his “In Memoriam”:

“That men may rise on stepping-stones
Of their dead selves to higher things.”

Tennyson often went into the silence, and he claimed one of his methods of bringing to himself spiritual illumination was by repeating silently his first name over and over; and meditating upon his real identity, as he repeated it. It has been said he claimed that during those sittings he became perfectly aware of immortality, and the reality of his possessing a living soul, independent of his body. Were I to criticize this expression I would say that Tennyson could hardly have expressed it in that way, as what he did become aware of was the reality, not of his possessing a living soul, but of his being a living soul, and that his real ego was absolutely independent of his body.

These quotations from the poets and this illustration particularly from Tennyson, leads to the point where a few suggestions may be made regarding methods of assisting growth, in order that one may learn of his spiritual being and acquaint his objective consciousness so with it that the real-self shall rise in its might, asserting its power to do and to accomplish. If the *I am* spring from the spiritual plane, it is absolute in power, and the selfhood is lifted to a new comprehension of life, broadening out to encompass all—one with Omnipotent Energy.

This *I am* consciousness, when first realized, is but a conception of the bud of the perfect flower. The unfolding of the bud to the perfect flower is, however, never quite complete, as so far man has only been able in any particular to approach perfection—never to reach it. When great poets realized their attainment to this consciousness they recognized themselves competent for the great tasks they had laid out to perform. All inspirational work springs from it. As it is developed one fills his being with intense joy, and as he goes onward and onward, higher and higher, he more and more will realize the grandeur of life and the limitlessness of man.

When the whole selfhood has become dominated by its true ego, almost absolute knowledge on lines where concentration has been directed is often claimed, and for brief periods at least, actually possessed. Even then there will be a long road between him and the advanced *guru* of India.

To distinguish and clearly explain the sensations felt when one reaches this plane is impossible except to him who has had a like unfoldment. It may be that new words must be coined to tell of the feeling it spreads in and over the objective consciousness. They who have gained it know that they sense eternal life and that the meaning of infinity is grasped, even though they may not be able to give expression to what they feel. The words spoken so flippantly—*infinity, eternal, everlasting, perfection*—have then to those who have so unfolded, distinct and real meanings. Then they will recognize that the whole universe vibrates with life, from atom to mountains, from planets to planets, from the inanimate to the animate. They feel and know that there is vibrative life everywhere, and that life is ever changing and goes on and on to the eternal; and further, that the possibility of

death or of destruction to any human being is a hypothesis never again to be assumed.

If the complete attainment to the *I am* or spiritual consciousness means all this, and gives one power unmeasurable, filling his whole being with joy, then he who purposes to know all that the word life means is desirous to follow the path which leads to this unfoldment. He must recognize at the start that there are stages to be arrived at, and as he passes one after the other, he may feel at times in his conscious unfoldment that he has reached the plane he would long before it could even rise before his mental vision. If within he feels the prompting, still onward, onward, he may know that he has progressed but part way on the path, and that the plane or land of delight he would reach is still before him. I think it is Emerson who says the soul's responses are always true; and, as one is learning in his unfoldment to recognize that his own soul is his real self, he may be certain that when a goal is reached that monitor will assert itself and he will know. Still even there another and another goal may appear, discerned from higher planes of consciousness.

In the teachings of Buddha, the disciples

were told of a Nirvanna beyond. Those who attained to this Nirvanna had completely annihilated desire and so they were at peace, and their whole being was filled with joy. Many of the followers, as I understand it, interpreted that Nirvanna to be a spiritual state of existence, to be entered after the physical life on this earth was passed. This was not Buddha's idea. Buddha did not bring to man discipline through which he passed to a development for the sake of gaining happiness in a spirit land beyond. It was to be attained here. Jesus, a later prophet whom the Hindus regard as an adept who had studied in India, described this condition or place which Buddha called Nirvanna as the Kingdom of Heaven. Many of our students in mental science interpret it to mean the Kingdom of Harmony. I regard this a very good definition of the Kingdom of Heaven, though it is not comprehensive or broad enough. The Kingdom of Heaven to Jesus meant precisely the same thing as the Nirvanna to Buddha. They who reached this stage were they who had advanced to I AM consciousness, and this is particularly patent if one remembers how Jesus said "Seek ye first the Kingdom of

Heaven, then all things shall be added unto you." In parenthesis let me add that "all things" referred to the material affairs of life, and that we could not want them when the physical body was thrown aside. Through this philosophy material desire was exalted and made to harmonize with spiritual aspirations. Jesus, therefore, taught that after one had entered into this high state of development, he could call to himself what he would, and hence the state of bliss was reached; not because he had annihilated desire, but because he had the power within himself to make it real—to bring to himself the fulfillment of any wish or longing which could then rise in consciousness. He who has brought himself to this unfoldment through discipline has learned what life means, and all its possibilities and glories and joys open wide before his mental vision.

The meaning of life, therefore, in its highest sense, cannot be grasped until man develops to or on the higher planes of consciousness. In our courses of study provided by the various universities and the professional schools connected with them, much has been done to develop objective consciousness or the intellect;

that plane is a broad one, and although remote corners and recesses of it are yet to be reached, man has gone so extensively over it that the intellectual plane of life, though boundless, may be said to have been traversed widely and successfully. Because of this, life has become wider and fuller to man; but there are other heights to be climbed, other planes to be reached, that he may completely develop, expand and use his intellect to the best. Life must be lengthened. Luther Burbank, and who can speak with higher authority, says, *“If mankind would seriously devote itself to its own physical regeneration, the human race would not only be freed from all disease, but most forms of crime would be eliminated.”* x

The path to spiritual consciousness does not necessarily lead over a wide acquaintance on the intellectual plane. That may or may not be; it all depends upon the desire of him who is striving to cultivate and bring forth the powers within. If he commence early to make acquaintance with his real selfhood and thereby develop to higher planes of consciousness by work in his silent hours, he may carry this along with intellectual development, and he will find that power

gained through acquaintance with spiritual consciousness will greatly help him on the intellectual plane and make many of its difficult lessons easy. It may be a serious question to know how to live to the highest; but only when one is living to the highest does he realize with Emerson that life is poetry. He also then awakens to the full meaning of the truth so often quoted from "Light on the Path": "Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of harmony." *

When one faces to-day and to-morrow not merely without fear but with joy in his heart that the new day has come, he is making progress along the path which leads to the plane of spiritual consciousness, and perhaps has already planted himself on the lower lands of that great plane.

With the Hindus all work leading to the attainment of spiritual consciousness is done by meditation in the silence. *The Silence* to the Hindu is termed the hall of learning, and they who enter it have gone through considerable

discipline in advance, because they who reach this hall of learning have already learned something about what spiritual consciousness means. To gain the light they would, or lift themselves to the accomplishment of their hearts' desire; they learn there first of all the lesson of waiting in faith. In Rev. Dr. Abram J. Ryan's "Song of the Mystic" one is told something of the unmeasured mental wealth each may find for himself in the depths of silence where he stands alone with the Universal:

"I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own.

"Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din.

"I walked in the world with the worldly;
I craved what the world never gave,
And I said: 'In the world each Ideal
That shines like a star on life's wave,

Is wrecked on the shores of the Real,
And sleeps like a dream in a grave.'

"And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the Human for Heaven,
And caught a mere glimpse of its Blue;
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

"And I toiled on, heart-tired of the Human,
And I moaned 'mid the mazes of men,
Till I knelt long ago at an altar
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

"Do you ask what I found in the Valley?
'Tis my Trysting-Place with the Divine
And I fell at the feet of the Holy,
And above me a voice said: 'Be mine.'
And then arose from the depths of my spirit
An echo—'My heart shall be thine.'

"In the hush of the Valley of Silence
I dream all the songs that I sing;

And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
A message of Peace they may bring.

“But far out on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

“And I have seen Thoughts in the Valley—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the Valley like Virgins
Too pure for the touch of a word.”

In one's silent hours it may be helpful often to repeat some of the Oriental aphorisms. If he finds any of these give him a thrill of harmony as he says them aloud or silently, it is well to commit or fashion a similar one and let this be to him the “prayer without ceasing” as he is, by repeating, passing it as a suggestion

to subconsciousness that it may flower and grow. Let me here suggest a few of these aphorisms which I have known to be especially effective:

“Just by work man may get where Buddha got by meditation and Jesus by prayer.”

“Man’s greatest achievement is to understand the mastery of his own being—to know himself.”

“Spiritual knowledge is gained in silence like the dew that falls unseen and unheard, yet bringing into blossom masses of roses.”

“Every act and thought of ours recoils on ourselves and affects our prospects.”

“Fearlessness is the only religion that wants to be taught.”

“Arise! Awake! and stop not till the goal is reached.”

When one has advanced to where he may repeat these or like aphorisms, feeling their full truth and knowing himself to reflect in daily life their meaning, then has he reached this plane of spiritual consciousness recognized in the Yogi philosophy. Then will he know the meaning of the love of God, and that he himself has the right to be and is the truest of optimists.

Everywhere he will find light, and the bright side of things will always be next to him. He can enter into the darkest corners and bring out sunshine from them. He who so merges himself into infinite life cannot feel anxiety, fear or danger. The human evolution aimed at—the real purpose of life is then entered upon—and he may sing and know the volume of truth expressed in these lines of Sir Edwin Arnold's in "The Song Celestial":

"Never the spirit was born; the spirit shall
cease to be never:

Never was time it was not; End and Begin-
ning are dreams!

Birthless and deathless and changeless remain-
eth the spirit forever;

Death has not touched it at all, dead though
the house of it seems."

With life so complex, so wonderful in possibilities, so glorious that one should be proud that he represents it at least in part, it is only fair in closing a paper on this subject that I refer to the fact of its limitless scope, not as an apology or excuse for the million things I have

left unsaid, but because it is impossible in the space I have allotted to myself to encompass or even to clearly suggest its vast meaning. In fact, it is impossible to cover that, though volumes and volumes were to be written. If true to ourselves and each grow as he should grow every month and every year, new chapters to these volumes might be added.

I have, however, endeavored in a familiar way to present here something of what life does mean, commencing by following the human trend through self-evolution, noting generally something of what has been already accomplished and what may be waiting man beyond. I would not have any imagine that I am presenting here the optimism of transcendentalism. I have kept close to scientific lines in regard to the development of life, and to history in regard to the intellectual and spiritual growth of man, as shown by modern psychology which is founded on human experience. Here it might be wise, however, to add something in regard to that guidance from without—the spirit guidance which is all around every one—that guidance to whose force each may add by right thinking, as that is the forerunner always

of right living. By right thinking one brings into his aura guides that find its atmosphere attractive. If he holds firm the faith that desire is brought from them to him or from a sincere longing in the soul in order that he may expand and be more and do more in the world; then he may be sure that this and every desire or longing held in consciousness is part of the expression of what he may be and what he should be, and better than all, what he can be. And further, that he is not working alone, but that he is assisted by these spirit guides who are part of vibrative infinite force; and their aid will make his work lighter as he learns to call upon them and to trust them more and more.

He who attains this point has acquired that "peace which passeth understanding." Then he knows he is one with unfolding energy. He is more than man, for he has found the divinity within himself and he knows that he is one with the MIGHTY ALL and that the MIGHTY ALL has need of him. Then he will know that he himself is part of the latent energy of the universe, and that mentally he is penetrating many avenues of human endeavor—helping others it may be in their unfoldment—and

thereby merging his force into a glorious trinity of the Universal—power, joy and love. Then will he also recognize the truth crystallized in that grandest and truest of Oriental aphorisms
/—“For the sake of the soul alone the universe exists.” ✕

1

MAN'S MAGNET OF POWER—OPTIMISM.

Originally optimism signified a certain doctrine of the ancient philosophers who held that the "existing order of things, whatever may be its seeming imperfections of detail, is, nevertheless, as a whole, the most perfect or the best which could have been created, or which it is possible to conceive." These early optimists preceded Plato, and out of the philosophical discussions of which this philosophy was the controversy was formed the groundwork of both the Oriental and the Greek philosophies. In the philosophical writings of the fathers, the problem of the seeming mixture of good and evil in the world was the great subject of inquiry. Through the mediæval schools with all their subtleties, it continued to hold an important place. The full development of the optimistic theory as a philosophical system, however, was reserved, all agree, for the celebrated Leib-

nitz—Gottfried Wilhelm von Leibnitz, born July 6th, 1646, at Leipsic. Primarily he defined theology as the jurisprudence of God, and maintained that logical truth is equivalent to actual truth, and that ideas are identical with things. Out of this optimism by degrees grew a wider use of the word as time passed on, till now it is applied to those who always see the brighter side of events and experiences in life—the hopeful, the confident, the cheerful, the happy workers in the world.

My subject in no way refers to the optimist who attempted to account for the hard and serious phases of life by relieving the God of his belief of the attributes of sternness, inflexible justice and cruel awfulness to some extent, by showing that he, as all-wise and all-powerful, did, after all, select out of all possible creation the best and the most perfect—that had another more perfect creation been possible, his own wisdom would have required him to select it. The religious optimist for two thousand years was a thinker, though his scope was limited. He grew slowly, and yet evolution was uplifting him as cycle after cycle passed. He championed God and forgot himself. To him it

seemed God needed a defender, for men had appeared who had questioned, with their view of life, the wisdom of God. The controversy provoked by these optimists doubtless aided progressive thought, for it prevented intellectual stagnation, even if it did nothing more.

So much for the origin of a word which intelligent man uses to-day as a term of compliment, of criticism, and of ridicule, as seems most fitting the occasion. The strong man, the resolute man, the real worker in the world has opinions of his own which mark his individuality. In his efforts to reach goals to which he may aspire, hopes are crystallized into beliefs, and he is said to reflect the optimist. When purpose and belief are merged into one, the optimist appears and replies to questions with "I can." Then come forward the "Don't Knows" of the world with their philosophy, most wrongly named conservatism. They have it all, to use a slang phrase, "down pat." They know, they say, and they can talk, repeating the conclusions of others, even though they themselves never indulge in serious thinking. It is astonishing how much talking is done in the world by those who never think. Combining criticism

and ridicule, they attack the purpose and the philosophy (as far as they may guess of it) of the worker. They mean well, they claim—they are doing all this for his good. How did they learn what was his good, his God? They are even ready to groan on account of the burdens he bears. They want him to be more like themselves. He is wasting his energy in the pursuit of phantoms they say, and this the chase they seek to call him from. It is strangely true that these detractors and critics seem to prefer to formulate their criticism from a distance. They look over the work of the optimist by studying the reports of others, without seriously cross-examining the witnesses. On account of the situation or because of choice, these dictators usually avoid entering into the atmosphere of their subject of attack. Is this because of fear of its magnetic force? Do they question if his personal influence might warp or change or modify the criticisms formulated? What God, angel or devil taught them a prescience that is withheld from him? Why with their environment and perhaps somewhat limited intellectual range, do they presume to think for those whose philosophy never even

hints at any probabilities of limitations, as to human purpose and accomplishment?

The men who dare and do in the practical arena of life are those that the world generally designates as optimists. There are, however, degrees of optimism, and these are tempered by the particular desires within the soul seeking expression and which have been impressed upon objective consciousness. Man's daring and man's purpose are within that range. It is nevertheless true that the pressing forward to one goal often discloses other goals beyond. The soul will vibrate all its wealth to objective consciousness if only the receiver of objective consciousness is kept perfectly adjusted—to do that is the secret of unfoldment, and the aim of the optimist.

He does not stop to analyze, or to question whence arises his power among men. He is working for, or to a purpose. On that his thought is centered, and hope lightens the path he must tread. Amid all the carpings of the indolent, the envious, and the hesitating ones, he must draw to him those who believe and trust him, for ideals are won because of attaching others to himself, who fuse their influence,

wealth, or power, as may be, into his thought and purpose to aid in the accomplishment of the ends desired. Upon his own optimism must he build all the attractive force he may ever hope to wield. Not only is the intensity of the degree of his optimism heightened by the force of the vibrations of the soul to objective consciousness, but by the blending of aspiration and resolve into a "shall be," of purpose, so absolutely single that it can recognize no possible alternative. This is true optimism, now known and recognized as the foundation pillar of practical metaphysics. Its foundation lies deep in the soul, and purpose rears the visible temple, reflecting the design built by thought in the realm of mysticism long before it could assume form in the material world. The true optimist has discovered resources within himself. He has delved beneath the sense-plane of consciousness, and caught sight of the thought-forms reflected from the soul through the subconscious, and is striving to give these visibility. His work, his purpose is to give full outward expression to his own individuality. To those who live and have their being on only the mental and physical planes, he who is striving to

give reality to soul longings, is termed an egotist. Why, they observe with astonishment, he is hoping and laboring to be something greater than any who have preceded him, more than that, he believes he can be! Why it is that he, as a rule, is not popular with his associates may not be seriously considered. Some of the causes are clearly evident. He dwells on a higher plane of consciousness. The Known does not satisfy him. He regards Nature's secrets hidden only because intelligence has not been centered or focused to penetrate this or that veil.

Professor William James of Harvard University, in an address entitled, "The Energies of Men," delivered before the American Philosophic Association at Columbia University, New York, in December, 1906, drew this deduction from his own review of the development of man: "The human individual lives usually far within his limits; he possesses powers of various sorts which he habitually fails to use. He energizes below his maximum, and he behaves below his optimum. In elementary faculty, in co-ordination, in power of inhibition and control, in every conceivable way, his

life is contracted like the field of vision of an hysteric subject—but with less excuse, for the poor hysteric is diseased, while in the rest of us it is only an inveterate *habit*—the habit of inferiority to our full self—that is bad.” Later on, in the same address, Professor James suggests a programme of concrete individual psychology for the purpose of solving two great problems—“The first of these is, *that of our powers*, the second, *that of our means of unlocking them or getting at them.*” The optimist is first in the intellectual field working out the solution of both.

Morse exhibited some inclination to the study of natural science when in Yale College, but the art of painting rose superior to this, and to its cultivation the years of his early manhood were devoted. He won success as a portrait painter easily, and looked forward to this as his vocation in life. All this preparation was foreign to that work which marked his riper years, and occupied his every faculty from these on to a grand old age, crowned with the success of the greatest invention up to that time ever known, and it may probably be called the greatest time saving invention for which a patent

was ever issued. To perfect an invention usually requires years of experiment and toil on the part of the inventor, who is always working under adverse criticism. This fact alone is sufficient to prove that the ranks of the inventors are recruited from the world's optimists. Only they could endure the struggle. In the commercial world the bugbear question that confronts inventors is, will there be a demand for these things? In short, the world has progressed to that point without them, why imagine their use will become general? To obtain the capital required to bring the invention to be a commercial factor is the first problem usually presented to the inventor. Here he must exercise his greatest force through the magnetism his optimism radiates. His thought works out to the reaching of his ideals. His optimism, created by thought, becomes a force to attract the money he must have to gain his end. To do this optimism rises to an unseen, but magnetic with power, entity, and the Hindus would define this invisible as a phase of *prana*. The creative something which builds up an optimist of power is truth, vibrated from the soul to objec-

tive consciousness through the channel imperfectly defined as deep thought.

True optimism does not take its rise from fairy-land. It is born of Truth in the soul and leads to victory. For a time the utility of the invention of Morse was questioned, and its practical working ridiculed. Morse was patient, indefatigable in continuing his experiments, and absolutely confident he was bringing forward an invention the commercial world was demanding without being able to spell out the true meaning of this demand. When, at the last moments of the session of Congress, March 3d, 1843, the bill was passed appropriating by the government \$30,000 to establish a line between Baltimore and Washington, Morse knew success was in sight. Optimism created by thought had triumphed, and the scriptural quotation sent first over the wire, "What hath God wrought," was most fitting. Back of all thought dwells the formative Energy, and that indeed is behind all invention and its fulfillment—let the Source have the honor; it is its due.

Goodyear's life of sacrifice and suffering to gain his ideal is a painful story. As one point after another was gained, and this followed by

failure, only Goodyear remained firmly positive that he was on the right path. Though disappointed time and again with the result, he recognized a step forward had been made in each attempt to make this gum or rubber, a natural product of South America, commercially valuable to man. I know no greater optimist, who has won after innumerable defeats, than Goodyear. He did not seem to work for fame, or for money. He seemed to feel that there was a great commercial problem to be solved and that it was given to him to solve it. He succeeded, but being a failure in both commercial and personal economics, he died a bankrupt. The fruits of his optimism are the heritage of all mankind. He worked for the world, and brought a then valueless product of nature into almost universal use. A mighty optimism was his magnet, and this was made so powerful by the vibrations of truth from his soul that countless defeats appeared to increase its residuum of magnetism rather than to destroy its force.

I will name only one other inventor in my practical illustrations here, and that is Elias Howe, the inventor of the sewing machine. The eye in the point of the needle was the one

original claim that later inventors were forced to pay him royalties for. This was the invention of Howe, and it led the way to what followed. The struggle to perfect a machine to do the work required was not so long or so laborious as to convince the public at large that good was to come of it. They who gained a livelihood by sewing opposed its use. They saw in Howe not a friend, but an enemy. Their mutterings reached violence, and his office or shop was entered by workmen who assumed to be the self-constituted champions of sewing men and women, and his first six completed machines were totally destroyed. Howe not only possessed the optimism of the inventor but that of the exploiters of new inventions as well. In his soul he knew the world needed the invention, and that people must be educated up to it. This process of education required time, and valuable patents were lost because of this through inattention or through financial inability to procure them. Still, he like all optimists, worked on—his optimism reaching out its magnetic force to bring him his needs.

As one looks over the records of the struggles of such inventors as Morse, Goodyear and

Howe, as one notes the questionings then of the practical uses of the magnetic telegraph, rubber machinery and rubber garments, and the sewing machine, he is almost lost in trying to account for the ignorance of the multitude which the optimism of these noted inventors was forced to overcome. It may be wise, however, not to be too boastful of the intelligence of our own age. Like problems are now before many inventors. We are still only on the border-line of combined intellectual and intuitional progress. Who will perfect the air-ship? Who will reduce telepathy to a science? Who will answer Mars' signal? Who will send the first intelligent message from planet to planet? Who, year by year, will lift from human hands the labor machinery is destined to perform?

To all these questions there is but one reply, and that is a correct one, though indefinite. The optimist, whether found among the inventors or capitalists—the optimist alone will claim the honor and be worthy of it.

Pessimism is the tomb of hope, joy and progress. Optimism is the magnet that creates love; and it colors life's pathway with brilliant tints illuminating the horizon of thought's dawn.

ing powers. True optimism springs from the soul, and speaks its language in no unequivocal terms. It lives on hope, and heralds the coming of the messengers of progress. It vibrates silent, attractive force, and leads all the world in its continued, triumphant march to the Un-attained.

THE DAWN OF MAN'S INFANCY.

In one of Browning's poems he almost startled readers with the broad statement that "Man's self is not yet man," and then proceeded with his accustomed vigor and drew a picture of a day when not only here and there a star might dispel the darkness, here and there a towering mind o'erlook its prostrate fellows; but one to dawn when all mankind should be alike perfected and "equal in full-blown power," and not till then he declared could begin "man's general infancy."

Waiving poetic license, the clear and logical meaning of what Browning wrote is that he, with prophetic vision, saw a day to come when liberal education combined with broad culture would be so general that in business life, in professional life, everywhere, there could be found writers, historians, scientists, inventors, who would also be engaged in building railways, in developing mines, in carrying out

great irrigation land schemes, in developing inventions, in working in divers business avenues; and yet, with the day's work over, repairing to their own libraries, laboratories, shops or studios, working even as the great diplomats and statesmen, Lord Beaconsfield and Bulwer, did in the last century, and as Hay and Roosevelt have been doing in this day of universal progress. When this condition became general, Browning recognized that then and then only could man's infancy of progress begin.

Studying life and the development attained by progressive man, I feel that the general advancement in culture and the great unfoldment of the human powers are now such that, recognizing Browning's thought as a prophecy, one may discern that the dawn of that infancy is being heralded now—that the sky is streaked with red lines, emblems of success and progress, ushering in the day announcing this age as the dawn of man's general infancy. The higher type of man is now possessed of a mental strength which will strike down every barrier of limitation, and this grand type stands forth indeed as if made in God's likeness, ruler over all the earth and all the life thereon—at last at

taining in some degree to his full stature as prophetically set forth in the Book of Genesis, "—let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that creepeth upon the earth."

Man to-day is not interested in any way in the old-time history of creation. It is a story beyond his mental grasp. He recognizes that, with all the intellectual powers he has, he cannot conceive of a time when there was a void and nothing of power except that great Energy called God. Much has been written of creation, and writers have seemed to comprehend the possibility of a period of time when God and nothing, or God alone existed. It was only a seeming. Evolution appeals to intellect, however, and comes forward with its proofs, even if the primordial atom cannot be found. Geologists have shown by scientific demonstration how this earth was prepared for man, and they have told of the life that existed and is not, and how this story was written indelibly on the rocks. They have explained why a three-footed fish ceased to be, and why the day has passed when horses had toes. Evolution has shown clearly an advance-

ment in life's expression, as represented even by the beasts of the field and the fowls of the air. History has told of the effect of man's teaching and dominion there, and particularly of man's own marked advance, step by step, to an intellectual plane which could be attained only as his thought expanded, and he could embrace more of all that is comprised in the words evolution and growth. Systems of religion have come and gone. Other systems have been modified to meet the intellectual demands of man. Religion is always a follower, not a creator, of the prevailing thought or belief of the age in which it is found. Its tenets must be in accord with the nation's laws, for without this harmony it could not endure. When slavery was an institution protected by the laws of this country, the churches proclaimed it to be of divine origin and therefore right and just. Whether church and state be separate or not, yet in every land a nation's development and advance determine for religion, not religion for the nation, its moral code. Formerly religion was given credit for a leadership it did not possess. When sectarianism dominated schools and colleges, religious dogmas often retarded the advance of

truth. Opposition to progressive suggestion is not leadership. It is the expression of the conservatism of fear—the hesitancy of ignorance—the superstition of the enslaved—the wail of an unfolded consciousness. At the birth of the new century I recognize this dawn, awakening dormant faculties and spreading its light over the myriad of intelligences which go to make up this higher type of man.

Dr. Emily Noble, in her "Method for the Millions," recognizing the upward trend of the human and uniting reason with prescience, wrote: "Broader thought and less prejudice is what the whole world needs, because we have crossed the threshold of a new century and must take part in a new era of progress, such as the world has never known. The dominion already gained by scientific men over nature's forces suggests that man's possibilities are unlimited." And Dr. Axel Emil Gibson in one of his masterly essays refers to the mental activities of this age in a paragraph which must rank as a cameo in word-painting: "Truly may it be said that our present era is marked by a tendency toward strenuous living. Never before in all recorded history did the minds of men so fearlessly and

persistently as to-day advance upon the borders of the unknown. Never before as at the present did the clash of arms between the new and the old order of things re-echo such thunders from the battlefield of aggressive and opposing intellects. Indeed, if attentive we may almost be able to hear the din and hum of the mighty machinery of human thought elaborating the raw material of emotions, instincts and visions into definite formulas of practical, concrete usefulness. Mankind seems suddenly to have been caught by an impulse of mental springtime by which latent energies are awakened into play of vigorous usefulness."

In this pen-picture of the activities of the real workers in the world, one will find among the foremost those who know no fear and who joy in the light which progress brings dispelling the darkness and night of doubt. These workers belong to the masterly type of progressive men always selected to be leaders. One should observe them with care—study their methods of thought—try and learn something of their broad intellectual range and the path by which they reached it. Growth is in truth an unfoldment—a sort of mental evolution—a

power of discernment from a higher plane of consciousness—an intellectual conception of undeveloped powers striving for expression.

In assuming this to be the dawn when intelligent man is beginning to recognize possibilities in the human never referred to in our books called sacred and never given serious expression to in the literature which is in any way connected with the religions of the West as distinguished from those of Egypt, China and India, it might be well to examine into this type more in detail in order that what it signifies may be clearly recognized by all. As I study history, I find national policies and the religions incidentally connected with them to be natural outgrowths reflecting the intelligence of the particular age represented. Much has been called sacred because it was old, and because within the memory of man it had always been called sacred. To-day the really intelligent are not accepting any such conclusions, though they have been passed down as truth from age to age. For many years the people in the West sent missionaries to the East to save the heathen from an eternal perdition which it was believed awaited them if they were not Christianized.

To-day the clergy have little to say of an avenging God or of an eternal hell. The story of India and the East, it must be remembered, came to the West in sailing vessels until about a half century ago, and from people who were orthodox, devout, and no doubt honest. Unfortunately, one may be honest and ignorant at the same time. One may make a statement which he believes to be true, but may not be wise enough to know it is not. With more rapid methods of the transmission of news between the far East and the West, I feel to-day that I am stating a simple fact when I say that news travels by steam or electricity more safely guarded than when it traveled in the stage coach or sailing vessels. Again, with a broader development, even missionaries have been found to be more careful in their investigations; and, therefore, more liable to transmit truth rather than conclusions formed after superficial investigation, or by accepting without proof the deductions made by others who preceded them and who left their record behind. It is certain above all things to-day, that it has been learned that the intelligent Hindus have, independent of their religions, a philosophy which carries

with it quite as much moral force, and which is quite as powerful as Christianity to stimulate man to be noble, honest, generous and just. The early missionaries did not understand the religions or the philosophy of the Hindus. Their dealings seem to have been largely with the Mahomedans, who had and have a strong foothold in India, or with the impoverished Hindus, who accept Western religions merely for the sake of bettering their conditions. The image these Hindus bowed to was only a symbol, the significance of which to them was similar to that of altars in the ancient religions which still retain a vigorous life even here and now in this century of progress.

This seeming digression to the Hindus is made because, as I study the religion or, more properly speaking, the philosophy presented by that large body known as the Vedantists, or by that possibly more progressive body known as the Jains (who in parenthesis let me say are classed with the Buddhists as unorthodox Hindus), I find that the Hindus always held man in his unfoldment to be greater than all animals, than all angels; and throughout their philosophy it is declared that there is none greater than man.

The Western religions claimed, on the other hand, that humanity was a mere worm of the dust, totally unworthy, and born under the thralldom of sin, which could only be blotted out by a strange belief which was the offspring of Fear rather than the offspring of Love. I do not wish here to emphasize the fact of the narrowness of the creeds of modern Christianity—I recognize that though they are narrow, still those who represent or champion them have grown so broad to-day that little is heard concerning creeds from the pulpit or from the platform. It will be noted, however, that in comparing the original view of man and his possible unfoldment held by the early Christians with the view of man held by either the Vedantists or the Jains of India, that it is the Hindu who first recognized in man the Christ, and the wisdom that was coiled up within the soul. The Christian, on the other hand, made man wholly dependent upon a creative force, and absolutely in all things subordinate to it. If evolution teaches anything in the order of life, it indirectly teaches an unfoldment possible in the human never recognized by the early Western churches, but recognized in the earliest philoso-

phy of the Hindus. This Hindu idea, it will be seen, is reflected in the prophecy of Browning.

Is it too much to claim that the dawn of man's infancy is here? Possibly I may see the red streaks of dawn a little in advance of their appearing to intellectual visions generally. It is apparent, however, that the dawn must be retarded until man begins to recognize the destiny of the human in the purpose of evolution. In the evolution of thought, in the evolution of power, in the evolution of consciousness which directs all thought, it is clear to the type representing the intelligence I speak of that progress in the human is eternal. If progress in the human is eternal, then the possibilities of the human have no limitations and there never were any boundary lines fixed by any creative or evolutionary force to stay man in acquiring knowledge in any department which thought can pierce.

As long as one will say, "I longed for this or that;" "This is the desire and wish of my life;" "It has been a dream from boyhood;" "I hoped and toiled to gain ideals and now I know all those longings and dreams are the phantoms of desire;" so long will he be barred from the

ranks of the type representing in truth intelligent man—the type that presages the ushering in of the dawn of man's infancy. Truth's aphorisms similar to "As a man thinkest in his heart, so is he" or "Seek and ye shall find" are found in the Bible; and many of these aphorisms are in complete harmony with those in the sacred books of the Hindus. Somehow the Western teachers turned from these illuminating and uplifting thoughts to discover a groveling man instead of a God-like man. They exalted Fear and learned its terror. They did not study Love and learn its mighty power.

For man to take the heritage of power which is due him in this age and which is now, figuratively speaking, hovering over him, it is primarily necessary that he be ready. He cannot be ready unless he has unfolded to a point where he knows that Nature has no secrets he may not grasp, no avenues he may not pierce, no mastery he may not claim. Let him remember that Oriental aphorisms present no greater truth than that which Shakespeare made King Henry V. utter just before the battle of Agincourt: "All things are ready if our minds be so." One must be mentally ready for advancement in order

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that he may advance. He is mentally ready if he stand free, recognizing himself as the master of his own fate, the judge of his own actions, and the possessor of all the mental powers necessary to accomplish the purpose he has crystallized into an ideal.

Do I presume too much in assuming that the mental situation to-day as represented by this masterly type of intelligent men of which I speak, composed of thousands upon thousands who may be found in various avenues of business, in various professions, some even in the pulpit, many in professors' chairs, warrants me in claiming that our minds are ready? If it be true that this type does not represent as large a body as I believe it does, nevertheless it does represent a very large body of thinking people, and the leaven they are sowing is permeating avenues far and wide which assure the dawn I now announce must be at least near at hand.

Assuming, then, for the sake of argument that it is here, it is to be noted that it will be seen first only by those who represent the type I have so carefully described. If many to whom I appeal find themselves still more or less shackled by fear and restrained by dogma from

reaching out to the heritage of power within their grasp, then, of course, they are not ready; but let me assure them they are being prepared by that resistless force of which Herbert Spencer wrote years ago as one that man had not yet compassed, but one to which all life was in some way related. Evolution proves, if it prove anything, that the infinite energy of the universe (if I may use such a term) is laboring always to unfold, always to develop, always to uplift all that have life, in order that they, whether animate or inanimate, may rise to a more abundant life. The infinite force of the universe will never oppose advance—it could not. Its purpose is single and that to unfold, thereby enlarging and intensifying every faculty. To the human it speaks, lifting humanity upward to understand and to know that all power is resident within the selfhood, and that all that man can dream or think or hope or imagine of God as infinite force is resident, and must be resident within his own selfhood.

It may require daring on the part of those who represent this type to declare openly their convictions—possibly it would be unwise for them always to do so, especially where it would

waken a storm of opposition from others whose unfoldment would not permit their grasping the truth spoken. The unfoldment of the flower from the bud can never be seen with the eye. Little by little, day by day, this unfolding takes place, and in due time the perfect flower appears. Man does not question the unfolding of the flower because he has known of its being repeated so often. As long as history records only here and there a great genius, only here and there a mighty human power developed in a single individual, so long will the cautious and conservative and timid claim God-like powers are to the few, and question the law of unfoldment which is universal and limited only by thought.

This age is one of surprises, indicating almost a new intellectual birth. Masters in diplomacy are being discovered where average intelligence was deemed the mental equipment. Great generals, great naval commanders appear in nations where warlike training was almost unknown. Scientists have found that it is possible to extract from the atmosphere a fertilizer that is a perfect food to nourish plant-growth. Inventors have harnessed a force they cannot

define and made it, electricity, a commercial factor in practical life. Human experiments have brought the products of nature to wonderful stages of advance, almost reaching perfection, and even produced the seeming impossible in giving to the world a seedless apple. Mental training in colleges is being carried to points of excellence which could not have been conceived of a half century ago; and yet these courses of training are entered and completed by thousands who turn from college halls to take their places, not in professional, but in the activities of commercial and business life. Continents are divided by great canals that ships may pass through them, defying the boundary lines nature had fixed. Great nations engaged in the most bloody warfare of history paused at the suggestion of a disinterested intelligence, acted on that suggestion, and ended a war which at one time seemed to be the only forum to which an appeal could be made. Man everywhere is beginning to realize possibilities within the human beyond the imaginings of his forefathers, and that these possibilities are to be brought to expression by discipline. Is not all this cumulative proof of the dawn of a new era and one of

concentrated intellectual power? Some may and do question still, asking to be told where the barriers are which the Infinite erected long ago. These are not of the type I see ushering in the glorious dawn, but yet they are on the path even though their unfoldment may be slow. They have not yet found the Key of which J. A. Edgerton so happily sang:

Back of the deed is the doer,
 Back of the doer, the dream,
Back of the world as we see it,
 Science of things as they seem,
Waits the invisible spirit,
 Weaving an infinite scheme.

We are but outward expressions
 Of an interior thought,
Gleams of the light everlasting
 Through the material caught;
Parts of the purpose eternal
 Into humanity wrought.

Mind is the monarch of matter,
 Will is the master of fate;
Whatever the soul may determine,

That can it reach soon or late.
Thoughts have the gift and the power
That which we think to create.

Man is the image in little
Type of the cosmical whole;
And to be conscious of all things,
This is his ultimate goal—
God and the thought universal
Seen by the eye of the soul.

All that is yours, you shall garner;
All that you earn you shall gain;
After the toil of the sowing
There shall be bounties of grain;
When in your spirit you ripen
And to your Kingdom attain.

More than the tongue ever uttered,
More than the eye ever saw,
Out of the uttermost glory
Unto yourself you may draw.
In you are all things potential,
When you discover the law.

On account of the wonderful accomplish-

ments acquired by progressive men in this age, and to which I have alluded somewhat in detail, I recognize that these active workers in the world represent in their mental unfoldment the forceful type which is rolling back the dark curtains of superstition that all may understand. These workers are the doers of the deeds; and yet back of them is the dream and the longing.

Those who have so unfolded herald a human infancy to be developed with magic strides, because from its awakening it recognizes its latent powers, and also that the Supreme Energy of the universe is always aiding its unfolding; and further, that the restraining or the retarding of human progress are elements not within its possible range or scope. The Infinite can never fetter or punish—its single purpose is upliftment, and its name is Love. One may question of the path to this unfoldment and of the full meaning embraced in that word. As intellect expands by study and training self-consciousness unfolds because its range becomes wider; but this is only an upreaching to, not the unfoldment of which I speak. One unfolds by mentally traversing planes of consciousness

which make up the complex nature of man. The intellectual or reasoning consciousness is developed by the schools and by the practical lessons learned in the great forums of active life—this development being on lines of intellectual unfoldment gives man power in his profession and strength among men.

Beyond this intellectual plane is the intuitional or spiritual consciousness—the dwelling place of the real ego; and through its masterful affirmations when fully discovered and understood come the realization of the God-image and God-like powers resident within the human, and these can be brought to expression in earth life. This unexplored region of consciousness contains all the wealth comprised in human longings, hopes and dreams; and thought has now broken down the barriers surrounding it, which barriers were erected by ignorance, superstition and fear.

In a certain vague way man was told long ago through religions' creeds that the power to which he should look for aid was without himself, and comprised in a creative substance their logic wove into a personality and called God. Man had a right to appeal to this force or power

and to beg of it for aid and help in his ambitions and longings. He was, however, especially told that the decision of that Supreme Power in regard to these things was one from which there was no appeal—the refusal to grant the prayer, therefore, was proof that man had no right to beseech this Supreme Energy or personality for those particular favors asked. If there be a theology whose dogmas still advocate such a philosophy, it is not one that can interest the intelligences of to-day which represent the great intellectual dawn which is my theme. Such dogmas, if they still exist, and I am told they do, are restraining forces; and, from my point of view, should be discarded, because they are not true. If man himself is not the supreme judge as to his own longings and dreams for advance, then there is no God within the human. If the God be within the human, as the most intelligent in this advanced age claim, then the intuitional impulses of the human are flashes of truth either from the reservoir of wisdom contained within the soul or from vibrations coming from that mighty energy which envelops all life and holds it One. Over and over again, as one studies this phi-

losophy, he will turn back to the Hindu to learn. Here is a song on Unity translated from the Sanscrit, the singing of which in the silence may help one to understand his own entity and life's mighty unity:

I am the mote in the sunbeam and I am the
morning sun;
"Rest here!" I whisper to the atom; I call to
the orb, "Roll on!"
I am the blush of the morning, and I am the
evening breeze;
I am the leaf's low murmur, the swell of the
terrible seas.
I am the breath of the flute, I am the mind of
man,
Gold's glitter, the light of the diamond, and the
sea pearl's lustre wan;
The rose; the poet's nightingale, the songs from
his throat that rise,
The flint, the spark, the taper, the moth that
above it flies;
I am what was, is, will be—creations ascent and
fall,
The link, the chain of existence—beginning and
end of all,

With the vibrations of thought flashing from mind to mind by those who represent the type ushering in this dawn, new thought waves are being created, sweeping over all the world and awakening to a higher consciousness humanity as a whole. This broad statement need not be amplified, for the daily journals, with their columns of news, are repeating the story of the effect of such vibrations under the head of strange coincidents; or, at times, to be somewhat mystical, as possible warnings from the spirit-world.

The ascending from one plane of consciousness to another till that of Spiritual consciousness is reached is then simply a normal unfolding under the laws of human evolution. Plant life has never learned the lesson of resistance—only the life possessing self-consciousness could learn to oppose its own development. Within the human with all its slumbering potentialities, there is always, however, resident the freedom of choice. Unfortunately, fetters were forged through the reasoning from cause to effect on the part of the human by assuming that the sense-plane was the true criterion. There was a time when man thought this earth the center of the universe. From the sense-plane and his

then limited scientific intellectual range it seemed to be, and the sun as well as the moon to be a satellite of this supposed immovable center. Then also in his philosophy he made contention, not harmony, to be the law of being. He looked for opposing forces that he might make war against them—to develop was to him a struggle to overthrow opposition, not the harmonizing of himself with a mighty Energy whose only attributes are qualities of upliftment. His mental horizon was dimmed by the heavy clouds which were formed by the dense vapors arising from the mists of ignorance and fear.

Self-evolution, attained through discipline, has advanced the progressive type of man, and his mental horizon has now only seeming limits, which disappear as approaches to them are made. Though this is true, so great an investigator as James J. Hyslop, Ph.D., LL.D., in presenting some conclusions derived from his own investigations and those of others equally determined to accept only the demonstrable, says in his recent work, "Science and a Future Life": "Philosophy and poetry may indulge their empyrean flights, the one of reason and the

other of imagination, and religion may utter its passionate cry for a happy meeting in the Elysian fields, but science with its stern, unbending will, even if it has to leave Hecuba mourning for her children, must weigh the truth in the scales of justice without a tear and without any wincing at the bitterness of fate."

The broad, intellectual man of to-day representing the dominant type referred to herein stands on that platform with Dr. Hyslop and recognizes as absolute truth only that which has been proven by the demonstrations of science. Much of what was accepted by a less unfolded and a less exacting intelligence in the past is now rejected; because it has been shown by unerring science to be false. Progressive man now recognizes what a factor he has been in retarding his own development by harboring through superficial reasoning false theories of the real purpose of life. From modern poets, from novelists, from reporters of the press, from orators, from daily conversation, and from meditation man everywhere may learn of this wonderful human evolution which has advanced most marvelously within the short space of only a quarter of a century, and which now is progressing with

giant strides. Taking up a recently published story entitled Karl Grier, a student at Oxford is made to say to his fellow-student:

“(a) Human inventiveness is bounded only by the zone of human intelligence. (b) The capacity of the brain extends far beyond our present scientific comprehension. (c) Every new discovery is, therefore, a mere quickening into activity of some special attribute latent in all properly regulated brains. (d) A time may come when man shall know all things, as nothing can happen nor can have happened which the brain is not capable of conceiving.”

Like quotations hinting at latent powers in man and heights to be attained by him can be found to-day in modern literature wherever one turns. Humanity is awakening to its mighty potentialities, and this mental illumination I claim is ushering in an intellectual dawn announcing freedom of thought and the emancipation of man from all suppression and from all environment. There need be no quarrel with religious dogmas or with false philosophies. All of them were outgrowths from the unfoldment of man at the time they were conceived. The reasoning from cause to effect

must always be within the horizon of man's mental equipment. Now human unfoldment is known to be the penetrating of planes of consciousness which rise beyond the plane of the intellectual on which man has worked so long and accomplished so much. Through this mental upreaching a greater selfhood has been discovered and it is asserting its oneness with Infinity. Better than all, as God's image is revealed more and more, there rises above the mists glimpses of regions of consciousness beyond. Growth and upliftment in the human now point to possibilities in man beyond all that poets have sung or imagination has dreamed. The dawn is breaking over human consciousness, and the intellectual wealth being disclosed startles man as he looks within and discovers the blending of the human with the Universal.

WHAT IS TRUTH?

Down through the ages, humanity in its unfolding again and again halts and asks, sometimes blindly, sometimes intelligently, always seriously, what is Truth? This question was no new one even when Pilate asked it, for it had thundered down the corridors of Time since man awoke to ideality. Though applied to different phases of human development or upreaching, life was by the thoughtful regarded to be an unsolved problem long before the Roman warriors created a history to arouse ambitions unknown to the human till then, and to point out to nations new ways for the attaining of aggrandizement and power. "The proper study of mankind is man" is but a deduction of a modern poet from the study of human evolution; and yet, from the multitude, only those may truly venture upon this study in its completeness who can come to it without prejudice, without desire to mould any loved concept or

thought into acceptance as Truth. They alone are ready.

In a remote past it was, and even to-day in some Eastern countries, is claimed that a full conception of dormant human powers should be known only to the initiates of certain secret orders, because only they could and can be trusted to use these powers rightly for human advancement and good. It must be admitted that there is much force in this claim; but when it is remembered that the attainment is only to be gained by a discipline through patient and untiring work, it is growing more and more apparent that only those who are worthy to be trusted will and can enter upon and undertake successfully the tasks that lie between one and that distant goal. Again, as intelligence broadens and becomes more general, and above all as the cause of this diffusion of intelligence is due to a mental unfoldment now spreading over mankind so as in varying degrees to pass the soul's wisdom to consciousness, and also to attune objective consciousness to catch some of the wisdom borne on telepathic waves set in motion by great (often silent) leaders of thought, the time is approaching when one by one of these se-

crets will be revealed to all those thus diligently seeking true advancement.

Man in his ascent or evolution to ideals has learned that progress is made not by efforts to sustain or bolster up theories long held and generally accepted; but by opening the mind to note and the soul to synthesize prophetic suggestions, come they from known or unknown sources. Truth in its completeness is the changeless—the absolute; while man's conception of Truth varies with his unfoldment, hence the question is ever presenting itself to consciousness.

It is evident that man, in order to comprehend its meaning in all that pertains to the widest range of knowledge he may grasp, must mentally free himself from any and all dogmas of religion or philosophy that fix as absolute any theory of creation, birth, life, progression or salvation not yet scientifically demonstrated to the world. That religions have been built upon miracles incapable of proof and unworthy of belief is now universally conceded; and, though one after another of them disappear, the old time-honored virtues still remain, proving that though associated with religion,

these virtues belong not to it, but to the human ideals which intelligence conceived.

Maurice Maeterlinck in an article in an issue of *The Atlantic Monthly* during 1906 on "Our Anxious Morality," though recognizing that we have arrived at an almost unprecedented stage in human evolution, dismisses the fears of those who grow pessimistic over the outlook: "Those who assure us that the old moral ideal must disappear because the religions are disappearing are strangely mistaken. It was not the religions that found this ideal, but the ideal that gave birth to the religions. Now that these last have weakened or disappeared, their sources survive and seek another channel. When all is said, with the exception of certain factitious and parasitic virtues which we naturally abandon at the turn of the majority of religions, there is nothing as yet to be changed in our old Aryan ideal of justice, conscientiousness, courage, kindness and honor. We have only to draw nearer to it, to clasp it more closely, to realize it more effectively; and, before going beyond it, we have still a long and noble road to travel beneath the stars."

During the past year orthodox religious pa-

pers were greatly disturbed when almost simultaneously appeared a work entitled "The Prophet of Nazareth," by Professor Schmidt of Cornell University, and "The Finality of the Christian Religion," by Professor Foster of the University of Chicago. And yet, *mirabile dictu*, both these men are still holding their memberships in Baptist churches. Professor Schmidt rejects most of the miracles as well as the account of the triumphant entry into Jerusalem, and argues that Jesus was crucified by the Jews, not by the Romans. He says, "Misunderstood and abandoned by his disciples, distrusted and feared by the common people whose cause he had espoused, scorned and hated by the representatives of every popular form of religion, and condemned as a blasphemer by the highest court of this nation, he paid the penalty for spiritual independence by a cruel and ignominious death." From that death Professor Schmidt argues that there was no resurrection. Professor Foster in his book writes in practically the same spirit, and from it I make the two following pertinent extracts as illustrating the tenor of the book: "Miraculous narratives, like the biblical, originating from no observer

who possessed sufficient knowledge of the relations and laws of nature to have a right to pronounce upon such matters, have no scientific importance. And the orthodox exaction of faith in stories out of relation with everything we know must forever be no less antagonistic to the higher activities of faith than it is to science and common sense. An intelligent man who now affirms his faith in such stories as actual facts can hardly know what *intellectual honesty* means." * * * "This importance attached to the bodily resurrection is far out of proportion to the evidence therefor. The narratives yield a fluctuating image which eludes all assured evaluation. Shall we base our highest and holiest, our whole religious life, on an occurrence of which no one can make a distinct picture?"

The fact that these professors dare address or present to the public at large their conclusions, after careful research and study, when they strike at the foundation pillars of orthodoxy, proves that the truly intelligent cannot now be fettered or restrained by the environment of dogmas. These scholars sought to learn truth—they fearlessly gave the result of their work to

the world, with the consciousness that upon its acceptance beliefs held for centuries must totter and fall. Beliefs have been regarded as truths so long, that when they are discovered to be erroneous, man often feels that truth has suffered an eclipse. An accepted belief is to one a truth, and receives such classification. When disproved, he feels he has encountered a mental storm, and may doubt if anchorage can be found anywhere. Truth cannot change, though the illusion we called truth may. Over and over again we have found that even through these delusions, and out of false beliefs we may rise to clearer conceptions of the real—the true. More unfoldment seems to have been necessary in order to rightly discern. The path to Truth and Light winds through fields where mental discipline teaches one that to perceive error is the forerunner of his recognizing Truth.

It is apparent then that though Truth is changeless, man's conception of it is ever shifting. As long as growth is possible must the question what is truth lead on intelligent men to learn more and more of the undiscovered powers within each human soul that may be appropriated and be made the working tools of

a disciplined objective consciousness. What concerns us chiefly to-day is that we are wont to have a too exalted opinion or reverence for what the eminently respectable call truth. We question, take cognizance of the uprightness and purity of the lives of those who advocate and preach divers dogmas an earlier age stamped as true, and then argue against our own questionings and try to make the conclusions (often only seeming ones at best) of our friends our own. This is a phase of life continually being presented, especially when our questionings touch upon human evolution and man's relation to the central force of the universe. These questionings are vital ones, for to retreat from wrestling with them means stagnation—a halt to growth.

If I am right in this, the law of human progress when fully understood must point out the true relationship between man and the universal. To consider this we are required to go back of the question and inquire why the question itself is asked. Unfoldment in the human to-day has attained and is attaining a wider and wider intellectual horizon, and it has brought to light a secret buried in the subconscious for

aeons. It is, that the objective consciousness has been disciplined to such a degree that it may be and is now being tuned to receive and to act under the direction and dominion of the soul. Here is a more subtle truth—who have completely grasped it?

The expanding of the intellect is another way of saying that objective consciousness has come, or is coming into possession of the wisdom of the soul. This goes to the very heart and center of the Hindu philosophy on which is based their discipline for human unfoldment or expansion upward, toward, to, or into the eternal Absolute.

Although the general trend of modern psychology appears to me to be advancing or pointing to acceptance of the Hindu claim that all the wisdom required to fulfill any longing in human consciousness is coiled up or intrenched within the soul, many recognize rather that there is within the human an inner consciousness beyond the threshold of the known, vibrating harmoniously with the great over-soul or universal mind whence the source of all wisdom. The Hindu philosophy evidences a greater man than the orthodox one which subtracts from the individual to expand a uni-

versal that needs no exaltation. Again, the Hindu philosophy includes the other as well, for the soul, though regarded by the Hindu as a receptacle of wisdom from which the objective man may draw, is also one with the great overshadowing over-soul or pulsating Energy of Life.

The unfolding of the human is the expanding of the unexpressed power or energy within the scope of the selfhood. Whether the superconscious plane of being is a central station for the shifting of vibrative connections so as to connect objective consciousness with the universal, or whether it be a border-land of the soul with a treasure-house in its keeping, can be left for the present an open question by the student. If the way to the possession of that power, energy, or wisdom is known, then whether it reside within the individual soul or within the great over-soul, is a matter of no serious importance to progress. If the soul speak to consciousness telling of its latent powers that mark individuality, it has the same import as if the superconscious or subliminal self acted upon by the universal brings a similar message. It is, however, of the highest importance to each and

every one of us that we know that our desires and longings for advancement in any avenue man may enter and work spring from one of these sources, as then only can they be regarded as true inspirations bearing the joyful tidings that they are coming to us just as quickly as we can open the gates barring the mental paths over which they must travel. Any religion or philosophy which does not place human desires and longings on this exalted plane fetters the advancement of man; and any religion or philosophy thus attempting to restrain human progress must reflect some ancient dogma of error instead of the twentieth century light of Truth. Entwined in those desires and longings is the ideal selfhood:

“Far out in the untried future fair,
Waiteth for you a treasure rare;
Patiently waiting, noticed by none,
In dust and darkness until you come.
Only your eye shall catch its gleam;
To others, it ever must be unseen.

“It is yours—God fashioned it rich and rare,
Long hath it lain awaiting you there.

Your life is all ready and awaiting for you,
Not all of its gifts come at once, it is true.
They are scattered along,—you'll not fail to
 find,
If you walk in the way so divinely designed.
Faint prophecies often will haunt you; and
 gleams
Of pleasant things coming will flit through your
 dreams;
Sweet glimpses of days beyond range of your
 view,
Yet still they are formed, and coming to you."

These verses by Lilian Whiting express poetically the philosophy I have been presenting in a more labored and more serious form. Many of our poets, writing from the intuitional plane, have over and over again recognized true longings as inspirations from the subliminal self, pointing out to man what was waiting for him beyond and what it was within his province to attain. Theology taught the unworthiness of man. To exalt a God of its own creation it humbled man. To widen the gulf between the creative or formative Principle and man, it degraded him. It taught him to say prayers re-

hearsing his own littleness, sinfulness, and shortcomings. It thereby taught man that such prayers were pleasing to God. To beg for mercy while declaring himself a miserable sinner was the path leading to salvation. Long ago this was man's conception of Truth, and to-day in our rituals, our prayer books, our hymnals these rigid orthodox forms are preserved. If unfolded man has risen to a higher conception of God, and a truer conception of himself and his relation to that great impersonal formative energy of life, why will religion attempt to fetter rather than keep pace with human ideals? To discern what is truth, man has in this age learned to appeal to a consciousness within, rather than to study the deductions of those writing from a limited range of intellectual unfoldment. There is a prescience within one on which he knows he can safely rely. This truth he has learned by experience when beset by the controversies of life. To learn how to draw at will upon that source of knowledge seems now to progressive man to be the way, the only way, for him to find the answer on which he may absolutely and always rely to that ever recurring question to

be met everywhere in life's mysterious unfolding, "what is truth"?

If the optimist, not of the Leibnitz theology of the seventeenth century, but of the twentieth century thought-leaders, has indeed proven that real longings and desires are of the inner-consciousness or soul, then man is not unworthy in the sight of any who may perceive, be they angels, exalted spirits, inhabitants of other planets, or God. Those desires tell of the throbbings within and outward to the most glorious conception possible of life and unity. And yet, if these thoughts are truths, it is clear that they are in direct opposition to the orthodox views of what should be the chief end, purpose, hope, and achievement of man.

The men we honor in history, whose forms we perpetuate in marble or bronze, and whom coming generations revere are they who worked out to their ideals against the theories and teachings of dogmatic religion as to man's duty to give servile submission to the fancied laws the god of its creation had made. Some of these men dared to study the heavens and invent instruments to assist them to unravel the mystery of the stars; others fol-

lowed the course of life from plant to animal upward till the human appeared; others now are gradually following human evolution in its mighty trend, and telling of the man to come with potentialities beyond any clear conception that can be drawn. Strange is it not, that almost every ambition won by man has been won against the mandates of orthodox religion. This subject may not have been given due consideration by the reader; and, if so, he may question this broad statement. Let him go back to his creed, his confession of faith, his ritual in whatever form it may appear, and see if he can find anything there to imply the coming of the intellectual advance which marks the progressive nations of modern times. None of these even hint at the value of culture, the desirableness of education, or the possibility and godliness of human upliftment through right thinking. Are all these separate from religion?

In studying the early religions we find that they who knew (or claimed to know) the mysteries of the Mystic were dogmatic and intolerant of or to the masses. The priests of ancient Egypt could and did at times demand the slaying of the innocent to appease an angry or an aveng-

ing god. The early Christian church came into existence through martyrdom; and, in its turn, did its part when strong enough in martyring others. Perhaps, because the early Christian church survived martyrdom, and fought its way by martyring, and through the exacting of tithes, and through the dictating to rulers and nations from its arbitrary plane, it thought more of its own existence and perpetuity than it did of advancing with intelligence and of teaching what was found by actual demonstration to be truth, even though it conflicted or was diametrically opposed to doctrines previously held and taught. This is the only way I can account for all the errors it seems to still hold as sacred.

It is not my purpose to oppose the work for good the Christian church is doing. It is doing both a charitable and an educational work that is benefitting many. It reflects, in its teachings, some good morals in keeping with the advanced civilization of this age. To some it acts as a safeguard; and to some the intellectual treats offered by brilliant clergymen are refreshing delights. This institution called church seems still to be needed in our modern civilization. Can it not be freed from its errors,

even though that will force it to adopt new creeds and present new paths the human may tread to win a prize richer even than it once offered in way of a selfish salvation ?

In fact, religion's promise as to salvation has always been and is most selfish, indefinite and uncertain. There was hope through faith and belief, but God's judgment and decrees might differ from the human standard, and his ways were past finding out. It suggested also probabilities of some reward here, but to the afflicted and suffering its only consolation was and is "he chasteneth most those whom he loveth most." And to-day we find the fundamental dogma as to the plan of salvation through sacrifice is being questioned if not wholly rejected by the broad and intelligent thinkers of every creed though they may still retain their church membership. Many clergymen like Rev. Dr. Thomas of Chicago and Rev. Dr. Crapsey of Rochester accepted expulsion from their pulpits rather than stultify their moral sense of honor and uprightness. Let us be honest. Let us not fetter growth by denial of what both our judgment and intuition declare to be true, in order that we may be classed with those who are orthodox or regu-

lar. There is something greater than being regular, it is the possessing of that moral sense of right which will rise and prevent one from hiding under the guilty mantle of mental reservation. Again, the day is past to attempt to force belief against the accepted demonstrations of science. The appeal to intelligence through ancient interpretations of holy writ with its promises of reward or threats of vengeance from an imaginary or revengeful God for non-acceptance fail to persuade or frighten. Salvation has a new meaning to-day—it means the development here on this earth to the full expression of one's spiritual nature. Then only can one give the best of himself to the world for good. The objective consciousness, often called the man (but in reality the reasoning man, and only one plane of being), must discover the real human, vibrating from the subliminal to the intellectual, disclosing the complexity of being, and opening the way leading to the discovery and the possession of the wealth of the soul. Were I to paraphrase the text (to make clear its meaning as interpreted by modern psychology) reading, "What shall it profit a man if he gain the whole world and lose his own soul," it would

read, "What shall it profit intellectual man to gain untold material wealth, and never discover the real center of power—the human soul?"

Dr. Wilhelm Ostwald, Professor of Physical Chemistry at the University of Leipsic, in a lecture at Harvard University in 1906, although he refused to affirm personal immortality, recognized this higher plane of consciousness, calling it the "ethical" in these words: "In fact, we find the interests of humanity in the very center of our ethical consciousness. To frighten people into ethical action by threatening them with eternal punishment is a poor and inefficacious way of influencing them. * * * Beside the fact of inherited taint there exists the fact of inherited perfection, and every advance which we, by the sweat of our brows, may succeed in making towards our perfection, is so much gain for our children and our children's children forever. I must confess that I can think of no grander perspective of immortality than this."

If human ideals gave birth to religion and it was to reflect and perpetuate them, our ideals must now create a religion in harmony with them—one to advance and lead man to com-

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plete unfoldment by giving his thought a dwelling-place upon that higher plane of consciousness. In a crude way, religion even now is attempting this; but its tenets seem to fix limitations everywhere, and also to forbid the attaining of a true conception of the relationship between man and the universal. All worthy progress demands knowledge of this relationship, and religion must keep pace with modern psychology, or descend into "polite rituals"—moral clubs, advancing art in some degree, while fettering the thought through which art grew.

As man advances toward that higher plane of consciousness he may find joy in singing these stanzas from Eva Best's "Battle Hymn of the Soul":

"Let us sing the glad rejoicing at the dawning
of the day,
That with its golden splendor chases Ignorance
away,
When Justice is triumphant, and Love holds its
mighty sway,
For Truth goes marching on!

"Let Ignorance and Bigotry be trampled 'neath
our feet,

Let the tares of Superstition grow no longer
with our wheat,
But tear aside the curtain so that heaven and
earth may meet,
For Truth goes marching on!

“In the glory of the heavens glimmers now the
Mystic Sign;
In the temple of the spirit stands the Consecrated
Shrine;
In the heart of man now burns the flame of
Righteousness Divine,
For Truth goes marching on!

“O Power Benignant, Life Sublime that filleth
endless space—
O Sun of Wisdom Absolute, whose radiant track
we trace—
O thought supreme and tender we are quickened
by thy grace,
For Truth goes marching on!”

It will be seen, from my argument herein, that religion cannot be appealed to for reply to the question which is my theme. It might tell what was called Truth in a “long ago,” but that

is no reply. Modern psychology comes forward with the lessons learned in the study of human development and declares that as man progresses he rises to higher and higher conceptions of what is Truth. The reply must often be only relative. Even the most daring intelligences will often guard their replies as subject to modifications when new demonstrations may be made in the great world of thought. At some later day when man's intelligence shall have grown till it possesses the wisdom of the soul, and shall have exalted itself beyond the possibility of envy, praise or fear, then he will reply to any question involving human ideals unerringly, and then, too, his evolution on this planet will have reached its zenith. This day may be far distant, but who shall dare to say it may not come?

GROWTH THROUGH KNOWLEDGE
FROM THE PSYCHIC WORLD.

There are few thinkers in this age who have not followed to some extent the work of the London Psychological Society which took upon itself some years ago the responsibility of carrying forward investigations to ascertain if it could find scientific proof that life was continuous and that the individuality was preserved after what has been called death. Associated with this proof if found, would be the evident deduction that man himself is a soul and that that soul is indestructible. The time had come when revelation alone, as furnished by those who interpreted the record given in what were called the sacred books, did not satisfy human intelligence. Through faith or love or hope one might *believe* in immortality, but that did not make immortality true. A scientific demonstration was asked and a scientific demonstration undertaken by the London Psychologi-

cal Society, and we have now its record in part at least, as shown in the reports it has made; and also, there have been published extracts from, together with abbreviated analyses of these reports by Dr. Hodgson, Dr. Hyslop, Dr. Myers and others, and all of these writers are happily in accord, and affirm substantially that to them this most important question has been answered scientifically. Some investigators feel that these proofs are not yet so complete as to force conviction generally, while others claim that all who work faithfully over them will find no room for further questioning. Some members of the society, and many independent investigators as well, are completely satisfied that it has also been proven one is no wiser the day after the immortal part leaves the body than he was the day before, and that there is progression and growth in spirit life as well as in the life here. In short, that as experiences are gained by the soul in earth life, so other experiences may be gained in spirit life preparatory, perhaps, that it may take higher positions or planes in that spirit realm of which comparatively little is known to-day. I am aware that poets and religious enthusiasts have

had much to say of the glory and grandeur of heaven, and of the joys that are to be found there when this physical body is dropped. Some of these writers doubtless received through inspiration or vibrations from sources unknown to them these brilliant visions; happily many of them may be true, but unerring science asked for facts verified by unassailable proofs. In spite of all the ails and aches and pains that the physical body may endure, those who are here are aware that the joys of being are more or less connected with physical desires, longings and pleasures; and also, that these reach to the mental as well, even when they may refer to things as trivial as personal adornment.

To return to the line of established facts, I assume that it has been proven scientifically that man is immortal, that life is continuous, that one's individuality is preserved beyond the grave, that one begins on the other side of life where he left off on this as far as intellectual development is concerned, and that there are possible and probable opportunities for unfoldment there from plane to plane, similar in some respects to the mental unfoldment here.

The question now is, however, assuming these

statements or propositions to have been scientifically proven for the moment, what advantage and use may one make in his work here on the earth plane of this knowledge. Is the end of this great research to be to prove immortality true and stop there? Will this research bring no other message or meaning to humanity? If in proving scientifically the continuity of life, it has also been proven that those in spirit life can converse with those here and sometimes see further into the future than they who are on the physical side of life, may it not be that to them humanity may come to gain knowledge and instruction in perhaps all the material affairs of life? I go further. We are told in the record on which all Western religions are based that certain of the great leaders, usually designated as prophets, held converse with God, angels, and spirits. May they not have believed this, while they really did converse with spirits—some being exalted ones whom they mistook for angels or God? These spirits are like ourselves of the infinite force—why, being nearer the Source, may they not be made its unerring messengers?

If after Franklin flew his kite and discovered

the lightning to be electricity passing from cloud to cloud, people had continued from that time to the present day to fly kites for the sake of gaining cumulative proof, the world might have learned nothing whatever about the commercial uses of electricity. Again, if scientific men generally had said yes we know that lightning is electricity, but we have not yet been able to define electricity, and let us not be so rash or presumptuous as to presume to deal with a force which we cannot define, in short to attempt that would be worse than folly, it would indicate a lamentable ignorance—then this force in nature might never have been harnessed. Scientific men, however, did not say this, but they kept at work to learn more and more of methods of producing, controlling and storing electricity, and it has now become a commercial factor with mankind at large; and yet no one is so wise even now, no matter how much of an electrician he may be, to be able to satisfactorily define electricity.

This age is a practical one. If psychology present new truths or new conclusions arrived at as the result of scientific demonstration, the question at once arises *cui bono?* To know that

immortality has been scientifically proven is of inestimable value to human conduct and to human growth. This knowledge should help man to realize that within that spirit force there may be a source of power never before intelligently appropriated. There are organisms which it has been proven bridge over the mighty chasm between the material and the spirit worlds and place those on the earth plane here in intelligent communication with those on the spirit side. This being true, what new fields of knowledge, by recognizing and following the paths being disclosed through psychic light, may be opening to man! Without speculating upon this, however, and without bringing forward in detail any of the proofs furnished by this society, I pass first to the school of personal experience to present some of the lessons I have learned there, and which have convinced me that mankind is on the eve of a development which will stamp this age as the one when man rose from intellectual light to psychic or soul light and that this will raise him to a true comprehension of the unfoldment possible on the earth plane.

In my experience with mediums and in my

careful study of them, not from the point of antagonism, but from the point of fairness, I have found that much of what the world calls fraud in mediumship is due to two causes. One, and the principal one, is that an unfoldment often comes to those most simple and I may say most ignorant as well, and then they start out to give sittings because of the flattery of friends with a mediumship wholly undisciplined. Perhaps their unfoldment is not such as to ever entitle them to do this public work, but friends have flattered them, and they have done what seemed to be classed as clever things, and so they join the fraternity of mediums. This fraternity has developed a brotherly feeling, and the best usually hesitate to seriously criticise those partially developed, or even those who supplement mediumship with intentional fraud. The other cause is due largely to the sitter himself, though partly to the weak intelligence of the medium. Often when people come for a sitting, the medium, whether in a trance or semi-trance condition, receives nothing for them. Of course the sitter expects something and so a series of questions are passed from one to the other, and some little appearance of the

psychic gift may appear to the medium; and then he or she, as the case may be, goes on with questions and with guessing, instead of being frank and honest and saying, "I cannot do anything for you to-day; if you come some other day I will try again." Independent of these two causes, of course, there is a natural disposition on the part of some who enter mediumship to deceive, just as it is the purpose of some who are in commercial life. The cause first cited, however, is the one on which much of the just criticism rests. I do not come here as a champion to defend mediumship of this inferior character. It should not be permitted to exist, and those who are strong in the field should not receive these weaker ones into the fraternity, but should oppose their attempt to do public work till prepared, while giving kindly suggestions to these aspirants, at the same time, as to methods to develop their psychic gifts. I am well aware that some of our best mediums are doing this very thing to-day, and yet I know that none of them like to play the part of an open critic. It may be that their guides keep them from doing this, and to some extent at least it is well it is so. The mediums who are

noted for their severe criticism of others, often carrying it to absolute denouncement, are either but partially developed themselves, or possessed of a disposition of envy and hatred, that alone may form a bar to their complete unfoldment.

After one has had some experience in the study of mediums, he will learn to select for his experiments those who are honest in their intentions to develop to the best and who are willing to give their best to the sitter. I have gone to some who could get nothing at all for me at times and they have told me that this would occur occasionally; and whether it was because they were too tired, or from some cause they knew nothing about they could not explain. They would refuse to accept a fee, but said if I felt like it, they would be pleased to see me again. I cite this fact simply to show that there are among what we term public mediums many who are exceedingly honest, and above all desirous to give to the sitter only spirit messages, without an attempt to force the situation.

Among the several hundred public mediums with whom I have had sittings there have been the good, the bad, and the indifferent, but

among the good I have had the pleasure during my investigations of meeting many of the most noted mediums in this country and Europe. Independent of these public mediums I have been favored by an acquaintance with a large number of private mediums who would not accept any compensation and who would sit only for the few whom they allow to enter within their charmed circle.

One evening while a private medium, a physician with whom I have conducted experiments for ten years, was in a complete trance, the controlling force said that a certain physician on the other side of life was present and wanted the doctor's wife and myself to note carefully a message to give him after he came out of the trance. The message concerned a lady patient who had come to him for electrical treatment concerning a partial paralysis which prevented her from using two fingers on one of her hands. She was a professional piano player and for six months had not been able to give a public performance on this account. During that time she had been to several physicians without obtaining any permanent benefit. The doctor, previous to this evening, had given her two

treatments. The message from the other side was that the affliction was caused by the knotting of certain muscles which lay in a portion of the body which he had not examined in making his diagnosis of the case. Technical terms were used and the physician's wife and I were asked to repeat the instructions three times in order to assure the guiding force that we had the message correct. Several other messages were given afterward on different topics; and when the physician came to normal condition we both asked him if he was aware that we had received any message for him. He said he was not, and then we gave it. He replied that in making his diagnosis he had passed his hands over that portion of the body and that he did not think there could be any knotting there, but that on the next day he would examine with more care. He did so and discovered the error in his previous examination, and upon applying electricity at these points on that day and the day following, the patient was cured, and no further treatment was necessary.

Several years prior to this, this physician had a very peculiar experience. A friend of his who knew that he often received spirit in-

struction from a spirit who came to him clairvoyantly and claimed to have been when in earth life a physician, asked a gentleman who was suffering from a disease that was not understood to visit this doctor. The patient had no belief or faith in spirit communication, but consented to this because of the strong pressure brought upon him. After being introduced, he asked the physician if he wanted to question him. The doctor said, "No, let us see if I can get a communication from the other side, and then it will be a better test." In a few moments the medium was completely controlled by a spirit, who first addressed this man and told him the cause of his trouble arose from an injury which he had received in a saw-mill many years before. The patient replied to this that he had worked in a saw-mill, but could not recall that he had ever received any injury there—it was not of such a nature as to impress itself upon his memory. The control seemed to pause a moment after this and then said: "It is about twenty years ago; but wait, I will fix the date exactly." Upon doing so as to the month and year, the patient replied, "I cannot remember that I was injured there at all, though you are

right about my working in a saw-mill about that time." Then the control said: This accident happened on such a day, which was precisely four days after some one (naming him) had been killed there by being cut through by the saw. Upon receiving this message the patient said, "Now I remember." The control then told him exactly where the injury was and he said that was correct. The control then diagnosed the case and explained the cause of the lapse of time before the injury had worked upon his system to produce this acute stage and what remedies should be used, and asked the patient to write all these instructions down. Shortly after that the control left the physician, whereupon the patient almost fainted and it was some minutes before he could speak. When he did he said: "I now place myself under your charge because I have had the most wonderful experience to-day in my life. I had forgotten this incident myself entirely, and I did not deny it could have occurred, as I did, to confuse your control, but because I could not remember it." Under the care of this physician improvement of the patient was rapid and complete recovery quickly followed, he being able

to consult with the spirit guide step by step in the progress of his treatment, though himself unconscious of the first diagnosis.

On a certain occasion in the year 1902 this physician was brought into a consultation with others concerning the condition of a man whom it was conceded by all had a heart that was irregular, but it would hardly be said at that time to be a case of heart disease. The doctor said with all his skill he felt that the man might survive ten or fifteen years if he had no accident or sudden shock; and at the same time, as in all cases of that character, death might come much sooner. He claimed that he had one case that he had been following for ten years where the patient was still alive, and this gentleman's condition was about the same as that patient ten years before. However, clairvoyantly his spirit guide appeared to him and told him not to take the case or be associated with it, as the patient could not live to exceed three months, and would probably live about that time. The patient was a man who had large business interests and wished to know from this counsel of physicians whether it was necessary for him quickly to put his house in order, so to speak,

or not. After receiving this spirit message this physician explained to the other physicians, though not revealing the source of his view, that taking in all that he saw and felt he would not like to guarantee beyond three months of life to the patient. The other physicians disagreed with him entirely and the physician of whom I am speaking refused to have anything further to do with the case. This patient died in three months to a day after that consultation.

Another case that came under my immediate observation, with which this physician was connected, was this: He vaccinated a young lady who was home on her Christmas vacation from college and shortly after her return to college her father was called up there on account of the illness of his daughter. Reaching there he was told that she was in the hospital suffering with a severe case of varioloid and also that the vaccination had taken and perhaps that would make the disease less severe. I was present when four of us met at our table and we asked for information on this subject. In a few moments the physician was entranced and remained silent for some twenty minutes. After coming to normal condition he said: "I have

been up to the college and seen the young lady. I will draw you a diagram of the room. Upon entering and going toward her bed the first thing she said was, 'I have been calling for you, doctor, all day and am glad to see you.' " His first question, after calling her by name, was: "Are you ill?" and she replied, laughing, "No; but something has broken out all over my body." He found there was no fever, and upon diagnosing the case he said that he found it was simply one of vaccine rash and she ought to be free to come out of the hospital within the next day or two, and he told her so. At the same time he heard in that room the voice of a woman which was very peculiar, and he said, after coming to his normal state, that if he ever heard that voice again he could distinguish it. Under the circumstances it was proposed that the father of the young lady and the physician visit the next day the college to determine the accuracy of the vision. Upon reaching there in the evening the father was not allowed to go to the room, but the physician entered. As he entered he found everything precisely as it had appeared to him in the vision as to the position of the bed, furniture, etc., and the young lady

addressed him upon entering in the very same words which he had heard while in the trance condition. He then examined her with care and found that what was shown him was absolutely correct, that the young lady had no fever, that it was a rather severe case of vaccine rash, and that really she was not suffering at all. Turning around he heard the nurse speak and he said he turned with a start, because he distinguished the same voice that had come to him when in the trance. The woman was a Scotch nurse with a very peculiar Scotch accent. Shortly afterward the young lady was released from the hospital, proving that this physician's diagnosis was correct. She had no fever during the entire time she was held in there, and neither her own room-mate or any of the other young girls with whom she had been associated had taken the disease with which she was thought to be afflicted by the physicians in charge at the college; and, therefore, the proof I consider complete that this physician was correct in his diagnosis when he made it, and also it is to be noted that it tallied absolutely with what had been presented to him in his vision. Though I have used the words "trance condi-

tion" and "vision" in citing this incident, my experiments in occultism force me to believe that this physician's soul had actually made the journey when he appeared to be in a trance, and had registered within the subconscious the details of the visit made by it—the real entity. When completely entranced this physician could seldom remember the messages given.

Rev. Dr. Minot J. Savage, in "Can Telepathy Explain?" gives an experience of great moment as the fact reported was not known to any one on the earth plane: "I am now to detail a little experience which seems to me to have about it certain features which are very unusual, and therefore worthy of special mention. Never in my life, until my son died, did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy. He died three years ago last June at the age of thirty-one. I was having a sitting with Mrs. Piper. My boy claimed to be

present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old personal friend, on Joy Street in Boston. He had moved there from a room he occupied on Beacon Street since I had visited him, so that I never had been in the Joy Street room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: 'Papa (and this with a great deal of earnestness), I want you to go at once to my room. Look in the drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once.' He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and, so far as I know, had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork even had Mrs. Piper been conscious. Though my boy and I had been

intimate friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world. I will not, of course, violate his privacy by detailing what they were. I will simply say that his anxiety in regard to them was entirely justified."

Dr. Alfred Russell Wallace, in his description of phenomena seen by himself or by other patient and careful investigators, concludes his work on "Miracles and Modern Spiritualism" as follows: "If we look upon these phenomena, not as anything supernatural but as the perfectly natural and orderly exercise of the faculties and powers of spiritual being for the purpose of communicating with those still in the physical body, we shall find every objection answered and every difficulty disappear. Nothing

is more common than objections to the triviality or the partiality of the communications alleged to be from spirits. But the most trivial message or act, if such that no living person could have given or performed it, may give proof of the existence of other intelligences around us. And the partiality often displayed, one person being warned and saved, while others are left to die, is but an indication of the limited power of spirits to act upon us, combined with the limited receptivity of spirit influence on our part. In conclusion, I submit that the brief review now given of the various classes of phantasms of the living and of the dead demonstrates the inadequacy of all the explanations in which telepathy between living persons or the agency of the unconscious ego are exclusively concerned, since these explanations are only capable of dealing with a small proportion of the cases that actually occur. Furthermore, I urge that nothing less fundamental and far-reaching than the agency of disembodied intelligences, acting in co-operation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligible explanation of the whole range of the phenomena."

From Madame E. d'Esperance's description in "Shadow Land," of the revelation which came to her when in a trance state, I select the following passages: "The light of this great life penetrated me, and I understood—*understood that thoughts were the only real tangible substances*, and why, between my friend and me, utterance was not needed. The secrets of life and death were unveiled and the meaning became plain. The reason of sin and suffering, the everlasting struggle towards perfection were evident; how each atom of life had its appointed place into which it fitted as no other atom could; how each change and evolution brought it nearer to its goal. As desire arose within me I found the means of grasping it. *Knowledge was mine. I had only to desire and it was in my grasp.*"

"How I longed to bring this light to bear on all the shadowy places, all the darknesses, which lay before me in this mysterious unreal life in which so many were struggling blindly, not knowing why they strove. I remember my own distress, my own anxieties, desires and wish for enlightenment. They seemed so petty and trivial now compared with the great need I saw, that I was loath to constrain my thoughts

to any contemplation of personal interest. I was no longer afraid of what truth might reveal. The light had already become so dear, so precious to me that come what might I would never let it go. Already it had shown me the great deficiencies, faults, and weaknesses in myself, and the possibilities which ought to have been cultivated. It had shown me what life is, and what it might become, and I knew that with the aid of this great holy light, all things might be made plain, all darkness made light, all secret things discovered."

"How long I had been away I have no knowledge, for in the world of reality I had visited, time is not, nor space, nor anything by which to measure as in the earth. Strange how the shadow and the reality change places. Had I not known better I should have said that earthly scenes were the realities and the world I had visited the dream-world. But the treasure I had found there is still in my grasp. They may say I dreamed, but it matters not, for I know that it was no dream, but a foretaste of life, real and indisputable; and that during the remainder of my journey through the shadows it will help me to bear with patience whatever may

befall, and give me courage to fight to the end."

In selecting cases from my own personal experiences with a private medium, it will be observed that direct instructions were given to him as a physician explaining what he had not discovered in diagnosis, or that he was told of something beyond his power to discover with his limited knowledge of the situation. In one case he was apparently entranced and then carried nearly a hundred miles distant, and afterward it was proved that what he saw in this psychic visit was absolutely true. These illustrations and the single one selected from Rev. Dr. Savage's book could never be explained on the ground of telepathy. I next present without citing any cases the conclusion drawn by Dr. Alfred Russell Wallace after his extensive investigations, and finally a vision of Madame d'Esperance, out of which she came to knowledge concerning mediumship which she sought and to which she had dedicated her life. Illustrations from the Psychological Society reports somewhat similar to these could be cited, but that would only be to expand this paper beyond all reasonable limits. I refer my readers to these records, and ask further that they run

over in memory their own personal experiences, for many I know have had what are called intuitions, suggestions, dreams and visions that gave warnings and assisted in minor ways in the practical purposes of life. Can they find any other explanation of them more satisfactory to reason than that they are messages from those in the ethereal world ?

I am well aware that many have been in the habit of rushing to mediums to get some advice as to whether they should go in this or that business, as to whether they would purchase or sell this or that stock, as to whether they would make this trip or not, and even as to whether or not it would be wise for them to enter upon certain marital relations. From these sittings, passing from one medium to another, they have found the replies from the so-called spirit-world have often not been consistent. This naturally confused them somewhat and threw them back again upon their own judgment. Now, I claim, though this may be true, that if such assistance can be obtained as has been shown to have been received by many from time to time on important affairs of life, that there is a way of approach through sensitives or mediums to this

source of knowledge. Further, that when people learn the right way to approach, the right way to come, the advice, warnings and suggestions they will receive will be wise, useful and valuable to them in the economy of life. Some have already learned the way. The physician to whom I have referred becomes his own instrument, but needs the assistance sometimes of others in order to bring to his consciousness the knowledge sent from the spirit-world, though often when alone he receives it direct.

It is clearly understood to-day that different mediums have different gifts. Sometimes a gift that they have used for years will pass away and a new mediumship or gift will come to them without seeking. The cause of this can only be explained as the working out of the law of unfoldment, and this law has been as yet only partially learned. I am looking forward to the time when good mediums, recognizing their own particular mediumship, will never attempt work beyond it and will centralize and develop to the best the seership with which they are endowed. If it be that of finding lost papers or treasures of any kind that is a wide enough field, and larger fees, in part contingent,

should be paid for the accomplishment of good work. I have myself learned through many experiences of the great assistance the spirit messengers may give us here. I also feel there is a desire on the part of the spirit guides to bring good cheer if possible and to stimulate us to our best efforts, and thereby often to promise somewhat too generously it may be the prompt attainment of hopes and desires. Then, often the sitter asks *time* to be fixed; and although the spirits may fix this under pressure, it has often been found incorrect. I have my theory of the cause of this and more experimenting will demonstrate if it be sound or not. It is always to-day in the spirit-world, and hence there is no need of keeping a record of time.

I, therefore, claim that it has been clearly demonstrated that directly from the other or spirit side man may receive help to solve many of life's most vexing problems. He must learn by frequent experiments the mediums who are best able to give him the information and the help he requires. He should keep a record of his sittings and call the attention of spirit guides to any errors or failures and carefully listen to their explanation of them. Gradually

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I believe he will find that through right thinking on his part and careful attention in keeping the record true, he will learn to whom to go to gain the help he needs. In following this plan he will also be aiding the unfolding of nobler mediumships in the instruments who undertake his work, while at the same time be advancing himself through the aid of spirit guides.

MAN—A SOUL IN EVOLUTION.

Since history spoke in chronicle or ballad, man has exhibited a desire to grasp the unattained. In the tread upward to mental power early their dawned on his intelligence a faint conception of a force outside of himself to which he was in some way related. It was without him, he believed, and yet it was an Energy on which he might call. Aeons came and passed till he gave the undiscovered a name, and recognized it as more powerful than all kings and earthly monarchs. Then, as men personified this Energy, it was declared that in him was the beginning and the end. He could create and he could destroy. He ruled. He loved and he hated. Again, he had an exclusiveness, for the God of one nation was appealed to for aid when it wished for gain, for power, for spite, or for aggrandizement to destroy another. Later intelligences looked back over these pages of history in a sort of patronizing way to what

was called primitive people that attributed almost any form of act of nature to be caused by the direct intervention of God indicating whether he was pleased or displeased with them.

As man developed mentally he created new gods, though he did not realize this. The God of his creation was greater and mightier than he; but in pomp and power and authority simply himself magnified. The course of the stars, the cause of the seasons, the regularity of the tides, the eclipses of moon and sun, the lightning and the storms were mysteries, God hid from man, and these evidenced his power beyond all human ken. Man, it was argued, could not penetrate these mysteries which told of God's might—that God was beyond all law, and yet even that One might listen to his pleadings, and grant him special favors by establishing conditions and following forms those called priests had prescribed and approved.

As the centuries passed many of those so-called mysteries were learned to be merely the working out of universal laws which man had, in defiance of religion's awful mandates, grasped and defined. Passing over human development in this superficial way till the last quarter of

the eighteenth century, I shall from this point of history take up some of the lessons it conveys, more in detail as the story they tell viewed from the metaphysical standpoint is the criterion which may lead man to find at last the true God, and to understand and know himself. Until this period of history referred to, all the nations of the earth were monarchies with the king or emperor's power somewhat limited in the most advanced of them; and yet there was a universal belief that a nation to be strong and enduring must be ruled by a monarch. This condition created several grades of nobles; and upon the lowly born titles might be conferred for worthy achievement as warriors, inventors, scholars or poets, which fact was deemed to give to the more liberal of monarchies a steadfastness that an elective form of government could never impart.

At this time in history to which I have referred a new question was presented to the mother country in reference to its right and power over the colonies it ruled without their having representation in the home government. Frequently during the centuries previous men had arisen from time to time declaring the position of the monarch or the ecclesiastic (where

ecclesiastics ruled) untenable. Wars had been fought and religions overthrown or new ones substituted for them; because men appeared who dared to think, and to fight for what they believed was right, in spite of the accepted philosophy of their age. History's lessons were passed to posterity, and it has written in ineffaceable lines that history in its truest essence is indeed philosophy teaching by example. The story of the daring and the doings of those brave men which had been passed onward or downward (as one will), nerved others at a later date, to dare and suffer and work and fight for what they believed was right and just, though done in the face of an opposition that was simply appalling. But the record of the past did more than this, for every intellectual advance that sweeps over the world lifts man to a higher plane of consciousness; and, as one plane after another is attained, a higher conception of man is evolved, and there follows a more independent and a truer line of thinking among humanity, throughout the world. The record of the past is the great suggester in the mental economy of the universe. It contains within its pages the safety of following the paths of conservatism,

and yet extols at the same time the courage of the daring who create history by teaching the lessons which spell out for the world the glorious meaning of the words upliftment and progress.

The causes which led to the war that separated the mother country and the colonies, and established a new nation founded upon an elective system of government, I need not enter into here. They are fairly well understood by every school boy in the land. I, however, call attention to the fact, that though those causes existed, it required men of independent thinking and daring to recognize them and oppose by open rebellion. That such men appeared is due to what might be termed thought evolution marking the "steady growth of man." From the higher metaphysical standpoint in this age of enlightenment, that uprising meant something more than history recorded. War came and success in its purpose followed, not merely to teach our mother country or any mother country, a lesson in governing colonies, not merely to later teach the whole world that a government "of the people and by the people" can endure, but rather all this was an outgrowth of human evo-

lution in its effort to discover and reveal the divine in man. Daring investigators in biology have traced the course of evolution in life upward (trammled by no record called sacred or profane) from plant and lower animal life to man; and may it not be the time even now to commence the work of tracing the causes of thought-evolution in man upward, as disappear from the mystic, one force after another which he has called God or the unknown, till we may learn at least that God is man's creation and changes as man rises to higher intellectual planes. May it not be that thereby we shall catch glimpses of the divine in man, and learn more of that "undefined energy" of which scientists speak, and behind which "science may not go?" May this study not make clear many a lesson that has appeared inscrutable?

From my point of view, every hero who is in any sense a reformer or teacher is, in another sense, a herald announcing that humanity is about to take a step higher in its unfoldment. The establishment of this nation with its elective form of government and the position it holds to-day among the nations of the world are proofs positive and absolute to my mind that

mankind has evolved to that point where a people can govern themselves and where a free form of government has passed into history as powerful and enduring. Individual citizens of a nation reflect its characteristics. Their mental advancement tells of human growth, human independence, and human achievement. They have learned that they may oppose rulers and kings, and not offend God. A fear which had a restraining influence has been eradicated; and attributes of pettiness ascribed to infinity have now become known to be vagaries of an unschooled mentality which created a deity with qualities and powers resembling in many respects their own and yet extending to unmeasurable bounds.

Nations with what they represent in man and government stand forth from the metaphysical point of view, as severally presenting a natural mental evolution in human growth. For a period of time, great progress might be made in this or that nation, and other nations seem careless or oblivious of it. The greed of commerce has been doubtless the prevailing factor in late years of a wider acquaintance between the different nations of the earth; and yet this very

greed evidences a mental upreaching, though its original purpose may have arisen solely from desire for gain in material wealth.

The terrible civil war which devastated half of this nation some forty years ago gave two great lessons to the world at large. First, that a free nation built upon its foundation pillars was powerful in maintaining its own integrity and that its form was to be permanent; and second, that throughout the world slavery was an institution of the past, and that all the human must be free in order that thought-evolution may work untrammelled. In the mental world are first planned all things that appear in the physical. The great pioneers and leaders have, in the past, been said to be inspired, and whether this be true or not, we know they always represented the outcome or effect of a trend of thought, ushered in long before. And further, these pioneers and leaders who roused the masses have always been men who most modestly as to themselves and most powerfully as to those they addressed, told the story that the time was ripe for man to know and to assert his individual selfhood.


The late war with Spain was undertaken par-

ticularly to free Cuba, as a ten-year war and more had shown the mother country could not control it longer. The lesson of the war proved to the nations of the old world what this nation could do for an oppressed people. It proved how a great nation might help another in the interest of peace without claiming any reward. Greater than all to this nation, it established it as a factor always hereafter to be considered in the world's great parliament of nations.

Among the blessings which followed this war was peace, not war—peace and prosperity to Cuba, peace and prosperity to the advanced Philipino, peace and prosperity to Spain, a wider commerce for this country, and with this a recognition of its magnanimity, power and stability throughout the world. With such results all humanity feeling these vibrations was lifted to a higher plane. Treasure and blood may be expended, and all the horrors of war for a time may overwhelm nations, in order that a greater civilization may appear and a nobler man be born.


Japan, in the Far East, became known only a short period of time ago to the world at large.

In her island home in the Pacific she found for centuries her world within herself. It was broad enough for her and she was happy. Mental evolution, in its upward reaching to pierce the mysteries of infinity, demanded in its progress that there should be no "beyond the seas," and that the people of every nation and clime should be unrestrained and mingle together as inclination might suggest and need might require. The breaking into Japan, by Commodore Perry, a half century ago, was an act following the demand of human thought. The Japanese immediately thereafter began to mingle with Americans and Europeans. They studied in our schools, and learned trades in our shops, and mastered our civilization, returned and carried back to graft what they could of it upon their own. They showed wonderful ability in every direction to learn what might advance them as a nation, but took little interest in any of the religions to be found here. To the orthodox Christian they came here heathens, and remained heathens still. Did they feel that the religions in Japan were quite as formidable as any they found here to make one upright and honest in all things?



As time passed on, in the universal mental upreaching as it appears to me, it became necessary for the fullest human unfoldment that Japan and its people should be known and understood by every civilized nation of the earth. The path to that in our present civilization is war. War with all its awfulness is both a civilizer and peacemaker; and in its wake follows a mental unfoldment in man, at his present stage of development, it alone can awaken and stimulate. An international question regarding the future of Manchuria, involving to a great extent national boundaries in the Far East presented itself, and diplomatic correspondence between Japan and Russia grew to a fever heat, till an ultimatum was passed from one nation to the other when war became inevitable. Its declaration soon followed. Peaceful Japan, with its single record of but one war in modern times, and that with an Asiatic Empire, against mighty Russia, that prided herself on the greatness of her armies and her prowess in war. Heathen Japan against Christian Russia where Church and State were one. In such a struggle naturally Russia looked for at least moral support, and sympathetic support, from all the

great nations of the earth, for in one thing at least they were like her—they all were classed as Christian nations. The war began, the struggle was on; and then came a startling revelation to Russia. In the minds of humanity at large there was found something greater than creeds and religions, and nations reflected the focused intellectuality of its leaders and representatives—they, because of the plane obtained through mental evolution, reflected the spirit of Right in its relation to the advancement of Man. Some may call this justice, but justice, after all, is a word of considerable latitude. Religion is founded on belief construed as justice, while good morals are founded on intellectual unfoldment. Good morals are linked with progressive man—they are an incident or accident of religion, not a part of it. From the metaphysical point of view again, the world of human thought is centered on universal progress; and Japan in this struggle was fighting for victory which meant indirectly as is now appearing a wider and broader philosophy of life to mankind. To Russia the situation she then faced was simply appalling. A hundred years ago the situation would have been widely different.



The war began, and from its start the so-called heathen nation showed on land and sea superior leadership and strategy to its foe. Past experiences in war seemed to count as nothing against unselfish patriotism, combined with a masterly knowledge of modern warfare learned not in the school of experience, but through patient, careful study of modern methods employed by other nations. During the short time of the struggle the cost to each nation in treasure and men was, for the time it existed, far greater than that of any war of modern times. The attention of the whole world was arrested, and intelligence generally in a pent-up sigh asked, must these things be? Over the unseeable lines where thought travels went flashing questions asking if, in all the intricacies of diplomacy, there might not be a way found to stop this fearful slaughter of human lives. Our nation, new in the Far East, bound by ties of gratitude to both of the nations engaged in the struggle had as its president a man who thought and a man who dared. He, patiently listening and studying the thought-current sweeping over humanity, forced consciousness a plane higher than it had reached before, and then spoke sug-

gesting arbitration. Speaking as he did from that spiritual plane of consciousness where sor-didness can never reach, and where centers the godship in the human, the whole world waited in awful suspense the reply of the belligerents. The reply meant so much that the tension of nations was great; and yet to such a suggestion spoken from that mental plane only one reply could be made, and it came, "We will try."

Then the representatives clothed with authority met, and the diplomatic struggle began. At times during this, it was felt, again and again, that it would end in failure to accomplish the result aimed at; but the suggester of the conference did not remain idle, and became, in turn, the adviser to one nation and then to the other. A point of meeting at last was found and the most bloody warfare (and, in parentheses, let me say most probably the last bloody warfare between civilized nations) was ended. Diplomacy had triumphed. The force of thought not of arms had ended war.

The lessons to be drawn from this war in the Far East may not yet as to all of them be clearly understood. The world at large was led to study the nation the Christian called heathen,

not through dogmatic reasoning, but through a practical intellectual reasoning which the records of the war presented. It was found no Christian nation of modern times was more humane in the treatment of the wounded or prisoners of the enemy than the Japanese; and they have taught the whole world a lesson in how to guard an army advancing in an enemy's country from the ravages of disease. They were courageous fighters and generous conquerors. Though trained in a different moral school from the Christian, an evolution of thought, akin to that of the most advanced and enlightened of Christian nations, seems to have borne them upward and onward on the current of upliftment. Shintoism is the national religion of Japan, while Buddhism has many followers there—to me, as in my study of progressive nations, man there and everywhere is outgrowing the religion of his country. In the intellectual life race Thought, the discoverer of Truth, seems in this age to be developing man so rapidly and wisely that his awareness will soon supersede all forms of religion. In short, Truth has no false beliefs to free itself from, no false premises of the past to demolish and account

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for, and man is reaching to grasp it, no matter where it may be found—no matter through what philosophy it may be discovered, or through what experience he must go to attain it.

Another lesson of the war, patent to us, is shown by the internal struggle raging in Russia at the present time. As metaphysical students, that struggle is but a natural sequence in the upward trend of man. The days of absolute monarchy are past. Russia may strive to hold it, and if she does she is temporizing with the inevitable. Intelligence is asserting itself, and its voice speaks the decree of fate. The subjects of that great empire may seem to demand this or that in way of reform, but they are merely instruments that represent a stupendous mental tidal wave that the armament of vast Russia cannot overcome or check.

Passing in review these historical incidents as I have done, I now arrive at this late moment to consider somewhat in detail the lessons of unfoldment they bring to man. Psychology in its practical sense, if not also in its truest sense, is not merely a discourse or treatise on the soul, but rather a history of man's growth which, as he unfolded, has a greater and greater meaning;

until now it stands forth as embracing in itself the story of man's mental illumination till he recognized an elementary conclusion of the Eastern philosophy—that he was not the custodian of a soul, but that he himself was a soul. Resting secure on that deduction as a fact, or rather as an axiom, the evolution of man since his recognition of self-consciousness and his first faint conception of God (which represented to primitive man for ages his birth) shows, as Whittier expresses it, a "steady gain," which is a natural result of soul expansion to objective consciousness, pointing out the way to higher planes of mentality, thereby giving one grander conceptions of Infinity and nobler conceptions of man.

Quarrels and wars between nations seem to have been necessary for this soul expansion or development. In ancient times the causes of war were often the ambitions of a single individual, often for the delight of conquest. Then the conquered might be reduced to slavery, the women to concubines—as the conquering hero willed. Why only about one hundred and thirty years ago England, a nation that prided itself on its justice at home and its mercifulness in

war, employed Indians to help fight its battles against the colonies in rebellion, and had these Indians use poisoned arrows against the foe. Again, the English prisons on Long Island, where many prisoners were held, were so vile that to be confined in them meant always disease and either death or disability for life, if the term were protracted. As man gained in intelligence a national government grew in dignity and honor. Wars between nations cannot now be begun for aggrandizement or power, and even war has a moral code intelligence conceived and forced recognition of throughout the world. The mental pathway to the higher planes of consciousness for man generally seems to have been through myriads of experiences among which mental shocks and wars were factors over and over again, in order that these planes might be attained and that man might know.

Gradually it will be noted in the ascent of man that as his knowledge of himself and his powers grew his ideas of God, or of that eternal energy behind all, were ever shifting. Natural science and biology came forward with their demonstrations, and one superstition after another which had been interpreted as God's spe-

cial act because of his desire to reward or punish man was eradicated, and as each was wiped out a law was learned. Representative man passing through all these experiences, obtaining knowledge step by step, and ascending to higher planes of consciousness has now in this age become a new man, recognizing a new earth, a new heaven, a new purpose in the human, and a new God in the universe.

Dr. Hyslop, always conservative, recognizing the human trend toward complete unfoldment, refers in "Enigmas of Psychological Research" to the advance of man through that eternal agency of which he is himself a part. "Evolution apparently allows no stoppage in the opportunity for inquiry, and when it is ready for a revelation it quietly throws on the surface of a beaten shore some new pearl which only wisdom can value, and woe betide the student if, in perceiving the gift of fortune, he neglects to seek its meaning as a beacon light in the great ocean of ignorance. It may take him long to find an interpretation consistent with the massive knowledge of the past, but when he does find it the widened horizon of truth and hope only reveals in the misty dis-

tance a limitless path of discovery, while achievement and prophecy may blend in one harmonious symphony."

Among the Oriental aphorisms is one I often quote and which I feel I must repeat here—

"The whole universe is the result of a struggle for freedom." Does not this suggest, therefore, that every experience passed through by men or nations was and is in fact an evolutionary movement, and directed to the upliftment of man? In replying to my own question in the affirmative, as my logic forces me to do, I am tempted to quote another though less familiar Eastern aphorism—"Liberation is to be obtained by the expansion of the knowledge of the soul, when it will feel its union with the Divine, and with the Universe, which is nothing but a projection out of the Divine." As one after another corollary is formulated from the teachings of the new or higher psychology of to-day, they will be found to parallel this and other Oriental aphorisms which are in themselves divers deductions or conclusions from the unwritten philosophy of the East, which the adepts have mastered through oral teachings combined with the tests of experience.

Viewing the growth of man from the twentieth century plane, it is clearly evident that man's conception of himself and of God are parallel growths. Thought is seen to be creative, and out of it man created his ideal human and his ideal God. That which was beyond him, beyond what he had reduced to the Known, he formerly claimed to be within the zealous keeping of the infinite, withheld from man because in the wisdom of God boundary lines had been established, limiting human intellectual growth. As time passed on, and one after another of these mysteries, which he once believed to be forever unknowable, was penetrated by man, he now recognizes not only that such conceptions of an Infinite ruling force arose from an intelligence of limited range, but also that all his ideas of moral law, God, Heaven and Hell, are in essence and meaning all of them mental creations of the human.


As he pauses to reflect on what all this leads to, man and his possible attainments arises in a vision before him, and he looks upon it with awe, for there he sees his highest and grandest conception of God to be attainable by himself. At this point he more than ever will recognize

that what he had called intellectuality (which belongs in a specific sense to each individual life), was in part intuition which it had appropriated and reduced to possession.

Genius for ages has known of this mental process of unfoldment. Longfellow hinted at it in his simpler poems. Browning, as now conceded, discovered the soul in evolution, and "most of his large poems are dramatizations of incidents occurring in the development of the soul." Paracelsus, in the powerful drama of that name, is made to say:

"From childhood I have been pursued,
By a fire—a true fire—faint or fierce,
As from *without* some master so it seemed,
Repressed or urged its current; or rather
I must believe an angel ruled me thus
Than that my soul's own working, own high
 nature
So became manifest."

Intuition speaks the language of the soul and sways intellect when it rises in its might to direct thought. Great mystics like Emerson again and again blend intellect and intuition,



proving that the study of mysticism is the study of the soul. In a recent article of Dr. Axel Emil Gibson, on "Mysticism or Intellectualism," he, in penetrating the philosophy of life and assigning to mysticism its place therein, compresses his deductions as follows: "Mysticism stands for the philosophy of life and the science of living, exerting a determined practical bearing on human life, devising plans and methods for raising intersocial relations and individual conducts toward ideal heights. It derives its name from its researches in the deepest, most vital and important, yet least known element in human nature, the individual soul."

The complete discovery of the soul can never be made through the sense plane of being, and yet through some mental shock from the physical plane it often appears that objective consciousness was stilled, and thereby intuition, the herald of the soul, was roused to action, when man rose a step higher without effort. The upliftment through intuition or mysticism (I use these words as synonyms) is not attained through a laborious struggle; but, as Browning has expressed it;

“Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without.”

In this paper I have followed man's development chiefly through the influences which were thrown about him by historical events as time moved on. In the great problem of life it may be questioned if all the battles and changes in and among the nations of the world are not simply incidents to aid and perfect human unfoldment. We note that one lesson after another was learned through what has been termed human suffering, national calamities, and national wars. If I then spell out the lesson of history correctly we may all see the truth of the aphorism "Whatever is is right." If I am wrong then indeed that aphorism "Whatever is is right" is not true. More and more do I feel as I study the powers of the soul and the growing receptivity of objective consciousness to appropriate its wisdom, that a revelation of truth is soon to be presented of such moment as to startle the multitude, make millions of vol-

umes which have been called learned only valuable because they record what man once was, and further to disclose that intellectuality and mysticism are at last blending into each other creating a new man and that that man is free.

GOD.

Though this word is of Saxon origin, the idea it stands for is more or less definitely expressed in every language; and it has, therefore, been said to represent a universal element of the human consciousness. Because this word and *good* were written exactly alike in Anglo-Saxon, it was inferred by many that *God* was named from his *goodness*. However, the corresponding words in other languages not being the same, and no instance being found in any of them of a name given to this entity, described as a self-existing and Supreme Being reflecting or suggesting the attribute of goodness, one must conclude that that inference grew out of a rude conception, and was provincial rather than general.

Out of polytheism with its many gods there were found the productive and the destructive, the joyous and the gloomy, the creative and the recipient, the male and the female, the good and

the evil. Out of the polytheist view of nature it seems but inevitable that this dualism should follow. I am aware that whether out of polytheism came monotheism or out of monotheism polytheism is a disputed point; but the study of savage tribes seems to indicate that polytheism not monotheism is always found there, and that it is a crude religion which disappears before the march of civilization. Out of the dualistic conception of nature and life underlying it, the way was paved for a monotheism to rise through conflict with evil.

The Zoroastrians were monotheists and called their Deity Ahura Mazda; the Jews named Him or It, Jehovah; the Christians, God, or Father-in-Heaven; the Mohammedans, Allah; the Buddhists, Buddha, and the Hindus, Krishna, Divine Mother, and Brahman. And yet these names signified merely manifestations of an Infinite Being, in truth, nameless and formless.

The theistic conclusion having been drawn without reference to the philosophy prevailing in the Far East supported itself by arguing: "There are everywhere in the world the traces of order; a unity of plan or design, shown in

many effects, pervades creation. Science is always unfolding it. There is no disturbance, no disorder; amidst the infinite diversity of nature *order* reigns universally." The pantheist and the materialist, however, admit the fact of order, but deny the theistic conclusion. They say: "Order and law are ideas which we convey to nature, not which nature brings to us. They come from within, not from without. It is from the little world of our own consciousness, with its many objects marshalled in their array under the rule of one conscious mind, that we are led to the thought of the great universe beyond—that we conceive this also as a world of order, and as being such by virtue of its relation to an ordering and presiding mind." The conclusion reached when the theistic finally triumphed and before the *à priori* arguments of Descartes and Dr. Samuel Clark, and the *à posteriori* ones of Paley and the Bridgewater treatises were presented was, in brief, that "the existence of Deity is a postulate of the human consciousness."

As civilization broadened and spread throughout the world and nations arose and took form, out of or from the prevailing monotheistic idea

or conclusion, there grew systems of religion to perpetuate ideals crudely held of this Supreme Being, called the creator and preserver of all things, and the ruler of man. In the trend of civilization, religion, carrying forward then the educational work as well, dominated and dictated to kings and rulers of many countries the policies which formed their several national characteristics. Out of systems of religions grew systems of theology, though that word does not occur in the New Testament, as that idea seems to have been regarded as alien to the simplicity of the primitive Christian faith. Out of these systems of theology came conflicting ideas of God and his purposes. The Catholic church with Rome as its head dominated over a long period, and stands to-day the greatest single church power throughout the world. The Anglican church and the Greek church are branches of it, rather than independencies, as both of these cling to the belief that Jesus came to found a church, and that Apostolic succession must be shown to entitle an organization to call itself by that name which they always begin with a capital letter. Since the Reformation, when Luther broke from

Rome, various conclusions have been formed from time to time out of which beliefs were formulated, some modified later, others readjusted perhaps, and many forgotten; and from them or out of them come the words, protestant, orthodox and universalist, which again divide into groups classed by a multitude of names, and all claiming to be under the single banner held loftily and marked, "Christian."

In tracing monotheism from its rise to the myriad of religious systems marshalled under its banner in the civilization of the twentieth century, my primary purpose is to show the wide diversity of opinion even among those who accept monotheism with the mental reservation, "as I understand it." A large majority of those calling themselves Christian recognize a trinity in the godhead, not that they have reasoned this out themselves, but because the theologians whom they follow have done so; and blind acceptance of this holds sway in the minds of many of these followers to-day as it has in the past. When will they learn how weak faith must be when resting on such foundations—the asserted beliefs of others? Faith to be a power in the world must have its pillars set firmly in

the Known. It is an entity of human progression, and it has been most clearly and poetically defined by Leander Edmund Whipple of New York: "Faith is the full, grand song of harmony between Mind, Soul and Spirit, which fills the true heart with satisfaction in the consciousness that Reality, at last, is realized in the intelligence of man. Its melodies are as the stars in the heavens—innumerable, universal, and each a gem in the diadem of truth. Its harmony is the fulness of peace which pervades the Soul-being in the spiritual consciousness of its divine union with all that is real—the perfect identity of Consciousness with Principle; the return to its home, again, of the wandering self-man, at the end of his useless search for separate existence, and for reality in the sensations of self-being. * * * Faith is the purity of aspiration, the holiness of comprehension, the nobility of the heart, the strength of the will, and the certainty of trust in the consciousness of man. It is the divine voice in the perpetual harmony of infinite peace, eternally singing I AM."

The faith here described is built upon a relationship between God and man as now recog-

nized by the foremost thinkers of to-day, and not found in orthodox teaching. It is an emotion of the soul, and bears to objective-self the intuitional messages sent forth from the plane of spiritual consciousness. He who would grow, who would rise to the heights aspiration has lifted before him, must read his title clear, without asking if these longings are in harmony with the teachings of any church or creed. Intuition passes soul-messages to objective consciousness, and wisdom comes to man through no higher source—even orthodoxy dare not question this truth.

In a recent article by Florence E. B. Shafer on "Lime-Light on Genesis," she fearlessly says: "We do not consent to being shod with iron shoes which must be riveted to our feet and made changeless throughout time here on earth; and with them, weighing us down, plod our weary low-way to that ditch where blind leaders of the blind direct; otherwise, the grave. Rather we prefer wearing sandals (conclusions), received from the fountain of light direct; and with them tread with triumphant step the glorious *highway* of liberty leading to redemption from all thralldom, false belief included. No

bondage can be more fatal to the soul's true progress than an 'orthodox' belief. * * * Moreover, we hold that inasmuch as holy people ever were instruments for inspiration, even so holy people can now have access to the same fount."

Dismissing from our minds for the moment the original signification of the word God to the minds of those early philosophers who were reaching out to learn something of the source, rather than striving to find the relationship between *It* and man, and coming down to this age, we find that scientific investigation has presented a new question to intelligence. It now appears that the human recognizes that creation is a word he cannot comprehend. Something from nothing is a very ancient or a theological conception; and man, though he has made himself familiar with the known laws of evolution, cannot even imagine a being possessing such attributes. He cannot worship an entity that his imagination cannot conceive—he cannot believe in its existence. He may not be able to read the riddle of the beginning of life (if there were a beginning), but he cannot believe in, respect, love, or worship a being

clothed with creative power, and whose ascent from a void baffles the slightest grasp of intelligent comprehension. He has striven scientifically to find the primordial atom, and it has not been found. To create is not necessarily a mystery providing the instruments or materials or substances required are furnished; but to create from nothing, that is unthinkable. On this subject he declares himself either an agnostic or an absolute disbeliever. There is no sect in India that regards creation as something from nothing, but it is defined as a projection of that which already existed.


Herbert Spencer did not individualize his God nor give it a personality, but he could almost mark the life-throbbings of "that eternal energy behind which man could not go." One of his reviewers wrote of his volumes: "This is science that has been conversing with God and brings in her hands his laws written on tables of stone." Spencer recognized that sincere faith might be a "manifestation of the unknown"; and that an honest belief was "an element in that great evolution of which the beginning and the end are beyond our knowledge or conception." In following the law of

evolution from man backward to a more primitive and dependent life, he must have caught glimpses of a relationship of man to that energy which he never defined, while he fretted that intelligent man should "pass by without a glance that grand epic written by the finger of God upon the strata of the earth."

As intelligent man turns back the pages of history and notes the rise of monotheism from polytheism and the passing of many Gods into one, he cannot but recognize that man himself mentally is a creator and a destroyer of gods. He is forced to acknowledge that God is the name of man's belief, and that that Being must vary and change with belief. Creeds have attempted to describe him and his attributes by giving him personality—himself beyond all law, and himself the maker of laws to govern man. It was man who wrote those creeds, and man who wrote the laws that he claimed God had made, and man who told of the penalty or penalties for their violation. Other men came who viewed God differently in some particulars, yet when they attached senses to a personality as a creator and as a ruler, making laws for his creations, logic always found him to be a despot

and a tyrant. It was through knowledge gained by the study of the laws of evolution that man has turned from his guesses concerning the beginning of life, and commenced rather to seriously study the possibilities of growth, and the unfoldment attainable here on the earth-plane. The greatness and goodness and glory of God he now recognizes can only be reflected or shown in the manifestations of God in or through the human. Qualities called god-like can be given expression to by himself. He alone can manifest these to the world. This is the method and the only method that that mighty energy can express itself to human consciousness. Little by little has this great truth dawned upon intelligence; and now, with the new century opening, man has grasped this phase of his relationship to the unknown Energy that he tried so long to love, but could only fear. The starting point of life no longer engrosses his thought, but what of life in its glorified fulness he may express, has become a study, a duty, and a joy.

“I searched for God with heart-throbs of de-
spair,
'Neath ocean bed, above the vaulted sky,



And then I searched myself, my inmost I—
And found him there.”

Repeating these lines of inspiration in the silence there will come that amazing sense of Oneness, pervading all life, which is so beautifully reflected in Barnetta Brown’s poem consisting of only four lines:

“One Mind, knowing, so deep, so strong,
One Heart, loving, so true, so long,
One Breath, throbbing, with rise and fall,
One Life, living—and this is ALL.”

The eternal command that progressive man now meets on every hand is, *forward*. One’s destiny lies before him, not behind him. To sin is to fail to do his part in the upward movement of humanity. The God of his belief now is a supreme energy which science has in part revealed. That God in the course of evolution has unfolded in man a greater and grander life as the centuries rolled on. When evolution produced an entity possessing self-consciousness with powers of reasoning from cause to effect and from effect to cause, then man was born,

Within him was later discovered both the incentive and the power of self-evolution; and therefore evolution from the Source alone paused—it had completed its most perfect work. From that time man and God or Energy were to work hand in hand for human advancement. How many, many centuries it has taken for man to comprehend this scientific truth which the logic of progress has fully demonstrated in its open book! The great stumbled upon this truth, obeyed the impulses of intuition, leading them into glorious intellectual fields which were till then unknown territory to the objective sense or to the analysis of logic. The Source, God, touched the chord, but it vibrated only through the emotional nature. Gradually this mystic or spiritual plane of being is receiving recognition by the scientific world. God and man, at last, are being intelligently introduced. Upon shaking hands they looked somewhat askance at each other. Evolution had done so much, though working chiefly from the intellectual plane only, that God himself figuratively speaking was half surprised at the progress already made by his foremost types, in their power to manifest the divinity of life in its



many thousand forms of expression. In this thought-age of progress, thousands are striving to grasp the full meaning of this mutual union of power between the Source and themselves. With many the logic of intellect has not yet been fully convinced. Their faith wavers, and they look for further demonstration. The time for seeking this knowledge from others is past. The experience of others can only offer suggestions. Within each one's own consciousness must this demonstration be wrought. The volumes telling of the progress of man constitute an open library, written and unwritten, and there one may now read or learn of the rapid unfolding of the unmeasured and almost appalling powers within the human consciousness.

As one follows through history the growth of men and nations, he more and more will note what a factor the emotional or mystic side of nature has been in the human unfolding. He now is just beginning to recognize that the home of this emotional nature is within the real or immortal selfhood—his own soul. There, too, is the life-principle, vibrating from and with the great Source, and defying death which it cannot suffer. When he comprehends all this, he

will know that he is one with God, one with Life; that no tasks can be presented to him beyond his possibilities, and no longings can arise in thought which he may not grasp. Fear of the God of theology has left him forever, because now he knows that that mental creation has no place in the universe. Love for a nobler God, love for life, love and desire to manifest God in the highest, fill his conscious existence. Work for progress has been stripped of its drudgery, and he now rejoices that he works for love. He goes to it singing anthems of upliftment, recognizing and exalting God as the human may with poetic thoughts akin to those of Marian W. Wildman in her beautiful poem on "Immanence," published in The Independent.

"In the splendor of the midnight, in the freshness of the morn,
 In the majesty of thunder, when the clouds are lightning torn,
 In the shimmer and the shiver of pale moonlight on the sea,
 In all things declared thy handiwork, I see, I worship thee.

“The Creator! the Created! Paltry words that
blind the soul,
To the glory, and the greatness and the beauty
of the whole,
Thou the maker of the universe, thou art its
pulsing heart,
And thy beat is in its arteries, e'en to the utmost
part.

“Thou, the gilding of the sunlight, thou the sil-
ver in the rain,
Thou, the meeting of the breezes o'er fields of
ripening grain,
Thou, the sweep of upland meadows all with
milky daisies starred,
Thou, the rainbow's iridescence, and the beetle's
golden shard.

“Thou, the marching up through centuries of
life, the undismayed,
Up from chaos, up through conflict, never
daunted or afraid,
From the cell that knew but hunger, up to man
who guesseth thee,
Thou art matter, Thou art spirit, Thou the rid-
dle, Thou the key,

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“Warring words of joy and sorrow, hate and
love and space and time

Sink to calm upon the vastness of thy shoreless
sea sublime,

Thou, the finite, star and blossom, pride of man
and sparrow’s fall,

Thou, the infinite, transcending, comprehend-
ing, hushing all.”

THE NEW PSYCHOLOGY AND GOD.

The study of the unfoldment of man is the study of the evolution of the soul. Out of spiritual consciousness came the messages intuition bore, telling of human hopes, human longings, human aspirations, and human resolves. Objective consciousness for centuries being ignorant of the true selfhood, argued that these messages came from sources beyond the earth plane—from God or the devil—according as his limited scope of reasoning found them to be good or bad.

In the preceding papers in this volume I have endeavored to show that primarily to understand the purpose and possibilities of life one must make acquaintance with the center of being. He must recognize that he is a soul, and in order to know his own wide range in life's great thought-world he must also learn that the soul is imperishable, though its material home may fall. The path leading into mysticism as I

have pointed out, has been discovered, and also further, explorers have passed over it into that strange territory, and through their discoveries there they are, year by year, extending the boundary lines of the Known.

As objective man gradually learns to comprehend the real selfhood, he discerns a source within his being deeper than intellect. He does not possess It, but he is It—the soul is himself. Its nature is complex but in that complexity he, acting from the conscious plane, has discovered at least a duality which every day consciousness has classified as the intellectual and the emotional. Here are two methods of expression each recognizable to the other, and the home of each is within the soul. They are each worthy and capable of endless growth or expansion, and together they characterize or distinguish man as the human type. Although, as is clearly evident, the intellectual nature has received extensive study, the emotional has been regarded as too subtle for the logic of reason to grasp. Intellect seemed to fear it was entering upon forbidden ground—on God's domain—when it first sought to penetrate the emotional nature's source of wisdom. Such fear grew out

of man's misconception of his own real selfhood. With a truer recognition of that, he is now learning in divers ways and especially through souls freed from the physical body, methods of exploitation over and around the plane of his own spiritual consciousness, whence arise the aspirations reflecting the divine within the human. On this pathway of progress he finds many obstacles. How could it be otherwise? The intellectual is attempting to absorb what it may of the intuitional. The known can gain possession of the unknown only through a series of experimental tests, verified afterward by demonstrations acceptable to human logic. Intellectual man now fully recognizes this truth, and he has become invincible in his determination to pierce every center of the undiscovered.

The paths to these centers are through science not theology, for as Dr. Hyslop has forcibly pointed out: "The Church has had a fatal genius for allying itself with decadent causes. It took up a violent opposition to Copernican astronomy and lost. It as bitterly attacked the doctrine of antipodes, or the rotundity of the earth, and soon lost. It tried its sword with the Cartesian mechanical view of nature and

the pantheism of Spinoza and had again to yield to both of them. It regarded Newtonian gravitation as atheistic and had finally to accept it. It lost the battle about the six day creation, waged with geology. It attacked Darwinian and Spencerian evolution with more virulence than ever, and accepted peace with it as the only alternative to annihilation. It tried to save the inerrancy of Old Testament narratives and had to surrender to the higher criticism. It thought to except the New Testament, but soon criticism did its work there. There is not a single victory for it against science."

Maurice Maeterlinck, "the Belgian Shakespeare," is arresting the attention of psychologists throughout the world, because in his dramatic and philosophical works he shows man a "sovereign individual and an active agent." Johannes Schlaf, after giving his writings profound study, says: "Maeterlinck has contributed inestimable documents toward the development of the modern soul. In fact, he alone has succeeded in representing the soul clearly and purely by substituting symbols and subconscious psychical moods for the characters. He has preached a new gospel and found salvation

for himself and for us. He has altered our attitude toward fate and increased our consciousness of self. He has multiplied our relations with infinity and thereby enriched our lives. We are not trembling in the meshes of fate, but we ourselves weave some of its meshes—we are ourselves cause and effect.” Schlaf concludes his volume: “Thus has the light dawned on Maeterlinck’s life. I know of no more valuable victory of intellectual and moral insight in contemporaneous Europe.”

That Maeterlinck may be said to be in full harmony with the new psychology of this age which teaches that man can conquer fate this characteristic passage from one of his works will illustrate: “We no longer believe that this world is the apple of the eye of an only god who watches the least of our thoughts. But we know that it is in the grip of equally powerful forces, which observe laws and duties which it is for us to explore. Consequently our attitude toward the mystery of these forces is no longer the same. It is no longer timid, but bold. It no longer demands that we should kneel self-like before the Lord and Creator, but permits us to look upon his face as an equal, because that

which we bear in us is one and the same with the profoundest and the greatest of mysteries.”

And yet the teachings of modern psychology are not revolutionary in their purposes. They are simply educational, leading to the discovery of the mightier selfhood. From an accumulation of valuable data it has made, truths have been learned. From these have come a grander conception of man, as he was discovered to be an entity of infinite scope, limitless possibilities and absolutely imperishable. This psychology is founded on demonstrations which must be so complete as to be acceptable to the logic of intellect, and these demonstrations are now being made in every field that scientific research can cover. This psychology has therefore no theories, it derives all its force and power from the Known; and yet it is constantly pressing its inquiries into the Unknown. To the theological discussions of the centuries past or of to-day, it pays no heed; and it scans the mystic teachings of tradition and revelation with light reflected from the intellectual plane of soul expression. The guesses and beliefs of an earlier and a less developed human type are to the modern psychologist only interesting in

showing the path of the ascent of man. He has no controversy with these any more than with an orthodoxy that reads Unitarians out of the pale of a convocation of modern religious bodies possessing a half hundred names or more. He may scan the history of human growth through and out of erroneous conclusions drawn because of prejudice or of a limited range of thought, somewhat superficially, for the vital studies which bear him forward on paths to the unattained relate neither to a remote or to an immediate past. Human progress, human possibilities, and human growth were not subjects of interest to the theologian whose work has become history. He sought to write of God with a misconception of man. He sought to explain the relationship, while ignorant of man's place in the cosmos. His guesses or conclusions at what God represented were circumscribed by a narrow and prejudiced intellectual horizon. Life as he viewed it was severe and somber, and duty was filled with painful sacrifices. His conception clouded life's beautiful meaning, and his being was filled with sorrowful regret for those who delighted in and extolled the joys of affection and love and ambition and progress.

He humbled man to force him to adore a kingly God, possessing attributes beyond human comprehension and imagination. Apparently the admiration and servitude to be given to this God of the theologian's creation were for the purpose, not of uplifting man, but to prepare him to enter into, without any musical ability or any musical training, a choir of gorgeously dressed singers standing in a material heaven, where the inmates gave the bulk of their time, amid scenes of dazzling splendor, to singing praises to him who needed none. And yet modern psychology does not burden itself to present arguments against these and many other theological deductions of a rigid orthodoxy, because long ago intelligence labeled them as conceptions of morose philosophers and dyspeptic monks whose teachings were obedience through fear. Man they claimed was vile, and God was just and holy. Man's tendencies were evil, and he hated righteousness. Terrible penalties alone were the remedies, not to uplift man (that was not thought of), but to make him obedient and humble. This philosophy of a method for reforming man, if so I may dignify it, arose out of a system of theology, originated and spread

throughout the world generally, when man had learned only the earliest rudimentary lessons in Nature's great school of Cause and Effect. As time passed on to know and not to guess or fear became his watchword. The *to know* was later called *science*, and in order to be accepted as truth was always required to present its proofs.

The cell grew and multiplied, we are told, through physical hunger. Man rose to higher and higher planes of consciousness through intellectual hunger. Out of this hunger grew a myriad of sciences, each adding to itself as new demonstrations were and are being made. Each of these demonstrations must satisfy a higher and higher intellectual nicety of hunger. And now intellect, newly awakened in the midst of all this splendor of progress, looks around, not haughtily as formerly, but thankfully, recognizing it has a partner, yet questioning that partner, intuition, whence its wisdom.

In this new department of the high school of human development, classification is now being made of the Known and the Problematic; and this grand work will go forward without fear of Man, or Angel, or God. Only Truth shall

be exalted, and it alone shall be triumphant and holy. At the stage now obtained, man, the soul may rather will pause and ask—what is the great Center around which throbs the entire Universe of ether, worlds and thought?

A greater intelligence, rather in this age a greater consensus of intelligences, than ever before thrilled the delicate and mystic chords which only thought can touch asks this burning question. Man, now a conscious soul, vibrating through the two separate channels of human expression knows as he asks it that the reply must be relative—one his own unfoldment can comprehend. Wait and work and learn and know are the inexorable laws of progress; but he does not now as formerly pale at these words, for he has experienced the joy of waiting, the dignity of work, the glory of learning, and the godliness of knowing.

In every field of invention, thought is at work seeking to improve what once was called impossible, and to find new ways of harnessing forces in nature to obey the mandate of man. Through a discipline given to intellectual consciousness by teaching it to still its activity and wait in silence, it found a twin mate to join forces with

it, and then man, the soul, a great unit acted with power he had attributed for indefinite ages to God. Inventors rising to this plane no longer work alone. They are learning to appropriate the telepathic suggestions of projected thought with which the ethers are filled. They are using these to practical ends, and this is but a commencement of the realization of man's divine power. Objective man is learning that he had been trying to worship a God in the sky, while within his inmost self were a power and an omniscience resident, with which his same objective self had never become acquainted. Through this completed (or practically completed, for we must use this word discreetly now) or united self must he now look for the Source encompassing all, and of which he knows himself a part. The initial paths he must pursue to gain the knowledge he craves lie in subtle regions beyond the physical span—in the world or worlds about us where souls, oblivious to heat and cold and to the storms and tempests and limitations of physical environment, learn to grow to higher and higher conditions in life's timeless school. Over these boundary lines progressive man has already broken. Recognizing himself a soul he

is speaking with these souls who now rejoice in their freedom, especially because they are learning that they still may be mighty factors in the world just awakening, and from which they are not yet separated. The greatest joy of these souls doubtless is in the fact that they recognize that their progress is not arrested by the change; but that it is within their province still, and that in the onward march to attainment they can help those in earth-life over rough and stormy paths, leading if their leadership be accepted, to the harvest fields where worthy and golden achievements find fruition.

Among the most valued lessons and experiences in occultism I have passed through are those associated with a professional man, gifted with both clairaudience and clairvoyance; and who frankly acknowledges to his inner circle of friends the aid he is constantly receiving from the spirit-world. A few years ago he was making some experiments in electricity to discover a method for the transmission of it for practical purposes, through media pronounced non-conductive. Its usefulness for the purposes designed required this, and his inventive skill had hinted that there must be a way. While silently

engaged in his experimenting or reflecting upon this one day a sleep or entrancement stole over him, and there appeared a great electrical laboratory of the spirit-world before his vision. These spirits received him as a matter of course, and carried him from one part of their laboratory to another, till he was made somewhat familiar with its equipment and the activity going on within it. Gradually he began to recognize that the experimenting going forward was on the very same lines that he had been working on for several months. Then one stepped forward and told him that he was brought into this spirit laboratory to be taught how to carry out his own purpose or invention in the material world. This one as his teacher talked with him freely, showed him where and why he had failed in his work; and asked that he himself repeat there some of the tests and experiments gone through before him. After a period of time he was told the lesson for the day was ended; but they also told him that each day at the same hour he would be brought there until the lesson was learned and he could produce in the material world what he had seen done in the spiritual. He awoke with a start, but he remembered every-

thing said and everything done in that strange and wonderful laboratory. He repeated in his own these experiments, going somewhat further than ever before, but reaching a point where questions again arose. Somehow he felt confident that he need not wrestle with them and he waited the coming day, hoping to enter that strange school again. Seating himself in the same chair, and while passively waiting, picturing the scene of the yesterday to his mental vision, again he found himself in the spirit-school, seemingly an expected co-worker. For days and weeks he was thus a regular attendant of this school, till he wrought out in his own laboratory what he had seen done there. These inventions now have quite a wide use in the practical world, though only those in certain professional lines need them to carry forward a work which is proving one of the great blessings to mankind.

Such experiences are not singular. Many advanced and some undeveloped psychics have frequently had somewhat similar ones. On the path to unfoldment they may be encountered by those who are seeking light and who are willing to accept guidance. Mabel Collins, in her vol-

ume, "The Awakening," published in London in 1906, describes various scenes seen by herself and others in their pilgrimages to the spirit-world. Some may insist upon classing these experiences as visions that may come to one in a dream or trance condition, but those who have been through them unhesitatingly say, "I have traveled there." From this valuable contribution to occult literature, I select two paragraphs—in one she tells of her first experience, and in the other she gives her conclusions after repeated experiences of separating the ego from the physical body.

"It is many years ago (perhaps a quarter of a century) that I first accomplished the feat of getting out of my body and realizing myself apart from it. It was really the accomplishing of a feat to me, though it is but a preliminary and simple action to an advanced psychic. I had given hours of concentration, during many months, to one definite aim, that of acquiring knowledge. I did not at all imagine that I had to go out of my body in order to obtain the kind of knowledge I wanted—truth. I distinguished clearly between collections of details, and truth; but I supposed that if my effort was successful,

truth would enter into my mind or unfold itself before my intellect. Instead of that I was taken right away from the mind and intellect and my spirit found itself being led like a little child into entirely new and unfamiliar places. Strange though they were, I was not at all afraid, because some one held me by the hand, and I had the sense of confidence in that being which the child has in the grown-up person who leads it. I was not able to apprehend the appearance or character of this being, any more than a child is able to judge those who take charge of it. I only knew that I was safely held and guided, and that, though full of awe, I felt no fear. I was told that the place I found myself in was known as the Hall of Learning, and this name has belonged to it ever since, so far as I am concerned, and I believe there are other psychics who know it by that name. It is, briefly described, a place in the ethereal world which surrounds the physical world, where the spirits of men still embodied are taught. It is a wonderful and most glorious storehouse of knowledge, and in it strange lights are thrown upon the current events of the world; but it is still well within the region of finer matter, on

the very threshold of physical life, and from what I have seen I conclude that some of the purely spiritual beings who teach there come from immense distances, and can only remain for a limited time in so dense an atmosphere."

"For him who is a disciple and who is convinced of the reality of the unseen the dream life is as real as any other life, and he steps out of his body to go hither and thither, to learn and to develop. Even to him the difficulty exists for a long time of bringing the memory of his experiences in the dream state into the physical brain. But it can be done, if he has those who love him to give him help, and if he submits to the teaching of a master, or adept in life. He will not meet such an one on the physical plane; if he did so he would not recognize him. He will be taken to him in the ethereal world, guided to a school where some great ones come to teach; and then he will be shown how to find places of learning and to go thither and thither intelligently. The awakening has begun in him, and its effects will soon be seen in his daily life."

Some of our authors have done their best work feeling they were transcribing what was

not their own. What discipline had brought them this inspirational or intuitional gift they have not been able always to divine. It is related that Julia Ward Howe arose from a deep sleep early one morning and wrote almost automatically the "Battle Hymn of the Republic." Rev. Dr. Henry Van Dyke of Princeton University declares in his preface to "The Story of the Other Wise Man" that he does "not know where the story came from." On a lonely night while passing through a long siege of sickness he tells us this story came to him. To use his own words: "I had studied and loved the curious tales of the 'Three Wise Men of the East' as they are told in the 'Golden Legend' of Jacobus de Voragine and other mediaeval books. But of the Fourth Wise Man I had never heard until that night. Then I saw him distinctly, moving through the shadows in a little circle of light. His countenance was as clear as the memory of my father's face as I saw him for the last time a few months before. The narrative of his journeyings and trials and disappointments ran without a break. Even certain sentences came to me complete and unforgettable, clear-cut like a cameo. All that I had to do was to follow

'Artaban, step by step, as the tale went on, from the beginning to the end of his pilgrimage.'

There are divers ways for each to procure aid from the spirit-world. Concentration brought it to Mabel Collins. Intense patriotism perhaps to Julia Ward Howe, and serious illness to Dr. Van Dyke. Some may be forced to seek a media outside of themselves. Many are wont to rush to the writer who tells of such experiences, begging he point out to them the way. Mastership must be won by effort—each must do the work himself. The path to complete unfoldment is opening wider and wider to earnest seekers as year by year goes on. Students in growth are writing of the methods they follow—they who read will find suggestions there to aid, though to be sifted and modified somewhat it may be. They must experiment to learn—seek to find. Willingness to work, fixedness of purpose, and concentration upon the ideal must be made a holy trinity in their lives. Visions of the spirit-world may never be shown them except through other mental eyes than their own; but still over the path they may go just as certainly and confidently up to the cherished land of their heart's desire. Our gifts and adaptations differ, and so our pur-

poses crystalize into various ideals. The opening paths to them lie through an unfoldment and blending of the intellectual and spiritual natures; but though some of the methods to help bring about this unfoldment may be presented herein, as well as in other volumes by various authors, bearing upon kindred themes; yet soul expression in its highest, truest sense is to be brought one only through individual, voluntary, yet rigid and scientific discipline.

Intuitive knowledge, what a world beneath and within the human entity it is! It is not to be acquired, for it is a faculty of the soul, and therefore exists. To arouse objective consciousness to receptivity of it is the problem, and to do this is wisdom. Through a line of demonstrations in the realms of Mysticism which Intellect is now making, will be found the pillars on which this faith may build its indestructible foundations. Then, through Faith that mighty engine and invincible power which can accomplish all things must this miracle—as the ancient philosophers would call it—this marvel in human evolution be wrought. Faith resting on such secure foundations can be made per-

fect; and becomes "the covenant or engagement between man's divine part and his lesser self."

But yet one may ask where is the God of modern psychology—the mighty It of the universe? Can It be revealed? Can It speak, or is It as silent still as the Egyptian Sphinx? To these questions modern psychology may reply with another, why ask them? What have the lessons in unfoldment taught? If the lessons in the unfoldment of the human have failed to teach that God is the name of man's belief, then they must be amplified. As man unfolds he finds a newer, a truer and a greater God. Many of the savage tribes have beliefs, and out of these are reflected their Gods, differing as the various tribes differ in intellectuality. Mohammed's God is unlike in many particulars that of the Christian's God. And they who are embraced under the name Christian have widely different beliefs as to the attributes and purposes of God. Each will discover at last that God is his belief—hence ever varying, ever changing.

When Pope grew didactic and wrote, "Man know thyself, presume not God to scan, The proper study of mankind is man," he sent out a couplet which clearly characterizes progressive

man in this age of thought. Was the frequent repetition of this couplet by youth and man for a hundred years and more the cause of its finding a lodgment finally in the subconscious, and one of the causes to direct man to discover and explore planes of consciousness beyond that of the objective? And yet the dominant theme of the metaphysics being presented by writers during the past ten or twenty years has been to inquire into the relationship between man and God. It rejected the orthodox idea. It followed science through its teachings, and dimly discovered or slightly grasped thereby a conception of a mighty impersonal Energy, vibrating in some mysterious way the watchword of progress "forward" to the very center of being. That Energy it declared could not punish, and would not fetter. Man was one with it, and the highest aspiration of the soul was to manifest the divine within his own selfhood. God or Energy must be reflected through its own, and man was the zenith, the masterpiece or noblest work of evolution. Through a true self-culture this great truth of being has been impressed upon, or rather emplantated into objective consciousness by progressive man of to-day. Then God could

approach nearer to him than ever before. There was, however, he discovered, a divinity within the human more than regal in power to be brought to visible expression and manifestation, before it could perceive and comprehend the vastness and glory and infiniteness of that mighty Energy which if not creative is the formative, constructive, and animating Principle of the Cosmos. Modern psychology, therefore, can only reply relatively to these questions. Intellectuality in its analysis, classification, and deductions has come from argument to agreement on this subject with the conclusion Herbert Spencer reached forty years ago, "that our incompetency is the incompetency of the conditioned to the Unconditioned." Beyond this point, however, modern psychology sees light, and is seeking and demonstrating. The conditioned are overcoming conditions, and progressive man now recognizes that the only limitations that exist as to his onward advance are those that disappear before unfolding consciousness. This is progress, wonderful progress, for man has discovered that he must develop to know; and more, he has learned how to develop and is teaching others, so that now he has about

and with him a grand army to assist in battling against ignorance, fear, superstition, and every foe to human advancement. With him this army is going forward to victories, carrying him onward to the accomplishment of purpose. Further and better than this, it will, step by step, bring man to such an unfoldment that he will receive truer and clearer conceptions of the real though yet unrevealed God. As he approaches nearer and nearer to that mighty, impersonal, and transcendental Energy which is reaching out, and which is vibrating with all growth, all life, and all progress, new lessons will be learned and then new instruction can be given.

MAN AS REVEALED BY THE LIME-
LIGHT OF THE TWENTIETH
CENTURY.

The story of plant, brute and human life is a never-ending and strangely interesting one. It is ever changing, for life's unfolding in every phase it presents itself is a series of surprises. There is no halting in evolution—all inanimate and animal life is constantly being unfolded or unfolding. Man the master directs the greater unfolding in plant and brute life—these lessons are reflected back upon himself, and then in consternation he voices again and again that rhythmic vibration caught from the ethers by Hamlet, what a piece of work is man!

Though both theology and religion were originally designed to perpetuate man's ideals, they framed a system of discipline that tended to coerce rather than unfold the human. To magnify God and to make man servile and dependent seem to have been their mission rather than

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to uplift him. Psychology, at the time of its inception, as a twin mate of theology and religion, sought in its analysis of thought to discourse concerning the soul on lines consistent with the teachings of its companions. Later the study of biology, a scientific adjunct of evolution, brought intellectual man to a consideration of life's full meaning in animal organisms of every form and type. It found the range of some almost if not entirely instinctive, while others of a higher type evidenced intellectuality, circumscribed somewhat, yet with capacity of expansion under man's training and dominion. This brought the various types of animal life again and again into comparison with the human to determine the dividing line. Intellectuality was found through this investigation to be centered not exclusively in the human domain. Varying degrees of it were found to be lodged in the brute type. Instinctive powers might dominate the brute family, but the capacity to be taught and trained by man evidenced the possession of certain reasoning powers which belong to intellect. These might be of a lower or less complex order than the human, but still they were found there, and so that line of de-

markation was obliterated. In the study and training of domestic animals man has unfolded in the brute qualities he had claimed it did not possess; and this work reflected back leading to discoveries of a greater selfhood within himself, the dominating life over the mineral, vegetable and animal life on the earth plane. Gradually the entity man recognized that though intellect might determine the relationship between cause and effect, and also represent the work-a-day man, it did not in its scope include the total sum and substance of human being. There was a background of infinite range separate and distinct from this intellectual nature—man was a complex being, and the intellect was one prominent form through which that complex entity, himself, his real self, gave expression to individuality. Through the emotional nature came truths to consciousness—truths never hammered out on the anvil in the workshop of intellect, where it experiments to learn the laws underlying the relationship between cause and effect. In the unfolding man there came to consciousness warnings mingled with aspirations. The warnings bid him pause and reflect, the aspirations to do and dare. In childhood, his mother

had told him to heed the former, that it was the voice of conscience, or God's manner of pointing out right conduct to him. At the same time she told him that these aspirations were ambitious longings to be considered and reasoned with before being adopted as worthy to strive to attain. All this reflected the religious teachings of several centuries past, and perhaps is not inconsistent with those of to-day.

Turning the lime-light of modern psychology upon man's unfolding, it is shown that the emotional nature expresses itself through intuition and is of the inmost I; that the voice of conscience is a prescience within the selfhood. Also that the real entity is the individual soul and speaks to consciousness both through the intellect which fought its way to knowledge by experiment, and through intuition which brings knowledge gleaned in past experiences or received direct from the great oversoul ever vibrating to all life. Because of this complexity in the human entity, we find a power inherent in man wholly wanting or missing in the brute type. The hopes, longings and aspirations rising from the emotional plane tell of a self-evolution in the human that accounts for its dominion

over all other living types. That its intellectual endowments predominate over those of all other life to a degree unmeasurable has long been conceded; but its mastership lies in its complex nature where seership unites with intellect, producing a living entity limitless in its capacity for advancement for knowledge and for power.

The source of this indwelling mystic quality of endless evolution is the soul, the individual entity—a link in the endless chain of eternal life, the God resident within the human. An intellectual unfoldment which has required ages of study and experience to attain was necessary, it seems, in order to lift man to a true comprehension of his own complete selfhood. During these ages a towering giant has now and then appeared to illustrate the God in man, but the law of his unfoldment was unrevealed, because the mystic or intuitional plane of being was unrecognized and unexplored.

I am aware that I am treading on delicate ground here at this time, when the daily press is being used widely to present discussions between those who claim to be nature's adepts and those who assign others who make like pretensions as themselves to lower ranks, calling them

nature's fakirs. I am told that some of these who claim to be adepts cling to the belief that none of the brute creation possess any qualities that may be denominated intellectual. If this be true, I imagine that those clinging to that belief will be found among the severely orthodox in religious beliefs who love rigid theology better than truth, and ancient theories of life better than the final deductions of scientists after full and complete demonstrations have been made.

Be that as it may, Herbert Spencer pointed out in the last years of his life the need of investigation on the part of scientists to discover how great a factor the emotional nature was in the genesis of thought. His great intellectuality brought him at last face to face with an inner nature within the selfhood, and he questioned if it might not be found even more potent than the one to which he had given a life-time to cultivate and develop—that emotional nature he had discovered was found resident only in the human. Here then is a dividing line that even those who deny intellect to all the brute family cannot ignore or question. Within it lies the silent power of self-evolution which has never

yet been discovered in the brute, whether it was regarded as possessing intellect or not.

The horse without the intellect of man to direct breeding, and then to train and develop, could never have risen above the aboriginal state in which he was discovered by man. The same may be said of every domestic animal as the power of self-evolution is not within their selfhoods. And when we come to all that may be classed as of the vegetable kingdom, one sometimes feels that man has almost developed intellect in many of those belonging to and designated as the fruit-bearing group. As one contemplates how man has not merely dominated over all the lesser life, but unfolded it so that within the animal the human is expressed, and within the vegetable a sensitiveness has been brought forth that once only the human knew, he should raise his voice against every hint, coming from where it may, of man's weakness, unworthiness or limitlessness. Man's environment can only be a condition of the moment. He may lift himself out of it by the cultivation of the limitless powers within himself which vibrate thought. He himself must open the way through his own godship. The experi-


ences of the past which history has recorded contain many valuable lessons in awakening intellect to its great uses in devising ways and means for operating on material planes; but from the experiences of the past suggestions, not lessons, are all that is offered to aid one to understand how to consciously appropriate the wisdom of the soul, and to receive it as it flows through the emotional channel against the locked or barred mental gateways intellect had closed, because of ignorance of that pole of expression, and of pride in the dominating power it had learned it possessed when acting alone.

Now a new era is dawning, not merely because a new century has been reached, but because man has developed to a point where a mightier unfoldment can commence, as he has learned something of the complexity of his own being, and because the quality of fearlessness in him has been expanded to such an extent that fear is no longer a slogan to appal. The negative fear has finally been demolished, and the positive fearlessness has become a basic pillar of his philosophy to remain forever unshaken because he knows. More and more apparent does it become that one cannot appeal to the history

of the past to determine the range of power he may embrace. Man is indeed a soul in evolution with new potentialities appearing as one goal after another is attained. There is a godship within, and from it he is learning how to express god-power as he advances in god-consciousness year by year. That god-power is behind all, and out of it or through it are forged the links which bind the human to the Universal. History does tell here and there of masters in art and literature even in a remote past; but it tells, at the same time, that progress rests on an unfoldment which follows self-evolution. The masters appeared at irregular intervals of time, seemingly regardless of a law. We know now that through some mystic sense of revelation they grasped the law of being definitely enough to gain an unfoldment over or beyond their contemporaries. There is nothing haphazard in progress, the law is unalterable; and yet it appears that many have intuitively followed it, while never analyzing nor objectively comprehending the subtle mental process through which they won.

Noting then what has been scientifically demonstrated as to the complexity of man, it is evi-

dent that mental measurements of his powers are to be found not in the annals of his achievements in the past, not in the records of the conclusions of logic; but rather in his longings and aspirations, because they tell of his ripening powers a little in advance of the evolutionary processes lifting them up to visible expression. At this particular period of history these longings and aspirations are demanding a longer life for work and usefulness than was experienced even by the few in the past. The time for accomplishment of life's ambitions has been found too circumscribed, and even after they are won a reasonable period is also demanded to enjoy and perfect them. As humanity unfolds, the cause of age, feebleness and even disunion of body and soul is found to have been produced chiefly by illusions of thought. Comparisons with machines, with plant life, with the brute type were not parallels. Man is a distinct type of life with complexities which do not exist in that of the plant or the brute. He must be judged by a different standard, and there is no standard but himself. With him the separation of body from soul is perhaps not an absolute certainty but an incident, and he alone should



and perhaps may control that passing out or dis-severing.

Just here, parenthetically, it seems to be necessary to refer to the brute entity. As I have defined the soul the entity or ego of being, it may be asked if the brute entity is or is not a soul. I know no other way to name it. The ego of life is the real entity, invisible yet potent, and the director of the individuality, whether it be found in plant, brute or man. Within this unseen entity is the life principle, uniting with it the substance from which the individuality springs that characterizes each separate life. That unseen vibrating entity is found wherever life is found; and, therefore, I argue there is a soul in every being or thing that has life. Can this soul in the brute suffer annihilation? To this question the reply must be that, believe as one may, it has not yet been scientifically demonstrated that it may not. I am aware that the primitive religions of the world from Zoroastrianism through the Greek and Norse religions to Judaism advocated the immortality of the lower animals; and that eminent scientists, authors and clergymen in modern times have expressed themselves as believ-

ing in this doctrine. A belief may arise from the intuitional plane of being and bring a truth into the world long before science may verify it as such; and yet, in this age, the intelligent ask at least the scientific basis on which belief rests. The nearest to a scientific conclusion on this subject that I have seen is that given by Professor George H. Howison, head of the department of philosophy, University of California, who declares that "wherever mind is found, the immutable, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging—wherever that mind is found in man or beast—there is immortality. To this mind death is merely an experience, and like all other experiences, serves simply to remove hindrances to the intellectual faculty."

Granting a possible continuity of life even to the brute type, still there is a gulf between it and the human, as it appears to be utterly unable to unfold itself into those higher and higher intellectual expressions that mark the progress of humanity as the dominant life on this planet—a life eternally unfolding and forever defying all limitations.

Several of the papers in this volume present history's teachings as to the general unfoldment of man and the scientific basis on which it rests. Science has not yet fully analyzed and tabulated the secret workings of self-evolution, but it has recognized this faculty or god-ship as within and particularly belonging to the human type of life. Its greatest minds have recognized that certain beliefs or conclusions spring from a source intellect has not penetrated, and that many of those beliefs and conclusions are truths, factors in progress to be taken into consideration in the workshop of intellectual investigation. At fifty years of age one may as a scientific student have become acquainted with the field of the Known. If he is to penetrate the emotional plane of being, he may ask another half century, or a full century or more of life, to follow up these experiments. If he questions if he can so extend his duration on this planet, he may pale at the formidable tasks and never undertake them. If he will reflect upon what science has taught him with unerring precision, he knows life is a constant physical renewing; that vibrations of health and joy and laughter and love forbid ossification and decay;

that hope and purpose are triumphant over ancient ideas of human limitations; that self-evolution is ever the key-note of life; and that the prescience of intuition never hinted of failure at the birth of a new human resolution, though it might have startled intellect with wonder. That his desires shall be won is ever the refrain of that monitor he hesitates to trust, only because science has not fathomed its secret power. Science is on the path, and has it not demonstrated enough to satisfy reason to trust the emotional command to intellect when it bids one to advance to greater daring and greater deeds, especially when in the whole range of science it can produce no proof that intuition is wrong? I once asked the head of the department of biology in Harvard University, Edward L. Mark, Ph.D. (a former classmate of mine in college), what science could say against the possibility of immortality in the flesh, that is, indefinite life on this plane, or continued union between body and soul, and he replied, "Science can say but one thing against it, and that is it has never been done." Of course, it needs no ghost to come from the grave to tell us that it never has been done. If this is all science can say against

it, there is hope for its realization. Science recognizes the emotional nature in man as a factor in the genesis of thought, and therefore it is the duty of science to learn more of that emotional nature, even though it may be forced to enter into the ethereal world and familiarize itself with the life the spirit leads when freed from the body and dwelling on that plane of which we know so little. Over into that undiscovered country must man go to learn how near it is to him, and what glorious lessons may be taught in the great ethereal school which has received and graduated in the subjects pursued many of those now living and working on the earth plane. Some have recognized their experiences so clearly that they have told of them; but many, attributing their success to spirits, God, or angels, have claimed they only knew that they themselves did not merit the praises showered upon them. Science now is entering ethereal realms to cull truth. It is finding serious problems to solve. The ethereal world has laws of its own. Science, firm and unbending, declares its rigid methods of investigation must be accepted. Over and over again a halt has been made in pushing forward the best work,

because science is asked to modify its dominating demands. All worlds are governed by laws, and they are absolute. Science has been working them out on the earth plane, but when a new science like wireless telegraphy appears new laws are discovered and theories (often called laws) are overthrown. Sometimes even science must wait to learn how to investigate; and, upon its entrance into the domain of the Mystic, it may often be forced to accept the terms the Mystic makes before it can be received. The scientific investigator is, however, both arbitrary and patient—as he enters the chambers of the Mystic he must first be patient and suffer himself to be led. Later on, the Mystic, as Truth's satellite, will, after due instruction to him, be ready doubtless to meet all his rigid demands. Let Intellect and Intuition learn how to work in harmony. Intellect cannot rule when it is a student in the school of Intuition. Let it learn the lessons Intuition can give before it attempts to argue against them. Gradually these lessons are being given and being received, though with more or less protest on either side. Possibly, it may be, each is arrogant in his own domain; and, it must be remembered, each has a right

and is lord in his own domain. When enemies in trade lines on material affairs throughout the world become partners, they top their fellows in similar lines of trade. When Intuition and Intellect shall learn each other's might and scope and work together in harmony, man will have reached his pinnacle of power and dominion. Every approach to that perfect harmony means a greater and a greater expression of the divine in man. The attaining to this knowledge is now becoming man's chief hope and aim and the ways are opening to him as he sinks individual preferences into love of truth, unfoldment and progress; and thus he rises to a comprehension of the certainty of the realization of human ideals on this material side of life, through force and aid from the Mystic realm which is in part within his own selfhood and particularly under his own command.

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