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# Ministering Spirits

To What Extent Are Ministering Spirits and Teachers Responsible for the Guidance of Human Lives?

A LECTURE BY

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Before the First Association of Spiritualists of Washington

The subject for our lecture this evening is, "To what extent are ministering spirits and teachers responsible for the guidance of human lives?" While you may hold the lecturer responsible for the method of treatment, you must hold the president of the congregation responsible for the subject, for it was at Mr. Woods' kind invitation that that particular subject was announced for this evening.

When we speak of "ministering spirits and teachers" we are using language entirely above criticism. We may object, and we have a right to object, to the word "control," for no human being should be dominated or coerced by any other; but, however much objection may be taken to the word "control," and to all kindred terms, no objection can be maintained, if it ever be offered, when the words "guides, directors, teachers and ministers" shall be employed. "They are all ministering spirits sent forth to minister to heirs of salvation." These are the great words which have sounded down the ages and which today are a challenge to humanity seeking for further spiritual enlightenment.

## INSPIRATION AND ILLUMINATION.

When it is understood that spiritual light, that spiritual life, that spiritual illumination belongs to all humanity alike, that it is the property of no special age or of no particular people, we must consider inspiration and illumination as vastly different from the possession and exercise of certain limited spiritual gifts. Not every one is clairvoyant or clairaudient, not every one is mediumistic or psychical or sensitive in the modern sense of the term, and yet it has very often been declared, and not wrongfully, that every one is mediumistic or sensitive more or less, meaning that no one is altogether void of sensitiveness or of sensibility.

Occasionally we might meet with some one so far removed from what is now denominated a psychical condition that we might compare it with some one who was color blind, or deaf, or at least with some one who hears very imperfectly. But while there are instances here and there where people are so marvelously obtuse that their obtuseness is a matter for general comment, on the other hand there are some few so highly gifted that their genius calls for universal comment, and the great majority of people—the rank and file of humanity—stand somewhere between the extreme of sensibility and the extreme of insensibility.

But even though we be insensible to spiritual guidance, even though we may not be aware of spiritual teachers we are not deprived of that teaching or the ministration of the immortal gods; we are only unconscious or unaware of it. Many people are greatly enlightened during their sleep, yet they know not whence their enlightenment comes. They arise in the morning with knowledge they did not possess at bedtime the night before—they awake re-enforced and reinvigorated with renewed ability to cope with the difficulties which may beset them during the coming day, but know not how they know, nor whence they receive this spiritual reinforcement. They have been spending their nights in contact with spiritual instructors; they have been, to a degree at least, educated during slumber, and instead of sleep being spent in idleness the eight hours out of the twenty-four which people on the average pass in repose may be the time most fruitful in the results that it brings forth in human enlargement of vision. Instead, therefore, of feeling that the time we are asleep is time wasted, instead of allowing ourselves to believe that our education is interrupted and that if we were never called upon to sleep we might

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be much more enlightened than we now are, let us realize that we are always under the direction, always blessed with the guidance of those ministering angels, those spiritual teachers who are the elder brothers and elder sisters in the human family.

#### THE IDEA OF GOD.

The idea of God stands out beyond all other concepts, unique in its sublimity. We have just received from London a recent copy of that admirable weekly paper, "Light," devoted to the consideration of all mystical and spiritual subjects according to its title, and we find in the editorial columns of the number dated September 23, that the discussion of two views of Deity is now in the mind of the writer and in the mind of those who contribute to the correspondence columns of our worthy English cotemporary. These two views of God are only the two old conceptions, one that God transcends all, and the other that God is immanent in all; that God is sovereign over all; that God abides in all and that we are all recipients, partakers of the one divine life.

The idea of one God stands forth unique, sublime, unparalleled; that God is one who has no second, that Deity is absolute, is the contention of all enlightened philosophers and ever has been, not only from the days of Plato who said "God geometrizes;" not only from the days of the author of the nineteenth Psalm who says, "The heavens declare the glory of God, and the firmament showeth his handiwork"; not only from the days of the Egyptians who had realized their god-concept long before the time of the Isrealitish exodus, but from the very remotest days of history or tradition every mention of the root idea is of one supreme being, one infinite eternal intelligence.

But God is called "God of Gods," "lord of lords," "king of kings." That language would have been meaningless if those who have written or spoken it had no idea of many gods and many lords and many kings. How could we use the expression "Lord above lords, God above gods, king above kings," if we did not first realize that there were many lords, gods and kings? So the word Elohim in Hebrew, and many other words are constantly employed to suggest the thought of the many divine messengers, the many appointed spiritual leaders who are the guardians of planets and the rulers of planetary systems.

No more can a world make itself than this Masonic Temple could build itself. No more could man come into existence without a spiritual cause than there can be the material effect known as a cup and saucer without an intelligence to devise it and to manufacture it. There cannot come into the world a single individual without a divine purpose, and there are only two reasonable theories concerning the origin of man. One is that man is sent into the world by Deity; the other is that man comes into the world of his own accord. One is that the soul it created by God, and the other is that the soul is self-existent and is an eternal finite entity. One is that every human being has voluntarily come here to live, and the other is that the soul itself is commissioned by the Most High to realize that in itself it has all possibilities of divine expression.

#### THE SOUL LIKE GOD.

Now, if God creates the soul, then the soul must be like unto the God who creates it. If the soul is sent into the world to fulfill a divine mission, then that soul is appointed to do the very work which it is now fulfilling. Does not this conception raise our thoughts, elevate our ideas, ennoble our conceptions, and remove once and for all every vestige of lingering pessimism from our philosophic system whatever that may be. I have come into the world; I have not dropped into the world accidentally; I have descended; I have not fallen; I have come down the ladder; I have not lost my balance and tumbled; I have walked down, and I am here to-day because my soul is seeking to manifest its inner powers and is here in an intelligently designed workshop, school and laboratory.

I care not which aspect of the great many-sided truth is insisted upon, whether I think of myself as God's creation or whether I think of myself as living forever as a spiritual entity and being here now of my own volition; I am here for a definite purpose, I am here in the fulfilment of destiny, I am here to master circumstances, to control fate, to rise superior to environment, to demonstrate the truth penned by Ella Wheeler Wilcox, "There is nothing we cannot overcome," and "Behind parents and grand-parents stands the great eternal Will."

All these gods and lords and kings mentioned in sacred story, all the mystic characters we meet in mythological treatises

every one belongs to the great family of intelligent entities to which we also belong—they are intimately related to us. How often the western world to-day struggles with the Oriental problem of Nirvana—how many who are studying Vedanta philosophy are endeavoring to translate Sanscrit into intelligent English and wish to know precisely what the Oriental thought means when it identifies rest not with unconsciousness but with super-consciousness.

#### THE DOCTRINE OF NIRVANA.

The doctrine of Nirvana is so exceedingly simple when reduced to its ultimate that it need not perplex even the wayfaring man though he is illiterate. Suppose all of us constituted a congregation of full workers, of co-operators, the spirit of competition thoroughly expelled or never introduced, and every one of us said "I have a place in the universal temple—I am a living stone helping to constitute it, I am a member." There is no spiritual temple, there is no house of God apart from the intelligence entities which compose it, for every soul is a living stone within this mighty edifice.

But some are in the roof, some are in the floor, some in one wall and some in another, some may be in a window, some in a chandelier, some may be at an altar, some close to the entrance; but no matter where they are the temple of God is holy through and through and all God's handiwork. Just as in the orchestra and in choir one musician, instrumentalist or singer, is not necessarily above or below another. Let one play the first violin and another play the second violin; in talking we should speak of first and second but we should not be speaking about superior and inferior, for those two might be equally good musicians and one might be quite as necessary to the rendition of a symphony as the other.

So we say in a choir that one voice is higher than another or lower than another; but we do not mean that the soprano or treble is any higher in a spiritual sense than the contralto or bass. We do not mean because one is in the chorus and another is a soloist that one is not equal to another or that one is any more necessary to the unity of the whole than the other.

And so we are here on earth to-day; some of us are in high stations and some in low places. Here in Washington there are a few senators, a few congressmen; one man is President. One man is King of

England, one man is Czar of Russia, one man is Mikado of Japan, one man Shah of Persia, and though all these different individuals may be called kings, rulers, and exalted representatives, yet they shall die like all other men, for princes rise and fall like peasants. We are all members one of another. If I meet a King I shall say, "Brother"; if I meet a Queen I shall say "Sister." I have no objection to meeting the gods and goddesses of Egypt and Persia. I am willing to meet the millions of gods and goddesses of India.

#### OUR GUIDES AND TEACHERS.

An eminent man, widely traveled, who is doing a great work in Los Angeles, said last spring in the course of an interesting address, that he had been told that in Hindu mythology there are three hundred and sixty-five million divinities—a million divinities for every day in the year. If that is the doctrine of certain Hindus, what does it mean but that there are three hundred and sixty-five million souls who are now so far advanced that they can be guides and teachers, directors, overseers and instructors of others. Now, how do we get our overseers, our foremen and forewomen? A boy in a New York hotel is running an elevator, he is told by the proprietor of that hotel that in a few years, if he does his work well and deserves promotion, he may become a head clerk. Now when that boy has become a head clerk there will be a great many boys under him in a large hotel. He may direct the affairs of many; he may be, a few years hence, a head waiter and there may be a large number of men serving under him, yet to-day he may be one of the bell-boys subject to everybody's call. The clerk behind the counter tells him to go and he has to run, but he can look forward to the time when he will be a director.

All the way from a city hotel to the very heavens bending over the earth our guides and teachers may be found. You ask, who are our guides, who are our teachers, who are the ministering angels that comes to-day as they came in days of old? Men and women in human form manifesting with human attributes.

A lady said recently: "Some years ago I wrote in my Bible sarcastically, 'What, angels eat and drink!' and I thought I was very smart when I thus criticised the biblical text." But she added: "During the past several years I have had spiritual reve-

lations which have led me to feel it is perfectly reasonable that they should eat and drink, and now I am older and wiser and I am no longer sarcastic." Is not that the history of intellectual progress? Do we not find a number of people turning up their noses, so to speak, at anything like spiritual revelations—skeptics, agnostics, materialists, they do not believe in ghosts; they do not believe in "spooks." They are perfectly justified in not believing in ghosts and spooks; they are perfectly justified in not believing in "galvanized astral shells," and in paying no attention to a fanciful story of a wraith, of a vision of some imagined visitor from the unseen world when their nerves were unduly excited. But when we take an intelligent view of spiritual revelations we do not go to churchyards to have interviews with angels, nor do we consider that our spirit friends usually awake us in the night in ghastly presence as well as in ghostly raiment and frighten us out of our sleep by coming back to this world and returning only to scare us.

I wish we could once for all drop the phrases "spirit return," "spirit coming back," "spirit control," and all the other misleading phrases and statements which have caused a great many people to look with contempt upon what would otherwise have won their respect.

A great many people use language which is utterly unscientific and go on using it when they know better because they have grown accustomed to the old erroneous forms of speech. We are always determined in our ministrations to use only terms which we are prepared to stand by. "Do you believe in spirit control?" says some one. I may believe in it because it may exist, and if it exists I have no right to disbelieve in it. If one says, "Do you desire spiritual communion?" I reply, Yes, I do, I know that spiritual communion is a mighty truth. I do not speak falteringly or hesitatingly on the question of spirit communion. I know it to be true, to be desirable and profitable and I rejoice in it. I rejoice in the certainty of it. There is no uncertainty in such a tone, and there is no mentally uncertain ring when that doctrine is promulgated by those who know.

#### MEANING OF SPIRIT COMMUNION.

What do we mean when we speak of "spirit communion?" People say, "Have you a god?" Why not? "Have you teach-

ers?" Why not? We are not ashamed of going to a university to study under a professor. We are not ashamed to read a valuable book by a scientific author and of being profited by its contents. We are not ashamed of sitting at the feet of some great maestro and learning music, painting, or sculpturing. Why should we then be ashamed, here, of meeting with some master who has passed on to the unseen world? Why may he not be still what he was while on earth—a music master there even as he was here? Why not be still the teacher as well as the artist? Why not be still the writer, the inspired and inspiring litterateur? Why say "gone" and "dead" of Sir Walter Scott, Charles Dickens or Thackeray? Why say no more poems from Longfellow and Browning, and no more essays from Emerson? Why say that the great patriarchs and prophets of olden time have merely left legacies and testaments behind them? I abhor the word "testament" whether with old or new, as a prefix; let us use "testimony," older and younger testimony, but not "last will and testament."

When God spoke to the world in days of old, God did not say, "this is my last message to humanity, now good-by, I am going to leave you." When God sent angels to enlighten the generations gone by the angels didn't come with a heavenly mission to earth saying, "these are the last utterances which will ever come down to earth from celestial spheres." There is not a record in any bible, ancient or modern, which has led any intelligent student to believe or to infer that in any special age or country all divine revelation was confined to revelations which are very old to-day though they were very new two or three thousand years ago. They were followed by other revelations and by angelic ministrations which have extended down to the present time. I have received many letters in which the writers have said they had received more help by one statement through my lips than by anything else, and that was the statement, "It is always now, and it is always here."

We preach the Now-Here and the Here-Now philosophy. Are we not now in the universe; are we not now in eternity? Some people think they are going into eternity when they die; that when they drop their mortal bodies they will pass out of time into eternity; but there never was any time outside eternity; Eternity always

holds poor little Time in its embrace and time, no matter how long, even though it be an incalculable age, can never be a competitor with eternity. How can we get out of space into infinity, and say when we die we are no longer in space but that after death we are in infinity. We are in the infinite now, in the eternal now. What we call time on this planet is not the time of Mercury, Mars, Jupiter or Saturn, and what we call space is not only what we limit by our own three dimensional peculiarities. The fourth dimension in space is a very scholarly term which people bandy about and enjoy repeating the phrase. The fourth dimension in space only means that there is another great realm peopled with spiritual intelligences knowing more, seeing more, hearing more, feeling more and doing more than we comprehend.

#### THE MISSION OF THE SOUL.

"Now if every soul has a mission in expression to fulfill shall not that soul be left alone," says one, "to work out its own salvation? Shall we not depend entirely upon the Over-Soul, upon Deity, and have nothing whatever to do with any angelic intermediaries?" Why so? when every soul on earth ushered into mortal existence comes through the gateway of motherhood. Surely we do not wish to abolish the mother—only to perfect her for her function. We do not wish to abolish the mother love that is tender and sweet and kind—the mother ministry which makes it possible for the child to grow and thrive. In the course of years, or months, or perhaps weeks, some ministry may be overcome, surpassed, superseded, because no longer needed; but as long as the child needs the mother, so long the mother needs the child; they need each other; but there comes a time when the human mother must wean her babe, as there comes a time when the mother eagle will let the little eaglets fly and no longer bear them upon her widely outspread pinions. The mother instinct tells her when all her little family are strong enough to fly alone. The very instinct that made her carry them, now makes her send them out to ferret for themselves. Is not that the order of universal nature, of the cat with kittens, the dog with puppies; even as with the human mother and the human child; is not that the order in every school of life? Graduate from school, say good-bye to the old school house, do honor to your alma mater; graduate from the university,

leave the college walls behind you and go out into the world to practice your trade or profession, but always think kindly of the university which has harbored and helped you.

But will you never go back to college as a teacher? Have you said good-bye forever to dear old Heidelberg, to Harvard, to Yale, to Oxford, to Cambridge; will you never see the old university again? Have you young men and women who are now engaged in the teacher's admirable profession said to the school houses, "I will never see you again?" The bright young girl graduates, the bright young men who are graduating from the same schools in these days with their sisters, proving that co-education annihilates all false belief in the superiority of one sex and the inferiority of the other—as these young men and young women return to those very schools may they not go there again as teachers where they were once learners? May not the children of the next generation be learning from the pupils of the generation, ministers and messengers of higher grade.

#### ARCHANGELS AND ANGELS.

Archangel means a spiritual architect. An architect is one who plans, designs. Angels are builders; archangels are architects. It takes more intelligence to be an architect than to be simply a workman employed in the raising of some majestic pile. How many men you can find—good men and true—who are masons. How many carpenters, glaziers; how many work together and build a great Masonic temple, yet one architect with his complete design is sufficient to be the captain, yea to be the general and direct the employment of them all. In the spiritual spheres there is a parental soul, an archangel having charge, a supervising guardian. We have all our spiritual guardians and directors and when everything is well planned on earth the words apply: "See thou make all things below according to the pattern which is shown to thee from above."

We should not depend slavishly upon our teachers. We go to school and acknowledge our teachers, but we study for ourselves. Our teachers do us very little good if we are idlers. A teacher does not say, "My dear child, I am paid by Uncle Sam to do your lessons for you," or "I am drawing my salary from the Government in order to work out examples for you upon the slate, so you need not have the trouble

of working them out yourself." The teacher says, "Look at me, see how I work out the example." One teacher goes to the blackboard and figures away with his piece of chalk; another goes to the piano and plays a selection admirably, perfectly; another teacher says, "This is the way to pronounce this word"; or "This is the correct translation of this passage from a foreign tongue." And just as wise teachers on earth know their vocation and keep their place, as they are our guardians, guides and directors, so are our spirit friends who have ascended.

#### CHARACTER OF COMMUNICATIONS.

Your friends are not necessarily wiser than you because they passed into the spirit world a few years ago. You get communications from your uncles, aunts, cousins, sisters, brothers, business partners, employes, employers and intimate friends. You get communications from many who were well known to you on earth and they make themselves manifest with all their idiosyncrasies. Professor Hyslop declares in his new book entitled "Science and a Future Life"—which is well worth studying and reading many times over—that the communications which a majority of people get from the spirit world are exactly such communications as people get who ring their friends up over the telephone. "Hello, is that you?" calls Prof. James to Prof. Hyslop, when one is at Harvard and the other at Columbia—one in Boston, the other in New York. "Fine weather we are having. Very warm for the season; it's very hot in Washington for October." That's a sample message from one learned professor to another.

"Well, how's your wife and children? Give my love to Harry; tell Julia that when she comes to the city we shall be very glad to entertain her." That's from one learned professor to another. These men have been college chums, intimate friends, and that's the kind of conversation they carry on over the telephone wire. Is it disgraceful or demeaning? Certainly not; but it is commonplace.

Professor Hyslop has found that when people have passed over into the next state of existence they do very much the same and indulge very often in the same ordinary trivial friendly intercourse. Why, that's brother Jack, and that's sister Mary. Certainly. You don't expect them to stand upon their dignity, and you don't expect

your college chum to deliver a classic oration when he comes to make a friendly call upon you. You don't expect your mother is going to appear before you with stilted phrases as though she had composed an essay which she is going to read before a very critical audience. When we enter into communion with our spirit friends do we not love and prize the tender tones, the old familiar accents of affection. We do not expect an oration every time an aunt comes to visit us; we do not expect to hear majestic sentences dealing with profound philosophical subjects every time an uncle comes, even though he is an astronomer, a geologist or a biologist in some great university.

So when we hold communion with the bulk of our spirit friends, it is with Tom, Dick and Harry, because they are our friends, our brothers, our companions of a few years ago; and it is from your brother Tom, and from your son Harry, and from your uncle George that you want to hear, and you are a great deal more satisfied to hear from your beloved friend than from some distinguished philosopher whom you may have read about when you were at school, but of whom you would say, "I never knew him individually, and while I admire him greatly I have never felt the same intimate regard that I felt for my bosom friend who was my confidant in all times of trouble and sorrow as well as in hours of exaltation and delight."

#### HIGHER INTELLIGENCE.

There are higher intelligences; there is a Socrates and Sophocles in the spirit world. There is even a great spiritual guardian who may be to us a messiah or master; there are those on still higher planes who occasionally make themselves clearly known to us; they guide, direct, counsel, warn, exhort, but they never coerce. Emma Hardinge Britten used to say her guides always recommended what course she should pursue but never insisted on her following it. The daemon of the eminent Greek Socrates was, according to his biographers, both the voice of the soul within and the speech of a guardian angel.

A guardian angel never says, "You shall," but only, "I advise you." The guardian angel never says, "You must, or I will make you," for the guardian angel never hypnotizes or mesmerizes, never attempts to make himself an operator and you a subject. Your guardian angel never says,

have more power than you, and as the stronger force will always prevail; as I command you to do you will have to do, because I say so." That is not the tone of a guardian angel who says, "Beloved children, I advise you to follow this counsel, for my experience has taught me that it is a path of wisdom, and wisdom's ways alone are ways of pleasantness and peace."

The guardian angel truly says, "If you follow this road blessing will attend you; joy and success will crown your endeavor." The guardian angel warns you from the path beset with snares and pitfalls, but always adds, "My child, you must do as you please; you must give the deciding vote; it is for you to say whether you will follow as I direct or not." If the guardian angel did not thus warn and guide, direct and exhort, but attempted to coerce, he would be no longer a teacher and minister but simply a mesmerist, a hypnotist, controlling his subject by the exercise of greater mental ability.

#### THE PROBLEM OF OBSESSION.

How many intellectually lazy people there are in the world, even though they are very busy physically. A number of people think it would be truly glorious if they could only find an easy cut to all enlightenment. "Ask the guardian spirit and he will tell you everything." Those dear people get mistaken and misled. They desire dogmatic and peremptory teachers; they attract those who assume mastership but not genuine masters. Dogmatists say, "Do as I tell you, ask no questions," and sometimes sensitives are threatened with dire consequences if they disobey. Then comes the problem of obsession. Some poor victim of the results of his own stupidity complains of the mismanagement of the university. Remember, you can be free from all unpleasant influences if you wish to free yourselves; you can relate yourselves with the highest intelligence if you desire, but there are certain people who never do more than demand what they want on the lower plane, and then find great fault because the higher is not made manifest to them.

Take a few typical biblical instances. Samuel was approached by some young men who came to him to inquire concerning the whereabouts of strayed asses. Samuel did not rebuke the young men who came to him to inquire whether their father's donkeys might have strayed, for the question was thoroughly legitimate, therefore

Samuel the prophet said, "Make your minds easy concerning the asses for they have returned home." He exercised his clairvoyance and told the fact very quickly and very reasonably, and put their minds at ease concerning the beasts of burden. Then he said to the young man Saul, "You are to be king over Israel. You thought you came to me to inquire about donkeys, and so you did, but there is a very much higher question to be answered, and a very much nobler work to be done with you than to merely tell you those animals are safe and sound. You are to be the king of Israel; your destiny is to be king; you were born to be king, and king you will be."

#### FORTUNE-TELLING, WITCHCRAFT, ETC.

Sometimes a fortune-teller so-called, a clairvoyant misnamed a witch, says, "I see a crown before you." One might have said it many a year ago to Edward, Prince of Wales. She might have said, "When you are sixty years of age you will be on the throne of England; you will be richly blessed if you are a wise king." But whether a man rules well and wisely or not depends upon himself. Samuel was inspired of heaven to tell Saul he would be king; Saul's destiny was outlined before him, but whether Saul was happy or unhappy, whether he attracted to him holy or unholy influences did not depend on his being king or peasant but upon his own conduct. The youthful David who was to be his successor, while yet a shepherd boy played exquisitely upon his harp and charmed away the king's insanity brought about by his own ungodly conduct. David dared to stand before the monarch and with heaven's inspiration told that monarch that, king or no king, his health and sanity depended entirely upon his own behavior. And this is true wherever one may stand high or low in the world's esteem, wearing a crown or cleaning shoes or selling newspapers on the street corners, it matters not, every one's happiness, every one's blessedness depends upon himself and no one need be unhappy, no one need be unsuccessful, and no one need be ill. That is a very bold but a thoroughly true statement. No matter what a destiny may be, Saul never drew an evil spirit to him because he was king, and never drew a good spirit to him because he was a king. When Saul was ruling righteously he drew angels of heaven to him, when ruling unrighteously he drew dark influences to his side.

No matter whether you are Theodore Roosevelt or the colored man who opens the gate that leads to the White House grounds, no matter whether you are ruling or serving in the world's esteem, health and happiness, safety and blessedness depend upon the individual, and no truer doctrine was ever proclaimed than this. No other doctrine has ever been spoken from heaven, and when people learn to discriminate between genuine spiritual revelation and foolish witchcraft, mere empty-headed fortune-telling, there may be some improvement in the laws of various countries.

It was only very recently that a lady in Montreal was obliged to give her word of honor to a magistrate that she will give no sittings, because the Canadian government is opposed to witchcraft. There is something for organized Spiritualists to look into—not necessarily in Washington, because the laws of the United States have nothing to do with Canada, which is under another flag; but wherever people are persecuted, wherever any are interfered with in the legitimate carrying out of their business they should be protected by the strong arm of the law, but where people do not bestir themselves but are merely apathetic and indifferent, then it is their own negligence more than the persecuting spirit of their neighbors which gets them as a community into any sort of trouble.

#### THE WORK OF THE GUIDES.

But why don't the guides do it all? Why don't the guides protect their mediums? Why don't our dear spirit friends look after all our interests? Why do they allow us to get into trouble? You might just as well say, why does a father or mother allow a child to fall down and hurt itself when the parents have the muscular ability to prevent the child from falling. Do we deny for a moment that a child can be protected by paternal arms? Do we deny that the mother is strong enough of muscle to lift the child and carry him so that he cannot fall? And yet if parents always did so, there would be no development of individual strength, no formation of character, no unfolding of incipient manhood or womanhood.

What would be the condition of a man or woman always carried, or always wheeled about in an enlarged perambulator or baby carriage, only altered in size but not in nature to accommodate the increased number of pounds in weight, and feet and

inches in height, of the person who was still occupying it? Can there ever be spiritual, moral, mental, or physical development so long as there is simply guidance, simply ministrations that does not work out the evolution of individual consciousness? Now, the mother and father are the guardians of the baby's welfare and are in their places truly teachers and superintendents while any child has need of their fostering care, yet every child must work out salvation, every one must be thrown upon his own resources.

Can you point on the pages of history to a single great man or woman who has ever achieved real greatness by having it forced upon him? You may turn to the career of Abraham Lincoln, and ask, Why did the guardian angels allow that boy to be so poor in his early youth; why did they allow him to gain so little education and that obtained with so much difficulty and hardship? why didn't they provide everything for him if he was going to be President of these United States, savior of the nation, and freer of the slaves? Why didn't they give him at the time of his birth not only a silver spoon but put even a golden spoon in his mouth? Why did they not rear him in the lap of luxury and look well after their own? Because the higher intelligence knew full well that the hardihood, the nobility of character, the genuine strength within, and everything else that made the real Abraham Lincoln was only to be procured by having him inured to hardship. Had the dear little boy had his food handed him on a golden platter and always been put to bed under eiderdown covers, and sent to an aristocratic school, he would never have been on earth what he became, for the very discipline that made him grow noble and hardy would have been wanting.

Can we expect a great character to be evolved by taking a child and keeping it a child forever? When people ask why they don't get more enlightenment than they do, we reply, You get all you deserve, and when you deserve more you will get more. If you want a higher revelation, do you deserve it, do you work for it?

Flammarion has obtained great astronomical knowledge; but he has worked for it most diligently.

Madame and Monsieur Curie, the discoverers of radium, have achieved great results after working for them indefatigably.

Marconi has practically perfected his sys-



tem of wireless telegraphy after working to that end tirelessly.

Edison has done a glorious work, but wherever there has been a great work accomplished there has been great working.

Heaven has inspired Edison, Flammarion, Marconi and the Curies, and heaven is ever inspiring inventors and discoverers. Great musicians, authors, poets, painters, sculptors, reformers, liberators—they are all inspired.

#### THE ANGELS OF PEACE.

You are taken into a fraternity if you are faithful, you become a brother Mason, a working member in a society, you are an active member of a congregation, you are one of the federation, and those bright and holy intelligences who guide and direct you regard you as a fellow member. Suppose we have a president, vice-president, secretary, treasurer and board of trustees or directors; they are only fellow members holding office for the time being and exercising supervision over congregational affairs. The President of the United States is in the position which he now holds and is sustained therein that he may be the leader of the people.

When working for peace last summer, the President's voice was the voice of all wise Americans, the voice of Columbia and of the guiding spirit that has charge of this Republic. Theodore Roosevelt responded to the heavenly voice, answered to the call, and we verily aver that when he called together the plenipotentiaries at Washington and then at Portsmouth; that when he invited the Russians and the Japanese to confer with him; when he invited first one and then another representative of the estranged nations to Oyster Bay to meet him and be friendly with him in his summer home, he was answering to the call of heaven. The guardian angel of Russia said, "I want peace." The guardian angel of Japan said, "I want peace." And the guardian angels of Russia and Japan held

a spiritual conversation with the guardian angel of America and decided between themselves to inspire the President of the United States to make a move to bring about on earth the work that had been planned in heaven. The guardian angels of the nations saw that the war did not terminate fatally on either side. They saw that the best and higher good would result from allowing them to go so far and no farther, then they cried "Hold!" and put a stop to it.

The people read in their newspapers one day that the peace negotiations were practically at an end and that the war would doubtless continue, that Russia was determined to prolong the war and would not pay any indemnity while Japan insisted upon it; the next day came that wonderful demonstration of the power of the peace angel which astonished the trembling world. When it was darkest, when the clouds above seemed black as a raven's plume, when the world was trembling upon the verge of an awful precipice—the war ended suddenly and thanksgiving services were held for the renewal of peace.

Do you think that was all brought about on one side the mystic veil? Do you think that all took place on earth? Do you think that only the plenipotentiaries and the President, the Mikado and the Czar, and those directly in their confidence, had to do with this? There was a great upheaval in the spiritual world and it was responded to on earth. But it would not have been consummated had the people not been ready. We may pipe unto you when you do not answer, we may call unto you when you do not respond, as the prophets of old were wont to say.

It may be the voice of the guardian angel that whispers in your ear as an elder brother or sister, as a faithful monitor; and it is for you and for all of us to co-operate, if we will. We are never coerced but always guided by celestial legions.