

# THE WORD

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Thought, Occultism, Theosophy,  
and  
the Brotherhood of Humanity

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H. W. PERCIVAL, *Editor*

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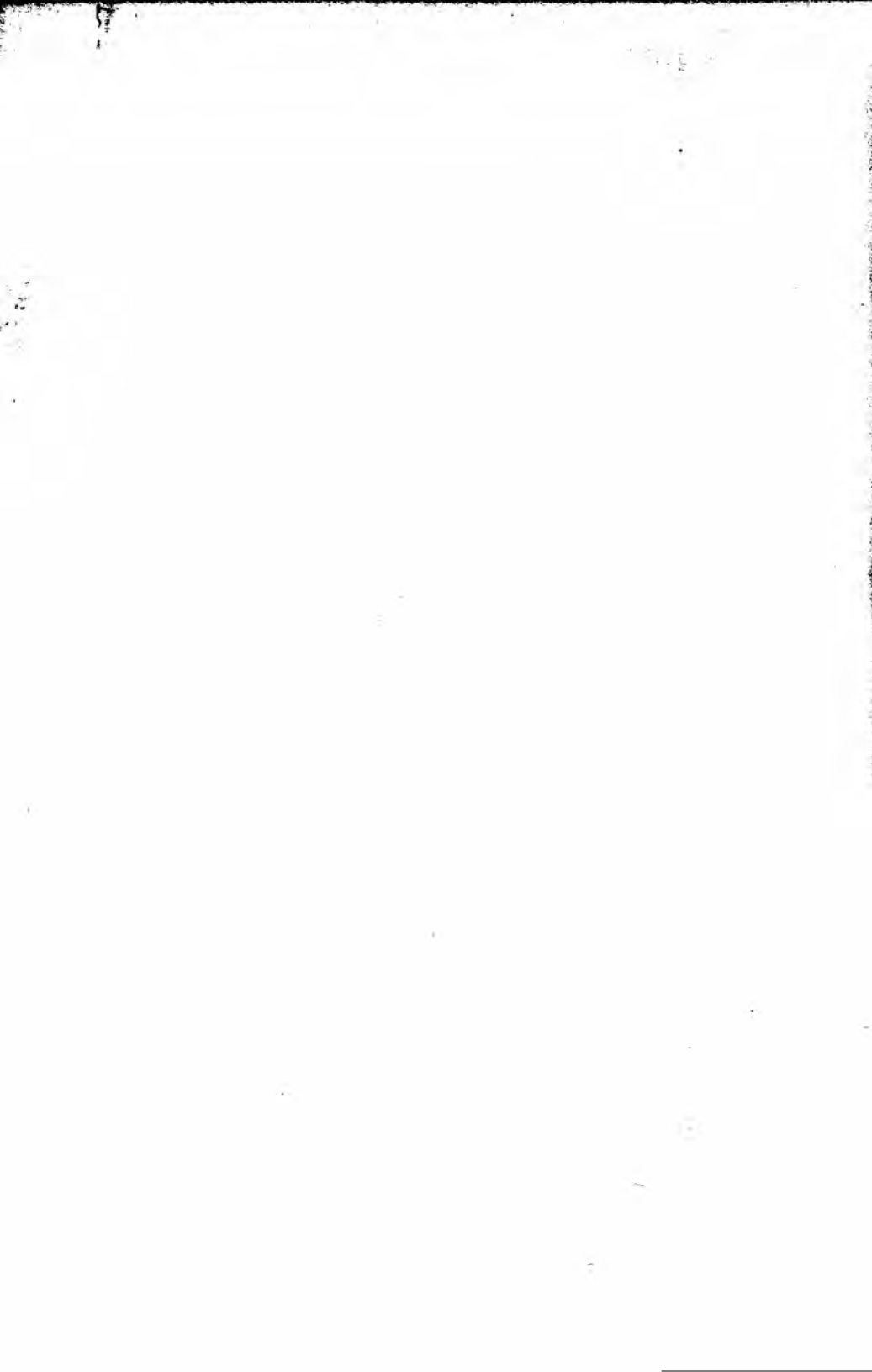
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When ma has passed through mahat, ma will still be ma; but ma will be united with mahat, and be a mahat-ma.

--The Zodiac.

# THE WORD.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from vol. 9, page 331.)*

DUTY means more to adepts, masters and mahatmas than to ordinary mortals. Man's duty is important to him in proportion as he is sensible of his responsibilities to himself, to his family, his country, his humanity, to nature and to the divine principle in nature. These duties he performs or fails to perform in the short span of one life. The duties of adepts, masters and mahatmas lie in similar fields, but they see more than the mortal sees. Instead of being limited to mortal vision theirs is extended, according to their degree and attainment, up to an age of the world. The circle of duties of an adept includes the earth, and the elements and forces which surround and move through it, and which are the immediate causes of all physical changes and phenomena. The adept knows and deals with and wields forces and elements invisible to man. Like as the potter moulds his clay, so the adept shapes his material according to the purpose in view. His duties lie in producing phenomena, often strange to the senses of man, and in relating the material of the invisible world in which he lives and acts consciously, to the visible physical world of men. He needs and uses his physical body for his further development and in order to relate the invisible to the visible world.

The duties of adepts have caused some to be known to the world as magicians, though not all known as magicians are

adepts. An adept renders service to the world at certain periods. Then he produces certain phenomena which are considered to be miracles by the ignorant and which the learned with limited vision declare impossible or impostures. An adept magician is one who produces phenomena according to natural laws unknown to the learned of the period. He may summon into visibility the presence of beings ordinarily invisible; he may command these presences to perform strange feats; he may cause storms to appear or disappear; he may bring about or quell conflagrations and floods, or bring about any natural phenomenon; he may levitate physical objects, produce music in the air without instruments, cause physical objects of little or great value to be precipitated from the air; he may cause the lame to walk; he may heal the sick or make the blind see, by speaking a few words or by the touch of his hand.

The adept magician renders service to the world when he does any of these phenomena, for the purpose of helping humanity and according to the law as directed by orders of intelligences higher than himself. But if he should produce phenomena from the sense of glorying in his power, from self-admiration and pride, or from any selfish motive, he will inevitably be punished by losing the power he has, incurring the censure of the higher orders of intelligence who act with the law, and a continuance of his actions will end in his ruin. Legend and ancient history give numerous examples of adept magicians.

What in one age seems improbable or impossible, becomes in a succeeding age natural and commonplace. To talk with a friend one mile or one thousand miles distant, would have been considered impossible one hundred years ago. The person claiming that such a thing was possible would have been considered a charlatan. It is now done daily. To illuminate a house by touching an electric button would then have been considered a magical performance. It excites little wonder to-day. If any one, twenty years ago, had said that it was possible to send wireless messages round the world he would have been considered as self-deceived or as a deliberate trickster who desired to attract attention. Since the telephone, electricity, and the Hertzian waves have been brought into common use, people to whom they were once wonders now regard them in a matter of fact way, and young people brought up to their use regard them with as little wonder as they do the growing of plants, the running of motor cars, the phenomena of sound or the mystery of light.

The adept magician works according to laws of the invisible world and produces results as certainly and definitely as the modern scientist who works according to known laws governing the physical world. It is no more difficult for an adept magician to precipitate a precious stone or other objects from the air, or to raise his body and be suspended in mid air, than it is for a chemist to precipitate oxygen and hydrogen as water by an electric spark, or to raise weights from the ground by the use of the magnet. The chemist precipitates the water by his knowledge of the elements, the electric spark unites them in certain proportions. The adept magician precipitates any object by knowledge of the constituents of the object in certain proportions, and by his ability to direct these constituents into the form held in his mind. The elements or constituents of all things which appear physically are held suspended in the atmosphere of the earth. The chemist or physicist may precipitate some of these into form by the means at hand and according to physical laws and by physical means. The adept magician is able to produce similar results without the limited physical means at the service of the physicist. The physicist uses a magnet to lift an iron bar. The adept magician uses a magnet which is not physical to lift his physical body, but his magnet is none the less a magnet. His magnet is his own invisible form body, which is the center of gravity for his physical body, and as his invisible body rises it acts as a magnet for his physical body which follows it. When the laws of the invisible world are understood they are no more and no less wonderful than the laws which govern the physical world and its phenomena.

Adepts may also take part in wars and in deciding the balance of power between nations, or they may appear as poets to appeal to the sentiments of mankind and to show through poetry the way nature works in her kingdoms and with the children of men. An adept may appear as a statesman endeavoring to shape the policy of a nation according to just laws in so far as the desires of the people will respond to such advices. In such duties as the adept assumes and whereby he takes part immediately in the affairs of mankind, he is working under the direction of masters who are wiser than he; he is the link between mankind and them; of course he is not known to be an adept, nor of any other order of men than those among whom he moves.

One who claims adeptship, whether by this or any like

term, is either self-deceived or an impostor; or else, if he be an adept and makes the claim, he is either at once taken from his post or loses his caste and power and is no longer under the guidance of those masters who act according to just laws and for the good of the people. Initiation into any order higher than that of ordinary mankind prohibits such announcement by the one initiated. His claims become louder as his powers become weaker.

Masters do not come among men in their physical bodies as frequently as do adepts. Whereas the adept reaches and deals with men through his desires—his desires being of the physical world, it is necessary to contact men through the physical,—a master deals with men through his thoughts and according to his mental capacity and power, and it is therefore seldom necessary for a master to be among men in his physical body. The duties of a master as related to mankind are with the active mind of man. The mind of man acts on the plane of leo-sagittary ( $\Omega - \uparrow$ ), which is his mental world, and between virgo-scorpio ( $\text{m} - \text{m}$ ) and libra ( $\triangle$ ), which are the form-desire and the physical worlds below, and cancer-capricorn ( $\text{c} - \text{c}$ ), which is the spiritual world above. The mind of man is attracted by the psychic and the physical worlds below and the spiritual world above or around. When an individual or a race is ready to receive instruction from a master or masters, the thoughts of the individual or race appear in the mental world, and according to the nature of the thoughts of such minds they receive instruction from a master. The minds receiving such instruction are at first not aware of the existence of masters, nor are they aware of receiving any instruction from any other order of beings or from any world except the world of the senses to which they are accustomed. A master holds out an ideal or ideals to an individual or a race and assists them in their mental operations in approaching or attaining their ideals, much the same as a teacher in a school sets examples and gives lessons to the scholars, and then aids the scholars in learning their lessons and in proving their examples. Masters encourage the efforts of an individual or the race in approaching their ideals, as good teachers encourage their scholars with the lessons. Masters do not force or carry the mind through the mental world, they show the way according to the capacity of the mind and its ability to travel. No master or set of masters would compel an individual or a race to continue his



or its mental efforts if the individual or race did not choose to and would not go on with his or its efforts. When men choose to think and improve their minds, then they are assisted in their endeavors by masters according to the nature of their desires and aspirations.

The mind works its way through the mental world by its power to think. All minds capable of thinking enter the mental world and there learn as naturally and as orderly as the children of men enter and learn in the schools of men. As children are graded in their schools according to their mental fitness, so the minds of men are graded in the schools of the mental world according to their fitness. The schools of the mental world are conducted according to a just system of learning which is older than the world. The instruction in the schools of men will become similar to that of the schools of the mental world in proportion as the minds of men choose and act according to the just laws which prevail in the mental world.

Masters teach individuals and mankind as a whole through their thoughts and ideals in the particular grades of the mental world. Mankind is always being thus taught. The masters encourage and lead the races of mankind on and on, from one moral attainment to another through all stages and degrees of human progression, even though mankind be unconscious of the source from which it gets its inspiration to rise to higher levels. By one not limited, cramped and shut in by his range of vision in the span of one sensuous mortal life, it need not be considered strange that there should be schools in the mental world, nor that there should be masters, teachers, in the mental world, as there are human teachers in the schools of men. The mind is the teacher in the schools of men as it is in the schools of the mental world. Neither in the schools of men nor in the schools of the mental world can the teacher, the mind, be seen. Men learn and are educated concerning the things of the world of men in so far as the minds of men are capable of imparting information. No teacher in the schools of men can teach men the abstract problems of the mental world. These problems have to be battled with and mastered by the efforts of the individual minds. The problems of right and wrong, of human weal and woe, of misery and happiness, are worked out by the individual through his experience and efforts to understand and deal with these problems. A master is always ready to teach whenever men are ready to learn. In this way,

in the mental world, mankind receives indirect teaching from the masters. Direct teaching from a master, as between teacher and pupil, is given when man has proven himself worthy to receive direct instruction.

A mahatma's duty to man is to bring him to an actual knowledge of what he, man, is as a spiritual being. Man represents an idea, a mahatma brings man to knowledge of the idea. Ideals are shown to men by masters who point the way to the ultimate idea from which ideals come. Mahatmas live in the spiritual world (ॐ—४३) and give the laws by which masters act. They are present at all times in the world but not in their physical bodies, therefore the world cannot know them.

Adepts, like men, have their likes and dislikes, because they work with desires and forms. An adept likes those who are of his kind and may dislike those who are opposed to him. His kind are those with whom he works. Those who are opposed to him are those of aims and desires other than his own, and who attempt to thwart him in his work. All adepts have their likes, but not all have dislikes. Those who have dislikes are adepts who seek power for themselves and who endeavor to subject others to their will. Adepts with good intent toward humanity have no dislikes for men. Masters are above dislikes, though they have their preferences. Their preferences are, like those of the adept, for those of their kind and for that for which they are working. A mahatma has no likes or dislikes.

The question of food, eating and drinking, has greatly troubled the minds of those who are striving for psychic faculties and alleged spiritual attainments. Food is a subject which should and does concern humanity. Food is of many kinds. Food is the material used in the building up and continuance of every kind of body. Food is a most important and difficult matter for humanity to agree upon, but there is no difficulty for the adept, master or mahatma in selecting and taking their nourishment.

Each kingdom of nature uses as food the one or more below it, and is itself as food to the kingdom above it. The elements are the food or material of which the earth is composed. The earth is the gross food from which plants are formed and grow. Plants are the material used as food for the building of an animal body. Animals, plants, earth and elements are all used as foods in the structure of the human body. The human body is



that on which desire feeds and fattens. Desire is the material which is transformed into thought. Thought is food for the mind. Mind is the matter which makes the immortal individuality or perfect mind.

The adepts selects the food which will give him a strong and healthy physical body. The kind of food which he selects for his physical body is largely determined by the conditions in which, or the people among whom, he is to work. He may eat meats and fruits, and vegetables and nuts and eggs and drink milk or water or the beverages of the time. He may eat or drink of each exclusively or partake of them all; but whatever foods he selects for his physical body will not be selected because of some fad but because he finds such food necessary for his physical body, through which he is to work. His physical body itself is really the food or material which he as an adept uses for the strengthening of himself as a desire form body. As his physical body is built from the essence of the foods which are taken into it, so he uses as food for his desire body the essences of his physical body. The food of an adept, as such, is not taken by eating and drinking, as the physical body takes its food. Instead of eating and drinking the adept renews, strengthens or continues himself as an adept by extracting or transforming the essences of his physical body into a magnetic body for himself as an adept.

The food of a master is not the food on which the physical body of a master subsists. The food of the physical body of a master is less earthy than the food of the physical body of an adept. A master sees that his physical body partakes of such food as is necessary for the maintenance of its health and soundness, though under certain conditions a master may sustain his physical body by the drinking of water and the breathing of pure air. A master uses his physical body for a higher purpose than does an adept. The body of the adept is his desire form, which is a magnetic body. The body of a master is his thought form, which is composed of pure life. A master does not transform or transfer the essences of the physical into the astral or desire body; a master transmutes desire into thought. A master raises the lower into higher desires and transmutes the desires, which are as food for thought. These thoughts are in turn the food or material of which the master or mental body is fashioned. A master, as such, does not eat and drink in order to persist, though he grows in power from or by thought.

The physical body of a mahatma requires less gross or earthy food than that of a master or an adept. The physical body of a mahatma does not depend for its continuance on solid foods. The food most necessary is the breathing of pure air. That is not the air breathed in by the physical man; it is the breath of life, which is the life of all bodies and which the physical body of the mahatma learns to breathe in and assimilate. The physical body of an adept is not able to make use of this breath of life which, even if breathed in, could not be held by the physical body. The physical body of a mahatma is of a higher order. Its nervous organization is magnetically balanced and capable of responding to and holding the electric current of life as it is breathed into the physical body of a mahatma. But the food for the mahatma, as such, is knowledge, which is spiritual.

Adepts, masters or mahatmas, as such, do not need physical clothes. Each body is the garment worn by the inner body, as clothes are garments for the physical body. The physical garments worn by their physical bodies are selected and used with respect to time, place and temperature and prevailing customs of the people among whom adepts, masters or mahatmas may move. Garments made of linen or wool or silk or fibres are worn according to the climate in which they are; skins of animals are also worn. In preparing the garment, a material is used which will afford protection for the body against the cold or heat or magnetic influence, or which will attract these influences. So the skin of an animal may protect the physical body from injurious magnetic influences from the earth. Silk will protect the body from electrical disturbances. Wool will attract some of the sun's rays in cold climates and conserve the heat of the body. Linen will reflect the heat of the sun and keep the body cool. Adepts, masters and mahatmas do not concern themselves about the clothing of their physical bodies as do the people of polite society and of refined tastes. Fashions in dress do not fill the minds of adepts, masters and mahatmas as they fill the minds of society people. The greater the intelligence, the more simple and plain his dress, if he selects it with respect to himself, though he will choose a costume suited to the people among whom he moves. A covering for the head, a garment for the body and protection for the feet, are all that he needs.

Amusements are arranged to attract and please the minds of children or give relaxation to those who have mental worry or overwork. Adepts, masters and mahatmas have no amusements though they have their recreation and pleasure. Recreation is given to their physical bodies, such as walking, climbing, or such gentle exercise as will keep the limbs and muscles of the physical body in condition. Their pleasure is in their work. The pleasure of an adept lies in seeing success attend his efforts to wield and mould the elements and the results attending what he does. A master's pleasure is found in seeing the improvement in the minds of men, in assisting them and in showing them how to control and direct their thoughts. The pleasure—if it can be called pleasure—of a mahatma is in his knowledge and power and seeing that law prevails.

All physical bodies, even those of adepts, masters and mahatmas, require sleep. No physical body of whatever kind or grade can exist without sleep. The time selected for sleep depends on the prevalence of the electric and magnetic currents of day and night, and of the breathing of the earth. The earth breathes in when the positive influence of the sun prevails; it breathes out when the positive influence from the moon prevails. The body is awake at the time when the positive electric influences of the sun are strongest. Sleep gives the best results to the body when the positive magnetic influence of the moon prevails. The positive electric influence of the sun is strongest when it crosses the meridian and at sunrise. The positive magnetic influence of the moon increases in strength from dark until after midnight. Sleep gives the time needed to remove the waste of the body and to repair the damage done by the work of the day. The sun sends currents of the electric force of life into the body. The moon sends streams of the magnetic force into the body. The electric influence from the sun is the life of the body. The magnetic influence from the moon forms the vehicle which holds and stores up the life from the sun. The invisible form body of man corresponds to and is of the nature of the magnetism from the moon. The influence from the sun is that which pulses through and keeps the body alive. As the life from the sun pours into the body it beats up against the invisible magnetic form body of the physical, and if this life current is kept up continuously it will break down and destroy the magnetic form body. While the mind is connected

with and acts consciously through the physical body it attracts the solar life current to the body and prevents the lunar magnetic influence from acting naturally. Sleep is the withdrawal of the mind from the body and the turning on of the magnetic influence.

Adepts, masters and mahatmas know at what times of day or night it is best for their physical bodies to work and at what times to have rest. They can withdraw from the physical body at will, can prevent injurious influences from affecting it, and allow the magnetic influence to remove all wastes and repair all damages. Their physical bodies can have greater benefits in less time from sleep than those of ordinary men, because of their knowledge of the prevailing influences and of bodily needs.

The adept as such, apart from his physical body, does not require sleep in the sense in which the physical body does; nor is he unconscious during sleep, though there are periods when he rests and renews himself, which are analogous to sleep. Aside from his physical body, a master does not sleep in the sense of becoming unconscious. A master is conscious throughout an incarnation. But there is a period at the commencement of his incarnation when he passes into a state similar to that of dream, until he awakes as the master in his physical body. A mahatma is immortally conscious; that is to say, he maintains a continuous conscious existence through all changes and conditions throughout the entire period of evolution in which he acts, until he should some time decide to pass, or should at the end of the evolution pass, into that state known as nirvana.

*To be continued.*

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There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.

—Emerson, *History*.

## THE CHRIST OF THE HOLY GRAIL.

BY JAMES L. MACBETH BAIN.

**P**REPARATORY to the hymns to the Christ in "Breaths of the Great Love's Song" (p. 63) are these words: "They are sung for the comfort of the little ones to the Spirit of the Great Love Whom we in Christendom name the Christ, but Who is named by other names among other peoples; Who is the true Genius or Excellency of the human soul; Who is the Best of our Ideal in all that to us is true and good and beautiful in art or science or any work of the human body or soul or mind; Who is the creative principle therein; and Whose is the power of the whole system of our universe even in the realms of the mineral, vegetable, and animal as truly as in those of the soul and the spirit of mankind."

The word "Christos" (anointed) implies election or choice because of supreme excellency.

And in as much as the word is sweet-sounding both in itself and to the ears of those who have been born into its music, also of great power, ancient, and so generally used in its equivalents among the most advanced of Aryan peoples, as, *e. g.*, in Krishna to the Hindu and as Kraosha to the ancient Persian, that it has undoubtedly become consecrated by use into a great service of blessing, I use it both as the Christos and as the Christ, this distinction being only nominal, and serving only to present the Holy One of our blessedness under the double aspect of manifestation as the macrocosmic, transcendent, Great Christos of our spiritual universe, and as the microcosmic, immanent, inborn or little Christ of the human soul.

For there is verily a power of blessing in the name, a very charm of life in its utterance, as may be proved by the soothing or controlling its frequent silent repetition brings; and we know that very wonderful works of healing, whether it be of obsession or of ordinary disease, can be accomplished by the use of the holy name.



But be it noted that in order to this use it must be a very word of power in the soul of the healer. To use it as a merely magical word would be only to make of your attempt a foolishness and of yourself a derision even to the obsessing entity. It must be felt to be a name of the Holy Spirit in Whom work all the healing powers of our nature for the blessing of man or beast or plant.

Now the Christos is the Great Love, and the Great Love is the Christos; and it matters not whether we speak of the Holy One of blessing as the Christos or as the Great Love, inasmuch as our Holy One virtually transcends all our ideas of personality.

Long have I sought for a word whereby best to name our Holy One, and no better word have I found in our feeble tongue than that of the Great Love, for in the realization of the Great Love we realize all that is of good in the human ideal.

For where the Great Love is there is the wisdom and the power. And the Christos reveals Itself to every mind according to the degree of that mind's unfoldment.

To the child mind the Holy One can reveal Itself as a child, and can speak the word of truth in the tongue of the kindergarten.

Thus the "Gentle Jesus" of our childhood's hymn was the very word for us then. And in this degree of spiritual unfoldment rite and symbol have their use.

But to those who are no longer children in mind, and to whom kindergarten symbolism no longer speaks, the Christos can reveal itself in a way that will satisfy the demands of their stronger intelligence.

Thus will the Holy One continue to bless them while in no way calling for the sacrifice, or violating the laws, of their pure reason, but even in the fulfilling of these very laws will it bless them.

And so I use the word "Christ" because I know of no better term to express the best or the highest that I can conceive as the illuminating Divinity of our human genius, and because it is the word of power to my soul. But if in the name of Jesus Christ (or in any other holy name) you find your full realization of the divine power in mankind, then let the use of that name serve you, as indeed it well may.

Many good souls do I know who cannot hear this sacred name but with a certain repugnance. Nor can we wonder at them when we think of all the evil whereby the human kind has

been tormented in this holy name. But none the less the name belongs to these pure ones, and not to those who have falsely appropriated and wrongfully used it.

For the soul whose life is only Love the Christ is a word of realization of all that is sweetest and best in its Ideal, as it brings into the degree of human apprehension something of the substance of what in Itself is necessarily hid from and utterly incomprehensible to us.

Need I say that I approach this, the highest and most momentous theme of contemplation for the human soul, in the spirit of the deepest reverence. Indeed, when of late years I have felt constrained to speak of it before the public, I have hardly been able to do so lest any unwarranted word or any imperfectly uttered idea might convey a false impression to the sensitive human soul of this, to her, the greatest truth she may receive.

But there are times of clear-seeing, feeling, or perceiving of holy Truth; and we know when these times are. They can only be when all is quiet in the soul, and when the voice of God alone speaks there.

And when these times of clear-seeing, or feeling, or perceiving of Truth have come, I am satisfied that what is then given is of God, is as pure light as can shine through my soul, and can be safely given to my fellows as a word of living doctrine.

And it is only because, through many years of the deepest and sweetest and most enriching experiences of these holy intuitions through my soul when in truth she is at her best of power to receive, note, and communicate faithfully to my mind of the word of the pure Spirit, I have been assured and reassured to the fullest satisfaction of my quietest and keenest judgment that a deep truth, unutterably precious to the human mind has been so well proved to me, and so brought into my realization that I cannot but give it as my best gift unto her whom I would serve well, that I now venture to utter a little of what I feel to be of the Truth on this great and holy doctrine.

For there is only one way of receiving of the pure doctrine of the Christhood, and that is by learning only from the holy or Christ-Spirit as it speaks in and through the new or clean soul. And they who have ears to hear will hear the Word of living knowledge Who is even now, as of old, speaking in the soul of the race.

But be it noted that the present-day utterance of the Word

is not dependent on the authority of any records of past utterances, though it gladly joins hands with them in the good fellowship of succession so far as the love of and loyalty to the fuller light will permit. And even as the son though independent of the father yet joys in the succession, so do we joy in our goodly heritage of past illuminations, gratefully recognizing all we owe to them. Yet is the needful illumination ever in the present; and in the present day we must look for it if we would find it. For it is the same Word who speaks yesterday, to-day, and for ever. And the soul of man is the book of God, and there we must seek the Word, and not in any ancient manuscript. Therefore we need not to build, and we shall not build our doctrine on any records of the alleged utterances of any master-builder, if in very truth we can hear the Word speaking in our soul. This I can well say, for my love and reverence of our scriptures I have often made known ("Song of the Cross," ch. III.). I ask my spiritual reader if it is not out of the blind and truly materialistic attitude of the many exegesisists of the past, and their slavish bondage to the letter or story of events that have arisen the manifold controversies with their attendant woes unutterable.

But if we abide by the mystical interpretation, and be guided by the light of the Holy Spirit in the new or clean soul, we shall never go astray.

True, the doctrine of the Christ implied in these intuitions differs vastly from the so-called evangelical doctrine of the churches, yet it is the ancient, the classic, the truly catholic and evangelical.

And not only must it appeal to and satisfy the intelligent and spiritual mind of our day, but it is strictly in accord with the profoundest utterances of our Scriptures on the great theme.

And even as an expression of the great human soul it is not new. For it is indeed the mystic doctrine, and has had its prophet, uttering it according to his individual light, in every illumined soul who has been used to speak the living Word, whatever may have been the tongue in which he spoke. Our Old Testament, in its many expressions of the divine Compassion who loves to pass by transgression, caring only for the oblation of a broken and contrite heart, is replete with the beauty of this Great Love who loveth all. Indeed there is a grandeur of the Christ ideal in these ancient inspirations unsurpassed in any Scriptures I know.

Nor will the truly spiritual soul of any Christian, however



unlettered he may be, be hurt by any word of this doctrine. It will only be blessed by it. This I do most solemnly vouch for, because I know that in these intuitions are latent the elements of the food of the spiritual soul. Yet are they potent in the same degree with the elements of death to the old selfhood or earthly soul who would receive them.

And if there is anything, dear reader, in your soul that is hurt by their power, then thank God that it is so hurt; and pray that it may be wounded unto the death. As you soul's healer I would counsel you to receive more of these dissolving elements, and to receive them gladly; for it is not the living Christ in you who is hurt, but the old opinionative selfhood who is hurt; and he belongs to death.

In this doctrine of the living Christ nothing that is of any good to the human soul is taken away; but all that is of good under the usual interpretation is re-found in a clearer light and with a fuller significance. Of this more later on. I cannot tell what it has been to me to have had, through this pure perception of the Christ in the soul, restored far more than "all the good methought that I had lost" in the cruel tearing away from me of my childhood's faith. The joy of it has more than counter-balanced the great distress I passed through during the long period of devastation. But without the distress there could not be the joy.

To speak personally, for I owe it to my reader to do so, this illuminating principle has given to me the adoring love and the blessedness of this love of the Christ, and that in a way in which I could never have received it under the churchly interpretation.

Since I have thus known the Christ after the spirit and not after the flesh, I have not once known the failure of the holy Power in me to bless a body, to cheer a soul, to strengthen in trial, and to enable to overcome in temptation. When there has been such failure it is because the Power of the living Christ, even the joy-bringing, the mighty Love, is not active in my soul. For the measure of our joy is according to the power of the Love we can embody. And the power and facility of embodiment is according to the development of the spiritual or Christ soul in us. And there is no limit in the degrees of this unfoldment, and no end to the joy of the Love. Indeed, so great at times is the realization of the Love that I must restrain the stream of feeling lest it should be too much for the strength of my heart.

Now, surely the tree is known by her fruit. And if we can look into our soul quietly, and communing with her in pure truth, find that our mode of apprehension has thus borne us blessing and only blessing, whereby we have been enabled to bless others, then may we be sure that it is of God.

Fain were I to use a pronoun that would convey somewhat of even my very feeble apprehension of the essence of the Holy One. But we have to use our very poor English tongue, and even speak of the One who is above all sex-differentiation as "He." I use this pronoun as seldom as possible, preferring to use even "It" or the term "The Holy One." Yet is this in no way an efficient term. For the one whom we are naming "the Christos," "the Holy One," is really unnameable, Whom to seek to describe is almost a profanity.

Unutterable is the Holy Essence, and who can utter the unutterable? When the inspired soul is most fully conscious of the realization of the Holy One in the great joy of the illumining inflow, it bows in silence. It can utter no sound. And this bowing in silence is the only mode of deep utterance, and is therefore the best word.

Yet may we be permitted, because of our feebleness, to speak of the Holy One as the Great Sun of the Great Love in Whom is all the potency of our life, from Whom proceed for the human kind all light and warmth, all joy and blessedness, and without Whom there could indeed be no life for the soul or body of man.

Or we may thus speak of the Holy One as the Great or Cosmic Man-woman, the perfection or Ideal of mankind, Whose work is to bring forth in our race many sons and daughters of his kind; ay, to bring every human soul unto the birth of his own principle of divine Sun-life.

Thus do we follow upon the light given us through our highly-inspired brother, Emanuel Swedenborg, while happily we have learned through him to deny the crudities of the mediæval interpretation, which, we must confess, do bedim his fair and stupendous vision of the Heavenly One.

May we then venture to say that the Christos is the One Sun of the human spiritual universe, solar and cosmic, the Sun both of this outer system appreciable to our powers of comprehension and of which the visible sun is but the external image, and the Sun of the vast immensity, invisible to our eyes, even the Great Supramundane system or Deep Heaven of humanity

into the heights of which the eye of not even the strongest spiritual seer among men has yet penetrated, the Holy Sun in Whose Body there is verily what we may call brain and heart, artery and lung, vein and nerve, through Whose activity there is ever radiated all the life-essences that circulate through and vivify the whole inner and outer, spiritual and physical planetary system, and Whose substance is in no way alien to ours, but is verily the same, even bone of our bone and flesh of our flesh?

May we venture to say that in the forthbreathing or radiation of the Inner or Spiritual Sun there is the continuous forth-giving of this Holy Substance of the Logos, known as the process of creation, both in the redemptive merging of the Christ life in the material degree of manifestation (a labor truly of pain and a perpetual crucifixion) and in the ever-living flow of the Holy Substance in that most plastic and highly tenuous degree, which, though invisible to our eyes, is yet vastly more dense in reality and of incalculably more inherent power, even in the degree of what we must name "the Deep of God's Power"? May we say that it is indeed the Breath of our Christos which so fills this Deep that there cannot be one point of emptiness in its vastness? I feel that we depart not from the path of truth, and that we only bow in love and reverence before the Spirit of the Holy One Who is the Truth when we venture so to suggest.

The Great or cosmic Christ doctrine, as presented even in its most universal application in our Scriptures, has suffered from the unjust and unwarranted appropriation of its significance by the human mind to the human kind.

Thus has the Christos come to be thought of as only a glorified man, instead of, as is the holy truth, the good Spirit of the whole of the earth-soul in all her elements or parts and their activities.

For even in these Scriptures our Christ is spoken of as the first-born or best of every creature, unto Whose perfect manifestation in the creature the whole creation groans and travails in one labor.

Every soul, who is so far evolved spiritually as to realize her kinship with every creature of this earth, thus loving them in the all-embracing love, will bear me out when I affirm that the Idea of our Christos cannot come short of this planetary universality.

We may truly speak of the lowlier orders of our creation as the outer garmentings of the Holy One, provided we realize

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that these outer garmentings are of the living Body, permeated by and quick in the divine essence to a degree corresponding to their place in the order of organic development.

In all the visions of the great seers of our Bible, wherein the living creatures or beasts fulfil their part, this most beautiful and utterly satisfying truth is as truly implied as it is clearly uttered by Krishna in the Bagavad Gita. And I have been privileged to know more than one modern seer of spiritual things whose testimony to these holy realities of the Great Christ-body is as satisfying and as pure as the word of any of the illuminati of the past ages. (See Ps. 148.)

Surely it must be a sweet thought for the lovers and defenders of the lowlier creation that in serving these animal bodies, and through these bodies their souls, in holy love, they are indeed serving the Christos, the Holy Mother of our cosmos, through whom we all are, and in whom we all, as creations of her breath, come and go throughout our manifold lives.

The Christos, blessed be the name, is indeed the Holy Spirit of all our planet's physical, as well as of her psychic and spiritual good.

It is the Power of life or blessing that is now immanent in the soil and air and water, and in all the elements of our earth's living body. It is the Great Warmth of Love whom we speak of as the Over-soul, who ever broods over our world and ever travails in the labor and anguish of her soul, bringing forth the higher from the lower, the finer from the grosser, through a process of perfect economy wherein no pain is lost, nor any sweat nor any tear is shed in vain, and who manifests from time to time as need and opportunity arise in the greater or riper souls of men and women who become sons or daughters of God. The Christos is the Creative Power working in these elements of our earth, ever bringing forth through the soul of nature order out of what appears to be chaos, and beauty out of what we deem the foul or ugly.

And so we may contemplate the Holy One as the Father-Mother Love of our planet; for it has in it the power of life, bringing forth ever of Its kind.

But who can speak of the travail of the soul of the Christos in this work of the long ages? Surely no human word can utter it, nor tell of the work of the Redeeming Power. For the sinless One groans, as it were, in the labor and anguish of the great soul of mankind as it slowly evolves out of the lower degrees of



animality. For it is the very life-principle and consciousness of the Holy One who is now laboring for birth in the great human soul even as it has labored through the millenniums of the periods of the races that have arisen out of one another in the ages of our earth's life.

And thus the Cosmic Christos, the Heavenly or Ideal Man-Woman, has travailed and travails in the labors of the individualizing Christ. And so it will continue to labor until in the fullness of time "The Son of the Man," or, as we would say now, the perfect offspring of the heavenly Man-woman comes to be realized as incarnate in mankind.

For in and through the aforesaid laboring the perfect Christ-organism is formed in the individual soul, a small or microcosmic sun so to speak, which corresponds in every way with the Christos, the Macrocosmic or Universal Sun.

Not one ion of its organism is ever wanting, and it functions when in health in all its parts.

And this is now the quickened or energized generator of energy in our soul, and it has the power to quicken unto the generation of energy the Christ-principle hid in other souls.

And in order to be renewed in the power of quickening we have thus imparted to other souls all we have to do is to turn to the Soul Universal, and thus allow the Christ in us to draw unto it from the inexhaustible fulness of the Christos that which can alone restore our soul.

Of this more will be said further on.

For the Christ is the very vitality of the soul, the one living principle in the individual consciousness.

There is nothing the inner man so desires as this life-principle; and as they in whom it is truly manifested can indeed aver out of their abundant experience, there is nothing that is more keenly sought after by all souls. I say this very deliberately, for I know it to be the simple truth as testified to me by many of the best of our kind.

The fact is that the human soul must have this holy Thing. Her quest for it corresponds in the spiritual degree with the demand of the heart for love in the physical degree. She knows so well that without it she cannot live.

Swift, swift and keen, aye, more swift and keen than the flair of any fine-nosed hound, is she to perceive it. And soon as she does perceive it, she, as it were, throws herself into its arms in the utter abandonment of the old and barren selfhood.

Thus does the woman in us ever follow the Christ wheresoever He goes. And whether it be hid in the story of the Marys of Palestine, following Jesus Christ, or the Gopees of Brindaban abandoning themselves, their husbands and children for the ever young Krishna, the teaching is the same. The heart must have the greatest and sweetest love possible to it, and the soul must have her very Best, even her Holy Christos.

The great difficulty such finely wrought sensitives of the living Christ have often to face is how to continue to fulfil in this now highly evolved nerve body the very full and sometimes very trying service such a quest imposes on them. But of this I reserve a fuller word on the Service of Souls. For the Christ in us does draw all souls unto it. And if all souls are not so drawn we may be sure that our Christ either has not been born in us or has not yet come unto the wholeness of Its perfect life.

And surely it has been known to all truly catholic illuminati of the ages, and is a sweet knowledge to us, that the Holy Christos is the life principle of the great spiritual body of humanity, diffused throughout and manifesting therein, according to the periods, seasons, or cycles of its growth through the night and day, the ebb and flow of its process of steady unfoldment.

And there is not one member of this body, how low soever it be in mental or spiritual degree of progression, that is not, even to this degree, a spiritual power in this great Christ-Body.

Need I say that in this relationship the decarnate and incarnate are as one; and that sure as every human soul we meet in the flesh is, in its very, its innermost, its only real or undying essence of the Christ-Body, so surely does every soul who has gone from us into the unseen belong to the One or Holy Body, and is in It; ay, even though that soul may be suffering the pains of what we know to be the hell-state of the soul.

For these pains kill not the very, the innermost, the only real or undying essence, but only cleanse it from garmentings or clinging defilements which must be consumed of the fire of the pure Spirit; for such is their stuff.

Where there is a human soul there is a faculty of the Holy Body. Thus all "our dead" are indeed in Christ. And as a spiritual essence they can never be out of the substance of the Holy One.

For not one of His members can be lost.

*To be continued.*

## THE INNER LIFE AND THE TAO-TEH-KING.

### VII.

By C. H. A. BJERREGAARD.

**I**N the last chapter, I quoted a learned Taoist on Tao as Longevity, and I tried to explain the master's instructions to the pupil—all, except one sentence, which I left for this chapter.

That sentence was: "When it (Tao) holds the Spirit in its arms in Stillness, then the bodily form will of itself become correct." I will now try to elucidate what "Stillness" is. What I call my "elucidation" will appear to you as a roundabout talk and not as a direct elucidation. It cannot be anything else because the subject is transcendental. I think, however, it will be an elucidation and I hope so.

In the six preceding chapters I have again and again quoted mystic authors about the necessity of overcoming desires, lusts, passions, or whatever all those wild and blind forces of Nature be called, which are in the way of our development in the spiritual life and which only too often destroy us. It is now high time that I speak of other disturbing elements, elements far more dangerous than Nature's wild play with us. These other disturbing elements, I shall now speak of, have their very roots in our Ego, in our own will. Lusts and passions are merely parts of our make up and are not fundamental; they are mere forms of our objective existence; they are only external to us; they are residents of the flesh, and merely visitors on the soul's domain.

I shall now lay special stress upon the conflict in aim and end there is between mind and inclinations, between our spiritual will and our physical will, the two wills of St. Paul, with which most of you are familiar. In short, I shall lay stress upon a fact well known to those who are on the Path, or the Narrow Way, so called, namely this, that volitionally we are in conflict

with ourselves; or theologically speaking we are in sin. I shall also try to point out how this conflict arises and can be brought to an end, or, how we, to use theological language, can be saved. This subject is of uttermost importance, whatever creed one may hold. It is a fundamental question for us all.

Let me tell you now, right here at the outset, that this inner conflict I shall speak of and will illustrate in various ways, this inner conflict was unknown to all those peoples who lie outside that parallelogram I described in the last chapter. The conflict arises or comes into history at the moment the new cycle is ushered in, and it governs the whole period of this our cycle. By and by in other chapters you shall hear Laotzse describe the "paradisaical" conditions, if I may so call them, that prevailed in what he calls "the ancient days," or in the previous cycle; an absolute proof that these conflicts we now know, and which mankind has known since his day, did not exist before his time.

The vedic writings do not know this conflict as we know it. Perhaps there is a glimmer of it with Zoroaster. But Buddha was fully aware of the conflict and preached it. The Gita also knows about it. Jesus preached it, and some of the christians have talked themselves deaf, dumb and blind about it, yet they never understood it fully. It was only very late that the Greeks discovered the problem. Homer knew what "folly" was, but not what "sin" was. Aeschylus and Sophocles knew something about "penalties," so called, or, the karma that follows upon disobedience to our Higher Self, but could not formulate the principle. Not even Plato came to the bottom of the problem. In spite of all the talk for nearly two thousand years in Christendom about sin and salvation, I do not think it has yet been understood how it is that we sin, nor how we may be saved. That a devil is the cause of our sin is folklore and no more. Children may believe it, but not mature minds.

I shall not pretend to know the final solution, but I have lived with the problem before me since a time when many of you were not yet born, or, at any rate, were too young to have discovered it. And I have had some experiences that may be of use to others. Those experiences, in the form of tales and poems, I shall present to you, in part, in this chapter, and in part in the next. Now, then, to the subject.

That which I now say will answer to the experience of most people—in some degree. The strongest and most individual



people know more about it than the weak and those that pass through life like sleepwalkers. Those that know nothing of these things are either children, saints or beasts. There was a time when you began to assert yourself, began to have your own will, as you called it; and there was a time when you said or thought that you knew the truth of life better than your parents, friends, or teachers. In those states you involuntarily (or voluntarily) broke in such a way with your antecedents and your betters, that the break perhaps never has healed. An antagonism entered into your existence, which has left a permanent disturbance, a disturbance which must be distressing to a normal mind. Such splits, breaks or diremptions may in some be so deep that a permanent pain remains ever afterwards, and they may be deadly. You will naturally ask many questions relating to and about these breaks, such as about their origin, their psychological nature. I will try to meet some of these questions. The others must wait till their turn comes. At present I limit myself to a most characteristic feature of that cycle which begins with the time of Laotzse and his immediate disciples, and I say that the characteristic feature is this, that the principles of form, law, order, truth, are revealed or laid bare, and are discovered and realized by man. Of course, there was form, law, order, truth in Nature before this time, but the human mind was not so constituted reflectively that it could grasp or formulate these principles.

I take it for granted that these terms, form, law, order, truth, are understood. If I am mistaken, let me state how I use them. I say they are various aspects of the same idea, and that they express the manner of appearance of substance, or, that Something which underlies the phenomenon. Take an illustration. Here is a silver trumpet. In its case, the silver is substance and the appearance of the silver in this case is the form (not the shape) of the instrument we call trumpet. It is not important as regards the form, or the trumpet itself, whether the substance be silver, gold, copper or brass. Trumpets are made of any of these metals, but it is most essential that the form in which the metal is cast or hammered, is after a certain fashion and for a certain use, because the fashion and use determine whether it is a trumpet or another instrument. In other words, the form becomes the essential and the substance is not the essential. Again, this form, called a trumpet, must be in a certain shape in order to be a trumpet and not a

clarinet, for instance. But that is another matter; I only say this to call attention to the difference between form and shape.

Take another illustration. You and I are all in the form of man and that is our determining quality. We are made of substances physically not different from the substances in animals. Hence you see, as regards ourselves, as it was with the trumpet, the form is the essential. That we differ among ourselves as to shape is another matter.

From this it will appear that form is the manner of appearance. And I want to add that we in philosophy often ignore substance, and only value form, and that confusion therefore often arises. That is my use of form. I might also use the words law, order, truth, for the same purpose, only in varying aspects of the same subject.

With this note, I return to my subject, and when I now say, as I shall say, that the principles of form, law, order, truth, first appear in the cycle that begins in the time of Laotzse, you will understand that mankind at that period for the first time discovered what form, law, order, truth are cosmically and psychologically, and in contradistinction to substance and positive laws laid down for the conduct of life; two conceptions which did not give us that power, which you shall hear me say follows the discovery of the principles mentioned.

Now, then, to my exposition. These principles arose in man's mind about five hundred years (or a little more) before Christ, and were fully established as ruling powers about five hundred years after Christ. It took mankind about a thousand years to add that intelligent element to its mentality. I said these principles arose. They did not arise as a growth simply, their appearance is so sudden and unconnected with the foregone state, that their appearance looks more like a gift, a divine gift. I usually call them a gift. For proof, you need only look into the literature that is left and to examine the extant monuments from the previous cycle. It would indeed be most instructive and interesting if I now pointed out to you the nature of those literatures and monuments, but I cannot enter upon such archaeological details. My present object is not archaeological or historical, but moral and practical. Both among Semites and Aryans you hear of law books, but they are not of the nature I speak of; they are not of cosmic character, nor psychological. They are formulas for the conduct of life, sociological edicts, but not thought-forms, as I will call them

for the present, not revelations of what we call philosophy and art, but ought to call Theosophy or God-wisdom, because these thought-forms are revelations of the constitution of the cosmos. I call them thought-forms for the present, as a most suitable term, but you must understand that these thought-forms stretch in variety from Laotze's Tao to St. Paul's "gifts of the spirit" defined and described in Corinthians, Chap. 12. The term is therefore very elastic and contains much more than merely "thinking." These thought-forms are declarations, that, besides will, there is in Nature and in Man another power just as mighty as will, and because this other power is intelligent, seeing, and not dumb or blind, so much more superior to will. These thought-forms given to or revealed to man gave man from that moment a tremendous influence in cosmic affairs. In virtue of this peculiar light, man, who before was un-free, now could say "I" to himself as never before and was able to throw the force of this will against the course of events and thus mould them to suit himself. Before this event man was neither conscious of himself nor conscious of what he could do with himself or for himself. After that revelation man could and can now say as Pascal has formed the expression and done it so well: "Man is but a reed, weakest in Nature, but a reed which thinks. Were the universe to crush him, man would still be more noble than that which has slain him, because he knows that he dies. The universe knows nothing of this."

I feel tempted to add "and this knowledge and thought crushes the universe. The universe is as nought against that thought, that knowledge." Do you grasp the mightiness of man, his thought and his knowledge when in conscious possession of that wonderful power? Pascal's words are a formulation of the difference between the universe and man and it is indicated what his tremendous power is: Thought.

Like everything else, this power can be misused. When misused, those breaks I talked about arise.

Before I now proceed to illustrate the breaks by stories, tales, I will show the law by which the persons of my stories should have acted, and, if they had done so, there would have been no break.

That law, formulated at this same historic period, is found in the Gita in the instructions given to Arjuna. Arjuna is perfectly conscious of his own power to have his own will, and he wishes to have it, at the same time that duty demands that he

shall obey and destroy the usurper of the oppressed land, though to do so involves the killing of both friends and relatives. Krishna teaches him that he must drop all fears and personal interests and carry out the duty imposed upon him as warrior and prince and realize that it is Ishvara, who is both lord and law, who is the doer and not Arjuna. Arjuna must realize that he must fight without passion or desire, without anger and hatred and without fears. This is the Gita. It is the formulation of the law for men of active and combative tempers. The formulation lacks totally any and all expressions that could place it parallel to the Sermon on the Mount. And that is its weakest point. The little book "The Voice of the Silence" supplies most of the defects. The same law put in forms applicable to us, to you and to me, will be something like this. Life is not ours; we are not its originators nor responsible for events or the outcome of events. Under no circumstances must we judge according to our own inclinations what ought to be done, but simply do or not do, awaiting the course of developments, which will show us what and how to do. And to this I may add that developments will come quickly in moments of doubt; they will not let us wait long. I may also say that they will come in the way best suitable for us. Now you know how hard it is for us to believe this and wait. How impetuous we are, and why? Because we have that tremendous power I spoke of before, and wish to use it, wish to satisfy our own vanity, to prove how mighty we are, all because of ignorance till instructed.

I will now tell you some stories to illustrate how we act and how the law works. First, I will give you a prose rendering of Schiller's profound poem, *Das verschleierte Bild zu Saïs*.

A young Greek, burning with thirst for knowledge, came to Saïs in Egypt to study with the priesthood and explore the secrets of the land of Romitu. It happened one day that the hierophant brought him to a lonely temple where the youth beheld a veiled statue, of which the high priest said: "That is Truth." The impulsive student at once demanded to know why he was not brought here before:

"When I am striving after Truth alone,  
 Seek'st thou to hide that very Truth from me?"  
 "—The Godhead's self alone can answer thee,"  
 Replied the hierophant, "Let no rash mortal  
 Disturb this veil," said he, "till raised by me. . . ."

The boy from Hellas could not understand so singular a command. There was Truth, only covered with a thin gauze, and he not allowed to raise it! Inquisitively he asked his wise guide:

“And thou  
Hast never ventur’d, then, to raise the veil?”  
“I? Truly not! I never even felt  
The least desire.” “Is’t possible? If I  
Were sever’d from the Truth by nothing else  
Than this thin gauze——” “And a divine decree,”  
His guide broke in. “Far heavier than thou think’st  
Is this thin gauze, my son. Light to thy hand  
It may be—— but most weighty to thy conscience.”

An insatiable desire consumed the youth. At night he could not sleep. In the day he sought his way to the isolated temple; he found no rest anywhere.

One night he lost control of himself and found his way into the temple. Suddenly he stood in the sanctuary facing the veiled statue. The goddess stood before him more mysteriously than ever. In the dim moonlight, which fell from an opening above, he gradually approached the statue, till with a sudden bound he reached it with the cry:

“Whate’er is hid behind, I’ll raise the veil.”  
And then he shouted: “Yes! I will behold it!”  
“Behold it!”

Repeated in mocking tone the distant echo.

He spoke, and true to his word he lifted the veil. What did he see? Probably nothing but the statue of Isis. He was found unconscious next morning at the foot of the statue. To the priests he only said:

“Woe to that man who wins the Truth by guilt,  
For Truth so gain’d will ne’er reward its owner.”

This young Greek, evidently a man of high order, was perfectly right in his search for wisdom and in going for it to Egypt, but he had not up to the time of his transgression discovered that the main lesson in all temple methods and for him



was not learning, but obedience. He was an embodiment of self-assertion.

Learning brings conflict and unrest, because it keeps us on this plane of life. Obedience to our Higher Self brings the stillness about which Qvang-zse spoke, and of which you read in the last chapter, a stillness in which Tao holds our "spirit in its arms," a stillness which gives our form its perfectness. Learning is all very well for its purposes, but I have already in another chapter told you how little mystics care for it, and told you that learning is not of the heart or will, but only of the brain, and therefore not the method that produces heart culture, or, which is the same, the Inner Life. Only heart can teach heart; only will can control will. Intellect and learning are strangers here and do not know the right knock. Spiritual life moves on a curve of love, not on a straight line of logic, and the magic chain that binds men to men and to Divinity, is forged by love and spirit. If this young man had learned obedience and lived in obedience to his Higher Self he would have been brought into that stillness, in which our grosser self burns up; in which no physical instincts are aroused, and no sense of cupidity stirred, and nothing sways our selfishness; a stillness that is pure white flame and spiritual tranquility; a stillness which Laotze (XVI) says "returns us to the root" or origin of existence; a stillness in which Isis would have raised the veil according to promise and thereby also lifted his longings into an eternal transmutation and bliss. By practice of silence and solitude, stillness would have come. That which to us in our moral and spiritual life is silence and solitude is, in the cosmic life, called stillness. In other words, silence and solitude are subjective conditions; stillness is objective.

What a difference between this young Greek and that beggar I have told you about in a former chapter and whom Tauler met. This young Greek is an awful illustration upon "taking" before time has come; upon "having one's own will," upon self-assertion, and thereby coming into that dreadful conflict I spoke of and said that it was much more serious than any conflict with lust. You heard from his own mouth how little he knew of non-action (Wu-Wei) or Inner Life, and you heard the awful confession of the dying man. What application dare I make as regards yourself? I dare not make any, but I may ask if not in some such way some of you may have brought yourself into a suffering that now tortures you?

But the break may be only intellectual, as it is with many. People simply break with the ideas of childhood, instead of outgrowing them and substitute for these ideas some crude and ill understood scientific notions; notions that contain no life-marrow to fill their bones and hence leave them weak. These people are ever afterwards incapable of anything definite and become a burden to themselves and others, but they are not sinners; they are only in confusion, and that is bad enough.

Some one will now say that if we let this great, wonderful and also dangerous power alone, we would be better off and they will hypnotize themselves into that belief. That, too, is false and I will demonstrate it by another story. The story is called "The Love of Indra" and is found in the Ramayana. I give it in a slightly abridged form as translated by Mrs. Frederika Richardson in her "The Iliad of the East." This is the story:

"There were some young maidens standing just on the threshold of life; for childhood is the vestibule merely; it is hung with pretty pictures. Just at this point paused our young maidens, half awed by the tumult, half fascinated by all the movement and the light. It chanced that at this moment the gaze of Indra fell on them, and beholding them, so beautiful and so pure, he loved them. Flashing earthward, in a form of fire, he kissed them on the lips, and left them with blanched cheeks, and eyes aflame. They knew a god had been with them, and thrilled them by his touch, and yet had winged his way back to his High Home ere they had tasted aught of passion, save its first sudden pain. So, with a fever on them, and a vague desire in their innocent breasts, seeking Whom they knew not, What they could not say, they wandered forth; and Love, who breathes only in the upper air, led them to a Hilly Country, where the large stars seemed smiling near. And there, still far beyond them, but looking down with deeply passionate eyes, they saw the great God, Indra; and he held out his large arms, wooing them to the fire of his embrace. The hearts of the young maidens failed them. Fain had each been to turn her back; but her soul within of a sudden found its wings, and bore her, in a rush of superhuman ecstasy, to the arms of the enamoured God. Thus, ignorant of the bitter cost to mortals, who press up, with quivering lips and heaving breasts, to meet the desire of the Sons of Heaven, did they receive the "sorrowful great gift," the Love of Indra. Our little maidens, having

no previous knowledge of all an immortal's love involved, fretted against the crown Indra had laid on them; because, although it wrapped them in a light, it scorched and tore their smooth young brows, and mingled with its beams of gold the lifeblood of the wearers. 'We are faint,' they said, 'and weary! The bloom has faded from our cheeks, and all the youth of our hearts is dying! Our eyes are tired with beauty! Tired—and light is but a splendid pain. Our hearts are spent with passion, this eternal rapture will destroy us. Oh, that we could rest! Rest—rest, from the fever of our lives, ere it exhaust our power, and we die!' So, one day that this longing for rest overcame them, they strayed from the mountain of Meru, where the Gods quaff sparkling nectar, and hearken to the song that dies not.

"With their hands to their ears the faithless brides of Indra fled from the witching strains, and sought the sheltered valleys, where life is calm, and men and women pass slowly through the stages of time; marking progress merely by the succession of season, and dying, at length, because they have dwelt too long, not lived too much. And in their wanderings they came upon the country of the Uttarakurus. Oh, that was a pleasant land, and surely just the spot where our weary fugitives might find the peace they longed for. There were no extremes of heat nor cold, no excess of light nor depth of gloom; all was equable and tempered calm, like the inhabitants themselves, whose dispositions were inaccessible to all violent emotions, which overstrain a delicate frame. There was no need for any exertion either; for in a wood, hung from the boughs of the trees all that the heart could desire; jewels, and raiment, and luxurious couches, and delicious viands of every description; one had only to walk thither and gather them. The flowers in this country were of gold, so were the mountains; the rivulets were so choked up with gold that they slept between their banks, and did not attempt to sing. The women who dwelt there were all youthful and lovely; the men were all courteous, and learned in saying pleasant things; old age, or disease, or poverty, or suffering, or grief, were not known here; it is probable that all such things were soaked away out of the land by the black and terrible river, that swept with its sinister floods the borders of the Land of Gold, and rolled, muttering ever words of menace and despair—that were not understood by the smiling Uttarakurus. Amid this luxurious people the pale wanderers paused; and, struck by their strange beauty and their wanness,



born of an ardor unknown to any here, the inhabitants flocked around them, saying, 'Stay with us and share our lives.' Then, at first, a pang of unsatisfied longing held back the souls where Indra had set his love. But, little by little, each sought to reason herself out of the memory of those rapturous moments spent up among the mountains. 'Help me to live it down!' cried out each weary heart; and the appealing hands went forth, seeking for some stay. They met the smooth palms of the bland Uttarakurus. "Let us lead you along the path of pleasure," they said to the brides of Indra. But the beloved of the Sun-god found no delight in the golden country, nor in the wood, nor in the company of the smiling Uttarakurus. "Better to have died in a god's embrace," they moaned, "than to crawl through the long days in this hateful city." But they had made their choice; and Mahendra, god of the Firmament, has no welcome for renegades! In the heart of the Golden Land his curse found them out. 'Have ye forgotten,' he cried to them, "how, in the lone Hill Country, ye lay awhile on my breast, fainting almost with rapture, while the large stars were smiling near, and the night hung, still, around? Have ye forgotten how, pale and beautiful, ye stepped through the groves of Nandana; and how light robed ye in splendor; and the stars I had laid in your bosoms glowed there, and flamed with a glory that shamed the pale orbs of heaven? Why have ye thrown by your crowns, whose gems flashed through the ages, witnesses to the past and the future that ye were chosen as the spouses of Indra? What though your slight heads were bowed, and your fragile strength near broken: was not my arm around you? Who would not totter and fail, to be upheld by the amorous Indra? What though your spirits' growth were too swift for your delicate frames? As guerdon for your shortened lives, my love had made ye immortal. But ye have loved ease better than glory. O, foolish ones; ease can never be yours. Ye have tasted an Immortal's love. And your glory ye have abandoned. Dwell, then, as Exiles and Strangers in this town ye have preferred to the mountains; and, since ye have dreaded the tempest, endure the torments of the calm.'

"And so, in the city of the Uttarakurus, dwell these pale women with the lustrous eyes, who were once the beloved of Indra; and they hold no friendly intercourse nor have sympathy with any; each morning gives fresh birth to the wild desire, that gnaws their hearts; each night finds

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n a dead despair; for the pitiless curse of Mahendra drives  
lown to their unhonored graves!"

ere again it is self-assertion, not non-action (Wu-Wei)  
eates the trouble. These girls had no faith and yet they  
a the presence of the Great Love. Having been chosen  
ra, they were supposed to be giant spirits and able to  
that sphere of light and life, which is Indra's domain.  
ey been common girls, their faithlessness would not have  
urprising nor their punishment so severe. They should  
lowed themselves to be burned up. Indra's stinging  
h accuses them rightly of disobedience to their call.  
s method with common people is essentially different  
dra's. Those educated by nature run their full course  
hey discover her method with them. For such, the rule  
not till emotions have had their full course will they  
ntellectual light. They are like firebrands which, burn-  
out flame, are merely smoking annoyances and not lights.  
7 moment an emotion rises to white light condition, it  
the savior of its offer.

zse says apropos (XL) "Stillness overcomes heat."  
efore long these girls would have discovered what  
also says: (XXVI) "Stillness lies back of all motion."  
without being called by Mahenda, may climb a mountain  
ver that stillness is there and not in the valley. How  
e those girls, so favored! Take the story literally or  
lly; either way it is full of lessons on my subject of  
conflicts of the Ego. Everywhere it is action, actions,  
actions of our own, namely, on the plane of this life,  
our diremptions, that split our personality in two,  
s off our harmony with our Higher Self. If we let  
r Self in us act, this will not happen. If we let our  
lf act, we shall be in stillness and Tao will take our  
its arms."

t misunderstand this point on non-action, Wu-Wei.  
ng is not the idea involved in the washerwoman's  
e you heard of her,

—————Who always was tired,  
ed in a house where no help was hired.  
se last words on earth were:  
ends, I am going  
o sweeping ain't done, nor churning nor sewing,



And everything there will be just to my wishes,  
For there they don't eat, and there's no washing of dishes;  
And though anthems are constantly ringing,  
I, having no voice, will get rid of the singing.  
Don't mourn for me now, and don't mourn for me ever,  
For I'm going to do nothing for ever and ever.

This is not what Inner-Life people understand by "Non-action" or "Stillness." They mean by Non-action, Wu-Wei, the withdrawing from all this world's interests and activities, all of which lie on a plane of life they do not want to have anything to do with, because their longings are not satisfied with such interests or activities. Their hearts pant for the Living God, as does the deer for the water brook. The Inner-Life people seek stillness or such a condition beyond the senses, where no noise or sound heard by the senses is possible, a stillness which is the kernel and core of the cosmos.

In my first illustration I had a man and his intellect in the centre. In this second story which you have just heard I had woman and her emotions in the center. They both fell because they said No! to obedience or the law of their life. The man's law of life is intellectual, and in due course of time his life swings around to its opposite: emotion, and the two complete him. The woman's law of life is emotion, and in due course of time her life swings around to its opposite, intellect; and the two complete her. This is the normal evolution. But when the breaks, the splits, the diremptions occur, an abnormal condition sets in and as my stories told, the results are frightful.

Would we be better off if we did not make use of that tremendous power of ours? Perhaps we would not suffer then? That also would be a mistake and I will show it by a story of my own, modeled on a few elements I have borrowed from the Hungarian. I have named my story "The Copyist." It runs as follows:

*To be continued.*

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

MANAS AND BUDDHI, REASON AND INTUITION.

THE use of analysis is to *separate*, and the constant effort, therefore of the analytic faculty (which is, in fact, identical with the logical) is to distinguish and to *divide* our knowledge into the greatest number possible of definite parts. The more perfect and acute our logical genius becomes, the more attributes we are able to enumerate as belonging to all our ideas, and the finer distinctions we draw,—just so much the greater is the number of parts into which our knowledge is intersected. On the contrary, the constant effort of the intuitional consciousness (the Higher Self) is to grasp the highest unity. Instead of gazing upon the forms, it endeavors to seize upon the matter of our knowledge. Logical distinctions, abstract ideas, phenomenal attributes, are all lost sight of. It stops not to take any cognizance of them, but strives at once to find what great reality there is which lies unchanged and unchangeable beneath all the phenomena around us. Logic, for example, will enumerate the different kinds of beauty. Intuition gazes upon the essence of beauty itself. Logic will give us a classification of virtues—intuition alone perceives the absolute good, the eternal right. Logic will classify all external objects under a given number of categories—intuition grasps the substance which lies alike at the bases of all. These two faculties form the poles of all our knowledge; the one gives us distinctions, the other shows the identity of things apparently diverse; the one tends to a perpetual separation into parts, the other to a perpetual unity in a perfect whole. Between these two oppositions vibrate all the points of scientific and divine truth.



## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

### PART III.

*(Continued from vol. 9, page 363.)*

#### "A FEW REMARKS ON PERSONAL INFLUENCE."

IT is an accepted truism in philosophy that every thing and living being in the universe, from angel to man and down to the most minute atom, possesses an attraction or repellant influence that manifests itself in feelings of like and dislike. Both in the vegetable and animal kingdom this fact is specially noticeable, as may be gathered from the observations of students of Natural History.

The case is the same with man in his social and political relations, whether dwelling in cities or roaming a houseless wanderer on wide and extensive plains, be he a peasant and artisan, a king or lord, living in a cottage or tent, or residing in palace or baronial mansion; be he learned or ignorant, no matter what his color or what his native country and clime, each one is endowed with a peculiar potency which either for good or bad is felt and designated Personal Influence. Though occasionally realizing it as a fact and reality—yet owing to the rush and excitement of business and daily life this somewhat vague and indefinite term does not imbue us with nor impart a clear philosophical conception of what it is—what its origin and its effects upon ourselves and others who in various degrees and in manifold and unaccountable ways are all sensible of it as expressed in the well-known lines:

I do not like you, Doctor Fell;  
The reason why is hard to tell,  
But I don't like you, Doctor Fell.

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subject of personal influence has always proved a great gical puzzle to students of human nature, to whom even a very Proteus difficult to define, evading of all to catch its photograph, all analysis of it proving vain successful, all efforts to formulate and describe it baffled, and ending in disappointment, so that they have been to relinquish them as hopeless and regard it as an something incapable of comprehension, beyond the of our souls'' and understanding to grasp as a subject philosophical thought and investigation. The inability to this has been owing not so much to mental incapacity lack of a true philosophy of the constitution of human and that self knowledge, without which no system of worthy the name can be propounded and elaborated instrument of mental development and an adjutant of education and enlightenment. In Theosophy alone, teachings of the septenary constitution of man and in its doctrines of the higher and lower self, do we key that unlocks and explains the mystery of personal and gives the *raison d'être* of its existence as a most element in individual life and a powerful factor in the evolution of human character and destiny. It teaches ever self, on its apparition in human form on the earth its existence, brings with it and still retains its animal all its different instincts and propensities, its generic inclinations, desires and appetencies, all included and it, not to be eradicated but disciplined and clarified in the action and operation of the Higher Self, "the type in front," its Christ, its guide and leader into the promise of the divine life. For this reason every individual impressed upon him what in occult language is termed "aura," a true and infallible index of his nature that in the great diapason of all being, and turned and with some particular note in the scale of kosmic music which by acts of selfishness and disobedience to the laws of our lives, becomes resolved into a dissonance and that only cease to continue as such when our lives are in accord with the Great Breath and in accord with the divine key they become notes of pure melody, joyous and pleasant, powerful, sonorous and inspiring, whose resonances are heard and going unto the end of the world, blend in



the majestic anthem of "blessing and honor, glory and power be unto him that liveth forever," that, sounding throughout the universe visible and invisible, is described by those who have heard it, as the mystic music of the spheres.

Such in brief outline is the philosophy of personal influence, the effluence of the nature of every individual human being, an exhalation of his own state and condition, which, condensing, forms a variously colored aura around us, whose existence is more or less sensed and felt by everyone with whom we come into personal contact and relationship, direct or indirect. It abides and clings to us as our shadow, being our own creation, the production of our own selfish and unselfish lives, the outflow of fiendish deeds, of envy, hatred, jealousy and malice, or the sequence of saintly deeds of goodwill and benevolence extended to the weak and erring, the frail and fallen, sure indications of true nobility of character and evident manifestations of a nature purified and enlightened by the operation of the Divine Self within us. Theosophy, however, is of little value and worth and altogether barren and sterile in results unless practised and realized in our different spheres of life. When sown in appropriate soil into which its roots strike deep, then the soul becomes awakened, warmed by the heat and light of the divine life by which it is enabled to shoot forth into bud and blossom and fruit, becoming by some wondrous alchemical process transmuted into something "rich and strange," manifests itself as personal influence which, in the soul's inner development and ascension on the spiral of existence, continually expands and enlarges in like proportion and intensity through each successive incarnation, girding and investing us with a power, a vigor and strength, that surmounts all difficulties, overcomes all obstacles, and by the wielding of which, humanity is uplifted and the ills and unhappiness of others are ameliorated and dispelled.

The existence and reality of an aura of influence emanating from and investing every individual that has lived, was not unknown to ancient artists who, in their pictures and portraits of heroes and saintly characters, have surrounded them with aureolas of light that in the present materialistic age have been accounted as the offspring of the painter's imaginative genius and aesthetic ideas and conceptions. Hitherto these have escaped the ken of science, and their spectrum remains an undiscovered and undiscerned something, the hues and colored rays of which no spectroscope has yet resolved and analyzed. When this is accomplished, each one's nature and character



will become visibly known and appreciated, the dominant color of their radiant influence becoming a sure indication of his intellectual, moral and spiritual state and development; for to perceive the one is to know the other; no final day of judgment is needed for their revelation. Our lives and their attendant influence are what we make them, they being emanations and reflections of our interior selves, resulting, as St. Paul teaches, in "life unto life or death unto death," a progression or a retrogression. By our personal influence we can shorten or protract the path of pilgrimage that all have to traverse. It is ours to dream the happy hours away, indulging in vain reveries and fairy visions, beautiful yet fleeting as the *fata morgana*, or wakening up to the stern reality and significance of earthly existence, its responsibilities and true object, and taking part therein, win immortality, becoming centers of influence pure and lifegiving, foci of divine light that dawning within us invests and irradiates human nature with a halo of brightness and glory

"Like some tall mount whose high majestic form  
Swell from the vale and midway leaves the storm.  
Though round its base the rolling clouds are spread,  
Eternal sunshine circles round and settles on its head."

#### "THE REFORM OF FLORENCE'S STREET ARABS."

The retirement of Savonarola from active political life as a statesman did not diminish his interest in the welfare of the new republic and the exercise of its recently acquired liberty. Though he had laid a solid and broad foundation for the edifice, the citizens of Florence had to build up the structure, and as they were inexperienced in the science of political architecture and construction, they needed the constant advice and supervision of a wise overlooker and a leader in directing and consolidating their important labors.

Knowing that Brotherhood was the great central principle that, like gravitation in the mundane system, attracts and welds together all state parties and blends them into one body, his great object was the excitement and development within the hearts of the citizens of Florence a feeling of consideration for the struggling and suffering poor and indigent and making their condition in life more cheerful and brighter. To accomplish this object, Savonarola, as we have stated, originated a *Monte di Pietà* as a direct means of alleviating poverty and distress. Another project at the same time began to engage his attention,



which had been abandoned and given up in despair by everyone who had attempted it—the reformation of juvenile city life. Florence, like other great cities, such as New York, London, Paris, overflowed with street arabs—mischievous gamins and wild urchins—delighting and joying in all kinds of boisterous games and frolicsome antics in which, as a rule, they are great proficient to the annoyance of everyone. Florence seethed with them. All attempts, especially at carnival times, to repress and restrain this wild lawless element of city life had proven ineffectual as the festival approached, when, as in the Saturnalia of ancient Rome, all conventionality was thrown to the winds, all class distinctions became ignored, civic government ceased and city life reverted back into its original elements of unbridled license and lawless excess, and King Carnival reigned rampant and supreme, during which the bonds of society were dissolved or loosened and things were said and done that had better been left undone.

Though the ministrations of Savonarola had produced a great change in the habits of the adult population of Florence and had given rise to a standard of public morality that was now slowly but surely becoming recognized and conformed to, the element of juvenile arab life remained unaffected, no one daring to undertake the almost hopeless task of its reformation and discipline. It was the weak spot and blot upon Florence's city life and every one recognized and deplored its existence. It was a kind of youthful tyranny which is not altogether extinct in these modern times. All the authorities had been invoked and had tried in vain to deal with the urchins and imps of mischief who, long before Carnival arrived, were accustomed to get—whence and how could never be discovered—long poles and planks of wood which they placed across the streets, no one, especially women, being allowed to pass without giving some kind of coin which was saved up during the day and spent at night in regaling themselves with a supper, devoured with great gusto and delight. They would also drag into the wide streets and squares great trees, which, with faggots and stores of broken wood, they made huge bonfires; then becoming excited and wild at seeing the blazing flames, they would form parties amongst them who fought with stones and other missiles and which sometimes ended in inflicting wounds, maimed limbs and broken heads and occasionally resulted in the death of some of the juvenile

combatants. Such was the material that Savonarola, as an interlude in his great mission, took hold of to mould and fashion, to train and discipline, to change their perverse habits, to restrain their wild tendencies and curb their propensities, by diverting their restless energies and activities into another channel and thus convert these arabs into orderly, well-behaved children. It was a truly herculean and almost impossible undertaking. They all knew and were well acquainted with the padre, as they termed Savonarola, whom they regarded with feelings of childlike respect and reverence. Wild urchins as they were, they had sharp eyes and clear intuitions, and recognized in him a loving heart and an affable nature, which never failed to attract and excite the affections of children throughout the world.

And thus it came to pass that, with the assistance of fra Domenico, Savonarola took up this work of faith and labor of love and assembled the street arabs of Florence and formed them into processions that marched to the duomo or cathedral to attend services specially adapted to their young minds. Seated in tiers above tiers, they were trained to sing hymns composed by Savonarola himself, who also prepared short and simple addresses suited to their mental capacities. It was most pleasing to observe, when the padre began to speak, their forms bent forward to catch his every word. There was something sweet, joyous and loving in the tones of his voice that penetrated into their youthful hearts and instinctively drew them out to him. The effect produced and the change wrought within them soon became manifest and excited the admiration and astonishment of everyone. They were divided into the various quarters of the city where they resided, and, like the city electors, chose their own captains, one for each district, and also counsellors for their leaders. This plan greatly pleased the boys, who learned and imbibed from it the first elements and rudiments of political life that would prove useful and beneficial when they became civic electors. In place of the street poles and barricading boards that had so annoyed the city and hindered street traffic, little altars were erected attended by children who no longer demanded and shouted for *bacshesh*, but solicited donations for the poor. They sang not now the coarse, slangy and catchy songs and rhymes of former times; nor were they denied the pleasure of a bonfire which proved a greater one than had ever blazed in Florence and which was known and referred to in after days as the "Bonfire of Van-

ities." Dispersing themselves through the city and visiting houses and mansions, villas and palaces, they begged and collected an amazing heap and quantity of obscene song books, cast-off finery of every description, wigs, masks, immoral books, mirrors, false hair, cosmetics, dice, daggers, of which there was an abundance in the city, and formed a large pyramid, sixty feet in height and two hundred and forty feet in circumference at its base. On the top of it was placed an image of old king Carnival filled with gunpowder and other combustibles. On the last day of the festival, it was fired on four sides amidst the shouts and hurrahs of thousands of people and children there assembled, and when old Carnival exploded and fell into the burning mass, the trumpeters of the city sounded a charge, bells pealed forth joyous sounds and from the vast multitude a shout went forth that could be heard throughout the whole neighborhood.

Thus this juvenile reformation progressed and Florence became freed from the plague of her young street arabs. On the following Palm Sunday, the institution of the Monti di Pietà was to come into operation, the establishment of which was solely due to the efforts of Savonarola on behalf of the poor and distressed. In one of his discourses he had said: "I recommend this Monte di Pietà to your care, that all may come to its aid. All women especially should devote to it their every superfluity. Let all contribute and let them give ducats and not cents." A grand assembly of ten thousand children, ranging from five up to sixteen years of age, took place in the convent church of San Marco and marched in procession through the streets of the city, each clad in white robes, with garlands of flowers on their heads and carrying olive branches and little red crosses supplied to them by Savonarola, filling the air with the music of their sweet voices. It was a most beautiful and interesting sight to witness, for, as an old historian relates, they were as beautiful as the angels themselves in heaven, and children of my own were among the "blessed bands." Singing in chorus Savonarola's hymns, and at intervals chanting sweetly, "Viva Gesu Christo! and Viva Florence!" which struck home to the hearts of the vast crowds through which they passed. They were followed by a large number of ladies and noble men of ability and prudence, all with palms in their hands that the padre had blessed. After visiting the churches and making collections, they went into the four quarters of the city, in each

of which they formally established a Monte and commenced it by giving a part of the money collected. This accomplished they marched to the cathedral, their young voices resounding through street and square so that onlookers, remembering the sad spectacles of previous days distinguished by shameless scenes of wild revelry and gluttonous feasting, could not refrain from tears of joy as they gazed upon the children and threw alms to them for the new institution. It was the last public deed and act of Savonarola as a reformer of Florence. He succeeded where so many had failed and, after the festival, the citizens returned to their homes, acknowledging that this marvellous and wondrous reformation of Florence's arab children was solely the work of fra Savonarola, their wise padre, their faithful and loving counsellor, guide and friend.

"SAVONAROLA'S WATCH OVER FLORENCE. PREMONITIONS OF  
COMING TROUBLES."

After rendering such distinguished services to Florence, Savonarola could not altogether refrain from taking interest in the operation of the laws and the working of the new constitution he had elaborated for the republic. There is often a wide difference between theory and practice in the forming of schemes and the execution of them, needing frequently the greatest prudence and most careful supervision in order that they may not prove abortive.

In the working of Florence's new government, many knotty points and questions relative to method and execution were continually arising as to the best way of adapting them to the general good. On such occasions the council invariably sought Savonarola's advice and carried out the views and ideas he suggested, so that ere long Florence rejoiced in a constitutional government which brought her unity and peace, giving rise to a spirit of lofty patriotism that under the regime of the Medici had almost become faded out and extinct.

One of the laws of the constitution advocated by Savonarola for abolishing all ill feeling amongst the citizens was a general amnesty to political exiles and state offenders, of whom there was a great number, who had been expelled by Lorenzo and his predecessors. There were those who doubted the advisability of this measure and foreboded trouble and discord and



thought it would prove injurious rather than advantageous to the general peace and welfare by facilitating the return of those who, though outwardly conforming themselves to the laws of the republic, would never cease fomenting sedition and strife and faction, in order to secure the return of the hated Medici. Time proved, as we shall shortly observe, that their fears were well grounded and that it was one weak and vulnerable point in Savonarola's policy that led ultimately up and greatly contributed to the cause of his downfall and martyrdom. A conquering tyrant, an ambitious and wily ruler, intent upon self aggrandisement would never have thought of such means for the conversion of state enemies into friends. But Savonarola was not of this calibre of soul. In him the Christ spirit predominated and ruled, and therefore his maxims and his philosophy of life and conduct were altogether opposite and different to those dictated by worldly wisdom and self-interest. He was living the higher life and was therefore bound to follow the light within him, whatever the consequences, for its path is that of duty and safety, whether it leads to victory or terminates in death, whether it spells us disaster and ruin, it is the true *janua vite*, the gate or portal through which all great world teachers have passed who, though often ignored, despised and rejected of men, were as lights in the world, holding forth the word of life and counted not their lives dear unto them could they aid in the upliftment of humanity to the plane of that new life when wrongdoing and selfishness shall cease to prevail and abound. Of such Christ souls, Savonarola was one in his day and generation. Fully aware now of the peril and danger of his path and the doom that awaited him, he prepared himself to take up his final work, and engage single-handed and alone in a contest with the infamous pope Alexander VI. over the reformation of the church, a struggle between a poor and comparatively obscure friar and a pontiff backed by and commanding the power and resources of a church whose dread authority was exercised and extended throughout and over the whole continent of Europe. He knew beforehand what the end would be, yet quailed he not before the prospect, but to the end of his eventful career remained faithful and true to his mission. In one of his letters, he writes, "Do you ask me, in general, what will be the end of the conflict? I answer Victory! But if you ask me in particular, then I answer, Death! But death is not extinction. Rather it serves to spread the light. This light, as I have ever declared,



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d wider than you believe. It is already in many hearts, you knew how many have been enlightened thereby, not only in various places, you would be astonished and amazed at your life." "How be it, though, at Rome it be not yet done, and therefore divisions arise; Rome shall not quench the fire, though it will endeavor to do so. Nay, if it quenches the fire, then will another and stronger break out." Did he bring up before his clairvoyant eye in the not far distant the form of a Luther, the figure of the heroic reformer who was recognized and acknowledged the great work of Cola, considering him as his great forerunner who sowed and himself reaped?

Marola, as previously observed, was now at the apex of his popularity. Florence was happy and contented and prospered in her borders. The citizens ceased not to flock to him whenever he preached in the cathedral, all hanging on his words, obedient to his teachings, that like good seed sown and grew up in abundance. At times, a stream of the most fervid and overwhelming flowed from his words seemed as though adapted and addressed to a general and vaster audience and congregation that he had embraced the whole of Italy. In such moments of vision, the veil hiding and concealing the future was drawn aside and he described in graphic and thrilling outline the events as though imminent or in operation. As one standing on a lofty eminence, discerning in the dim, remote future that was soon to take place, he was the only one in his generation who felt and foresaw that a great regeneration of the world was about to transpire, a vast and mighty change when was coming over the mind and thought of Europe, a purer and truer life, more spiritual, lofty and elevating which had for ages prevailed, was then dawning for which would result in the religious awakening within the people, the divine instincts of true worship by which humanity regenerated and society in all its branches purified and filled with the life of clearer and higher intuitions of truth, the perception of which are essential to the realization and completion of its ulterior and final destiny, individually and collectively. The effect of these lofty flights of eloquence was so great and marked, that a reporter taking notes of them was so overwhelmed with the feeling excited within him, that he was obliged to stop, for he could not go on. It was no less



marked that Savonarola himself, after delivering his prophetic messages respecting the ruin and misfortune that were about to afflict Italy and the Church, sometimes sank exhausted in his pulpit and occasionally was confined for several days to his bed in order to recuperate his physical health and strength.

His discourses printed and published were circulated throughout the whole of Italy, the theme of them being chiefly the renovation of the church. In them are interspersed and found passages remarkable for the beauty of their diction and expression of thought, as also theosophical teachings indicative of the high spiritual elevation to which he had attained, of which the following selection is a fair example.: “Observe nature as a whole and you will perceive that every individual being craves after unity. All creatures seek it. Goodness is diffusive in its nature, wherefore the Supreme Goodness infuses the whole created world and has given life to all creatures, and all that is good in them is a share of his goodness. Goodness came down from on high in human likeness and was fastened on the cross. Behold, therefore, the sign by which the good man shall be made known; that is, when one shall infuse his goodness into others and make them share the good that is in him, verily, that man is good and a sharer of the divine goodness. The Christian life consisteth not in dogmas and ceremonies, but in the practice of goodness, compassion and mercy. Therefore observe whether a man share what he hath with others, and especially with the poor, for in this alone consisteth the essence of true religion which is founded on love and good deeds.”

*To be continued.*

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Perfect ignorance is quiet, perfect knowledge is quiet; not so the transition from the former to the latter. In a vague, all-exaggerating twilight of wonder, the new has to fight its battle with the old; Hope has to settle accounts with Fear: thus the scales strangely waver; public opinion, which is as yet baseless, fluctuates without limit; periods of foolish admiration and foolish execration must elapse, before that of true inquiry and zeal according to knowledge can begin.

—Carlyle, *Historic Survey of German Poetry*.

# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from vol. 9, page 371.)*

## BOOK SECOND.

### PART I.

Zatlil, one knee upon the ground,  
Replied, "Within the hall 'twas found.  
A certain youth this night returned,  
Bestowed it where it was not spurned;  
These eyes beheld." With fierce delight  
The orbs of Gadeirus were bright.  
A moment brief he gazed, then hid  
The gem-set rose, and turned to bid  
The priest, in tones that reached all there,  
Regard him grateful for the care  
Which had unto his hands restored  
The gem whose loss he had deplored.  
"My heir by this," he mused, "may prove  
That Nalah hath not scorned his love."

But Nalah sad and sleepless lay  
Awaiting eagerly the day,  
Till Nature pressed the soft lids down  
And smoothed away the childish frown.

Awake! Awake! The mighty one  
Triumphant hath his course begun;  
Arise! Receive the light that he  
Bestows upon the land and sea—  
The watchmen sang again  
As back to earth came lovely dawn,  
While fishermen their oars had drawn  
To float upon the main.

Where vessels tranquil shelter found  
Within those zones, or belts of ground,  
Rich merchandise awaited, hid



Beneath each bound and massive lid—  
The brawny arms that in the day  
Would place them on the watery way,  
In hold of vessels small or great,  
Whose flags, of near or distant state,  
Now fluttered in the early gleam  
Of mighty Sol's resplendent beam.  
Here to and fro with heavy tread  
Moved elephants, to labor bred,  
From dawn till dark amid the broil  
And ceaseless din of man's turmoil;  
Urged, if they lagged, by cruel thrust  
Of goads that never gathered rust;  
And with them worked a giant race  
Whose features nothing had of grace—  
A people numerous in the past,  
Become a small and humbled caste.

An empty chest was sudden raised  
By one of those big men; amazed  
He looked when out there fell a waif  
Who thought he had a shelter safe;  
A slender lad, few summers' old  
Of aspect frank, yet not too bold.  
There sleeping he had spent the night,  
And still slept on when came the light,  
Till roughly tumbled from his nook.  
He rose and from his tatters shook

The dust, then rubbed his eyes,  
And cried, "Alas! my cakes are lost,  
Upon the dirty ground they're tost;  
And hungry I went yesterday  
To eat these while I found my way,

Soon as the sun would rise,  
To where the chariots are to speed;  
Now must I linger here to plead  
For charity, to serve my need."  
But as he thus bewailed, "Away!"  
A burly fellow said.—"Nay, nay,"

The giant gave retort,  
"There's food abundant in this place,—  
Some bigger game thou'lt have to chase."



More words were crossed between the two;  
 But now another worker grew  
     Provoked, and thus cut short  
 Dispute,—“Be off! No place is this  
 For brats, and thou wilt surely miss  
 The chariot race.” He harshly thrust  
 Away the lad who in the dust,  
 Poor feeble child! now fell again  
 Among the elephants, and men  
 Who pulled him up and bade him know  
 That he away must quickly go.

Rejected by the hardy mob,  
 The lonely waif began to sob  
 And seek a place wherein to hide;  
 But Pepen's face came close beside  
 His own, her hand outstretched, “Take some  
 Of mine, poor boy! and with me come  
 To see the show; I know the way.”  
 Her smile was like a sunny ray  
 As thus she tendered him a share  
 Of all she had, but meagre fare  
 For one alone; yet as they ate  
 Appeared a sorry cur whose fate  
 Sharp bones betrayed; to it they gave  
 A portion too; and last, to save  
 A bird from hunger pangs they still  
 Spared crumbs (that by the parent bill  
 Were quickly thrust into its throat  
 To stop her birdling's clamorous note)—  
 “For Oh!” said they, “we know it pains  
 When hunger with us long remains.”

Now hand in hand, on pleasure bent,  
 Both prattled freely as they went  
 Thro' crowded streets; at last they run  
 To see the chariot race begun.

The guerdon of the race would be  
 A gift from Atlas, coursers three,  
 Of breed renowned and wondrous speed,

For him who at the close would lead.  
 From Athens, Panus came to chance  
 His fortune under Atlas' glance;  
 And Chel, Atlantean from his birth,  
 His adversary, wholly worth  
 The admiration of the host,  
 Of victories glorious could boast.  
 To gratify Pelopa fair  
 Athenians on this day would share  
 The contest for the highest stake  
 A charioteer might hope to take.

To one the race must bring defeat,  
 While acclamations loud would greet  
 The victor just before. But Chel  
 So famous was, that to excel  
 His art none ever dared to hope;  
 To venture with him now to cope  
 Was proof of courage, strength, and skill  
 That grander feats might soon fulfil,—  
 Pelopa mused,—but nothing said,  
 Embowered with blossoms white and red,  
 Surrounded by a brilliant court

Of women beautiful and men  
 Made worthy by the deeds they'd wrought.  
 Here too, Atlantean rulers, ten,  
 First places held around the dame  
 Whom Atlas was rejoiced to claim.

Upon this happy gala day  
 Great Maya city made display  
 Of splendor that amazed a host  
 Of guests here come from distant coast.  
 The great and noble, rich and good,  
 Were massed by thousands, many stood  
 Where seats no longer might be found,  
 To watch the charioteers renowned;  
 While, closing in the spacious course,—  
 Save where the guards, arrayed in force,  
 Approaches disencumbered kept,—  
 The populace on all sides stept  
 And, struggling for a foremost place

On feeble ones bestowed no grace.  
 'T was here that Pepen, homeless child,  
 With Cho the waif, two creatures wild,  
 Had struggled in amidst the crowd,  
 Despite vociferations loud.

As now the clarion tones forth rung  
 Wide open were the barriers flung.  
 Two masters of the daring art  
 A signal waited to depart.  
 Loud acclamations fill the air,  
 While eager hoofs must stay just where  
 A line is drawn across the track,  
 That perfect justice may not lack.  
 In check the noble steeds were held;  
 And pawed the earth as all beheld.

Each yoke and band of perfect ease  
 And little weight, was made to please  
     The most fastidious taste,  
 With studs of ivory and of gold  
 Each portion in its place to hold—  
     Adornments rare and chaste.  
 Thro' rings of orichalcum red  
 The soft and pliant reins were led.  
 The chariots too were richly decked;  
 With brilliant settings gaily flecked.  
 Black ebony and silver made  
 A pleasing contrast there inlaid,  
 With gold and ivory smooth combined,  
 By skill and rarest art designed.

And now a glistening, perfumed spray  
 From fountain jets began to play;  
 A signal this, and silence fell;  
 Then on the hush a ruddy bell  
 Gave forth its great and wondrous sound,  
 While restive horses pawed the ground.  
 One tone was heard, so full and clear  
 The gods might well have drawn anear.  
 Once, twice again, that bell was swung,—  
 Vibrating to the heavens it rung.

The men within their chariots stood  
 Like statues carved of stone or wood,  
 Two noble forms in strength and grace,  
 Well matched for contest in a race.  
 Erect, with whip and reins in hand  
 Awaited they the last command  
 To start. It comes—that wondrous sound!  
 The steeds that instant spurn the ground.  
 At once the multitudes begin  
 To cry aloud, "Chel, Chel must win!"  
 His heart with joyous pride expands  
 As firm he holds the checking bands  
 And murmurs, "Steady! four times round  
 We go to-day, for conquest bound."  
 Three bays and one of purest white  
 Respond to him by swifter flight.

But Panus, too, with ardent speed  
 Is borne by coursers quick to heed  
 His voice and rein, as if possessed  
 With hope of triumph in this test.  
 As side by side the shining wheels  
 Now flash, each rapt beholder feels  
 That Chel may not with ease prevail,  
     And must invoke on this great day  
 His finest skill, lest plaudits fail  
     To wait on him, and slip away  
     To one of foreign birth.  
 So close the cars together keep,  
 If Panus may not victory reap  
 Those who have scorned him will not dare—  
 His partisans aloud declare—  
     To question more his worth.  
 But they who close observe may see  
 That Panus holds the reins quite free  
 While Chel restrains his ardent steeds,  
 Indifferent if Panus leads  
     Thus early in the chase.  
 From tender youth bred in the course  
 He knows what pace allows the force  
 To play, but not to spend the strength  
 That needs reserving, if at length

It is to win the race.  
 A moment of increasing speed,  
 And Chel, the favorite, takes the lead,  
 While Panus, keeping very near,  
 Is startled by the mighty cheer  
     Of that vast multitude.  
 But Athens not so soon is quelled;  
 If Fortune may not be compelled  
 To grant the dole for which he sighs,  
 Undaunted in his bold emprise,  
     Ambition deep imbued  
 Will drive him close upon the heels  
 Of him who stands between those wheels  
 As smiling and as full of ease  
 As a shepherd under shady trees.  
 The midway point is reached; the curve  
 The chariots sweep abreast, nor swerve  
 This way or that, but swift and straight  
 Speed on to reach the starting gate.  
 No threat'ning lash has yet been heard;  
 These noble steeds obey the word.  
 Once round the course they now have run.  
 By horse's length alone outdone,  
     Brave Panus dares to hope:—  
 For none can tell what chance may bring,  
 Ere wide the gates of victory swing,—  
 By sudden and undreamed-of plight,—  
 Thus Panus thinks with keen delight  
     And onward flies, to cope  
 With him who able is to boast  
 That he no race hath ever lost.

The thousands who admiring gaze  
 Scarce wager dare, for with amaze  
 They mark that now one forward flies  
 And now the other. All surmise;  
 But they who closer watch the game  
 Observe that he of greater fame  
 From time to time the rein draws tight,  
 While Panus ever spurs the flight.  
 As Chel thus tricks the vulgar eye  
 The more discerning ones descry



The wisdom of his plan.  
The youth contesting for the day  
His coursers never dares to stay,  
Restraining not their rapid pace—  
So eager he to win the race—  
Their fire he still would fan.

A second time the curve is made,  
Nor is the homeward stretch delayed.  
As by the umpires on they dart  
From orichalcum bell now part  
Two strokes, a full and perfect sound—  
To make all know that twice around  
The chariots yet must swiftly spin  
Ere either one the victory win.

A maze of colors sets aglow  
The spacious theatre; row on row  
Appears of bright and rich array,—  
The crowd decked out for holiday.  
By rich and poor, by old and young  
All graver thoughts behind are flung;  
They watch the spectacle, content  
To fill the hour with merriment:—  
Their voices babble on the while  
Those coursers all their looks beguile.  
The dappled grays by Panus reined  
On other tracks have prizes gained,  
And never course so level laid  
As this by Atlas ordered made,—  
They tell; and now from steeds divert  
Their gaze to charioteer alert.

How confident he still appears!  
But Chel the turn before him nears.  
'T is now that on the homeward run  
The race at last is well begun.  
The bays and white are fresh and fleet;  
They lead. Their driver takes his seat,  
While Panus, shaking whip and reins  
O'er sweeping tails and flowing manes,  
Would urge his steeds to wilder flight.

On, on they go with all their might.  
He shouts persuasion; overhead  
Now flourishes the lash, but deals  
No stroke to vex the thoroughbred  
That docile eagerness reveals.

"He gains! he gains! his horses fly!"  
He overtakes and passes by  
The steeds of famous Chel.  
Then, "Bravo! bravo!" loud acclaim  
The people all—"He'll win the game!"  
But Chel, as smilingly he sits,—  
"Aha! my beauties! glory flits—  
Another tale we'll tell."

Now rising to his feet, the reins  
He shakes above the rippling manes.  
His horses forward with a bound  
Now leap; like wind they spurn the ground.  
As now the bell rings out one stroke  
The browns and grays are yoke by yoke.

The voices of the multitude  
Are hushed, and converse when renewed  
Dwells only on the scene below,  
Where every eye is bent aglow.  
No longer Chel defies the grays,  
Nor sits him down to take his ease;  
And if his iron grip delays  
The pace, while onward Panus flees,  
He knows delay is sometimes gain—  
Protracted efforts surely drain  
The strength. Does Panus check his speed?  
Nay! Chel is gaining on his lead—  
Once more eight horses run abreast  
A moment brief. Now onward pressed  
By word of Chel, his steeds attain  
To lightning speed and swiftly gain  
The curve that, thrice already passed,  
Confronts the heroes for a last  
And close-contested goalward run,  
Ere triumph can be fully won.

Chel to the left doth easy sway;  
 His steeds, urged to the right, obey;  
 While Panus follows on, behind  
 A chariot's length, the curve to wind.  
 Strive as he will with might and main  
 To overtake the bays again,  
 He plainly sees, and looking grieves,  
 That all his' effort only leaves  
 His coursers only further back  
 From Chel, who now, with reins more slack,  
 Flies on before with steady dash,  
 Nor even threatens with the lash.

But he behind the grays reflects—  
 "Sometimes the issue man expects  
     Is swept aside by fate:  
 Our efforts we will not relax;  
 These noble creatures we may tax  
 To conquer in the daring game,  
 And honor bring to Athens' name—  
     If Fortune on us wait."

His steeds attain a swifter pace;  
 But still between those two the space  
 Yet wider grows. The wheels, each one,  
 A disk seems, gleaming like the sun,  
 Unseen their spokes—so swift they run.

To beauty's eye and kingly gaze  
 Bold Victory's torch looked all ablaze  
 For Chel. But lo! a little way  
 And hearts are throbbing with dismay!  
 The strap that held his trace-mates bound  
 Is loosened. Quickly to the ground  
 Chel leaps, and deftly sets in place  
 The buckle that had slipped its trace.  
 But swifter than the eagle's flight  
 Sweeps Panus down upon his right.  
 And Chel must every muscle strain  
 Ere he those seconds lost regain.

Loud ring the voices—"Haste thee, Chel!"  
 But Panus to himself,—"'Tis well!—  
 If Fortune beam upon our way

For Athens yet we'll win the day!"  
 His coursers, urged with vigorous lash,  
 Would rival e'en the lightning flash.

Chel shouts—"Now, now! as ne'er before  
 Strive we a victory to score!"

He shakes the whip and slacks the reins.  
 Responsive, every horse now strains.  
 "Oh! Lemba! Bokil! Halal! Ek!—  
 Our triumph who shall dare to check?  
 Fly! fly! my beauties, close we come  
 To victory and to rest at home."

Thus he, while every dainty limb  
 Above the earth now seems to swim.  
 "On! on! one little effort more  
 And we again shall pass before  
 To enter in the gate.

Haste! haste! my treasures, ye alone  
 The glory of this day must own  
 Within great Atlas' state"—

He cries; and they with his desire  
 Inflamed anew, would yet acquire  
 The impetus of rushing gale  
 That over sea drives every sail.  
 They hear his voice in fond address  
 And faster to the goal they press  
 Incited thus by Chel, inspired  
 To do his will; unduly fired—

They strive with all their might;  
 For Panus close upon their tracks,  
 Is scourging now the reeking backs  
 Of dappled grays, who snorting breathe,  
 While from their rounded bellies wreath  
 Thick clouds of milky white.

So well assured, so close, now seems  
 Chel's victory, his visage beams.  
 Ah! charioteer, thou soon must know  
 That Fortune shatters at a blow  
 The hopes of those who soon or late  
 She leaves consigned to frowning Fate.  
 As on he flies in full career,

Down falls the mantle grey and drear  
Of ugly, sorrowful defeat;  
And Chel no longer can compete.  
His favorite steed, like ivory pale,  
Lies underneath the shaft; the bays  
Upon their haunches reared, exhale  
Hot mist; their starting eyeballs blaze;—  
While Panus, now exultant, flies  
To seize the unexpected prize  
Of triumph 'neath Atlantean skies.

Naught feels that other charioteer  
Beyond the sudden, awful fear,  
That Death may take the treasured one  
Who near to Death for him would run.  
Thus he who makes too much endeavor  
The thread of victory may sever.  
To earth leaps Chel and bends a knee,  
The face of Lemba close to see—

Ah! joy! he lives, he moves;  
His nostrils quiver, dyeing red  
The sanded track; tho' over-spied  
He struggles up, when touched by him,  
Quite sound in every dainty limb,

As Chel rejoicing proves.  
Then rises to his feet content,  
While acclamations loud are sent  
Upon the air, and trumpets sound  
Their blasts for Panus, victor crowned.

'T were hard to say who joys the most—  
The one applauded by that host,  
Or Chel whose voice rings with the rest  
While gently stroking Lemba's breast.  
Glad Panus beamed beneath the ray  
Of victory; Chel's kind heart was gay  
To know his Lemba yet could race,  
And this disaster quite efface.

*To be continued.*



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## SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

the doctrines of Kabbalah, together with the discourses and teachings of the author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from vol. 9, page 376.)*

Rabbi Simeon: "What I have discoursed on has referred to the secret doctrine and its teachings of the mystery of the divine wisdom united with the divine essence. As the final H in the tetragrammaton corresponds to the blue flame united with the three letters preceding it, I H is the white flame a light. Sometimes the dark is designated by the letter D, and other times by H. When Israel below the divine life, it is characterized by D; but when conjoined with the white light, then it takes on itself H; as it is written, 'If a damsel, a virgin, be betrothed' (Deuter. xxii-23). The word Naarah (damsel) is written without the feminine termination H contrary to the usual rule, *naar* being the male and *naarah* the female. Why is it so written? Because she has not as yet come into union with the male, and whenever this is the case the final H is wanting. For a similar reason the dark or blue flame is designated by the letter Daleth, or D. When, however, it becomes conjoined with the white flame above it, it is represented by He or H, for then a perfect union is effected in this and the two become blended together (symbolizing thus the union of the lower and higher nature). The smoke is the occult meaning of the smoke ascending from the sacrifices offered up. It provokes into flame the light beneath it which, when it flashes forth and burns, conjoined with the white flame above it and then as in the flame of a candle becomes or forms one whole and perfect light as it is the nature of the blue flame to consume that which it emanates so does it consume the sacrifices placed



on the altar; as it is written, 'When the fire of the Lord fell and consumed the burnt sacrifice' (I Kings, xviii-38). From the appearance of a perfect light or flame we may gather that the blue and white portions of it have become united into a whole when the grease of the sacrifices and burnt offerings has been consumed and then priests, levites, and all the rest of Israel becoming united with it join in the singing and chanting of hymns and psalms, and the world above and the world below are again united and blended as the flame of a candle and become blessed in the one great Divine Light of the universe. Such is the mystical meaning of the words: 'But ye that cleaved unto the Lord your God are alive,—every one of you—this day.' But wherefore doth scripture say 'but you' (veathem) and not 'you' (athem)? It is to show that whilst the sacrifices are consumed as soon as the blue flames touch them, yet Israel (living the divine life) though attached to it is not consumed, but are preserved in life unto this day.

"All colors seen in dreams are of good omen, except blue; because, as in the flame, we have observed it consumes and destroys the body beneath it. It is the upas or deadly tree that overshadows the world, and is lethal to everything beneath it. If it be objected that there are angelic beings on high who, along with mankind are equally under the blue flame and yet are not consumed, our reply is that they, as existent beings, are celestial in their essence and, therefore, different from human existencies who are to the blue flame what the candle is to the light.

"In space there are forty-five divisions or directions, each of which is distinguished by different colors. The seven colors of the white light penetrate the seven abysses, and by the effect of their vibrations upon the rocks therein, cause water to flow forth, which is an allotrophic form of the air contained in the white light; light and darkness are really the producers of air and water according as the essential part or element of matter unites with one or the other. Light in passing from its primal state descends into this material world through sixty-five channels or avenues through which, when it courses, a voice is heard that makes the abysses tremble and shake, exclaiming, "Oh, matter! let light pass through thee! as it is written, 'deep calleth unto deep at the noise of thy waterspouts (or channels)' (Ps. xlii-8). Below these there are three hundred and sixty-five smaller channels or rivulets, some of which in their color are white, some dark and others red. Each of these rivulets, of which there are seventeen, as it meanders in its course, resem-



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## THE TWO

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se in its outlines with its layers of petals. Of these riv-  
e-like in form, two are like streams of iron and two, like  
On the right and left of them, in the eastern and west-  
ters of the world, are two thrones connected and com-  
ng with each other by means of these intermediate riv-  
channels. These thrones form each of them a heaven,  
he right being dark colored and that on the left being  
ed in hue. As the light passes from one to the other  
rough the various channels between them, it becomes  
verful and stronger in its circulatory course, similar to  
in the veins of the body. Such is the region on high  
s rise to the seven different colors which, in their total-  
lending, constitute the great mystery of that unknown  
g termed light. There are also seven other different  
ghts, which, on flowing together and thus becoming  
form one great ocean of light which then streams forth  
seven different outlets; as it is written, 'and he shall  
its seven streams' (Is. xi-15). Each of the seven out-  
eams becomes divided and forms into seven reservoirs,  
of these into the source or fount of seven rivers and  
divide again and form seven brooklets; thus forming  
ulatory system by which the waters of each separate  
meet again and become blended together."

#### SERPENTS, ASTRAL FLUID AND THE ANIMAL NATURE.

eat fish coming from the left swims through all these  
to poison and corrupt them. Its scales are as steel.  
mouth comes forth a lurid flame and its tongue is like  
ord. Its object is to force its way into the sanctuary  
at ocean to pollute and defile it and thus extinguish  
causing the waters to become frozen, and the great  
water system may cease to operate.

occult meaning of this mystery is expressed in the  
ription, 'Now the serpent was more subtle than any  
e field which the Lord God had made,' (Gen. iii-6).  
erpent wished to accomplish his aim by first cor-  
brooklets below (mankind) and making them im-  
itter, so that flowing back to the great ocean their  
ad, it might become polluted. This is why he first  
and brought death into the world and entered into  
man from the left side.



“There is, however, another serpent that comes from the right. These two serpents are they that are closely attached to man during his lifetime (the astral fluid and animal nature), as scripture saith, ‘of all the beasts of the field that the Lord God had made,’ these two are the most cunning, crafty and subtle in tempting and destroying man. Woe unto him who allows himself to be led on and seduced by the serpent, for death irretrievable is his doom, physically, morally and spiritually, both to himself and to those associated with him, as in the case of Adam who wished to know and become expert in nature’s secrets and occult science. In revealing them and exciting within him a fictitious joy and happiness, the serpent acquired that influence and control over Adam that contributed to and brought his ruin and downfall and thus caused him to suffer, as also his successors. From the day that Israel came to the foot of Mount Sinai, the impurity and corruption wrought by the serpent has not disappeared from the world.

“Hear what saith scripture when Adam and Eve ate of the fruit of the tree by which death entered into their souls or lower nature, ‘And when they heard the voice of the Lord of the Alhim walking in the garden’ (Gen. iii-8), or, as it ought to be rendered, had walked (mithhalech). Note further that whilst Adam had not fallen, he was a recipient of divine wisdom (hochma) and heavenly light and derived his continuous existence from the Tree of Life to which he had free access, but as soon as he allowed himself to be seduced and deluded with the desire of occult knowledge, he lost everything, heavenly light and life through the disjunction of his higher and lower self, and, the loss of that harmony that should always exist between them, in short, he then first knew what evil was and what it entailed, and, therefore, it is written, ‘Thou art not a God that approveth wickedness, neither shall evil dwell with thee’ (Ps. v-5); or, in other words, he who implicitly and blindly follows the dictates of his lower nature or self shall not come near the Tree of Life.

“Whilst the protoplasts had not as yet lost their innocence and purity, they heard within themselves the voice divine, the voice out of the Great Silence. Guided and directed by divine wisdom, they walked and lived in the divine light and were not afraid. As soon, however, as they succumbed to temptation, they lapsed into a state of sin, of sorrow and shame and found that though the voice was still audible, they could not endure to hear it; and the sense of sin pervaded and prevailed throughout the



world up to the time when Israel stood at the foot of Mount Sinai, purified from all defilement and thus able to become conjoined with the Tree of Life, and partook of its fruits, beholding the celestial glory. They ascended higher and higher in the divine life, and lived in the enjoyment of the Beatific Vision being filled with that interior peace and tranquillity known and experienced only by those who understand the mysteries of the higher and divine life. The Holy One protected them by impressing upon them his divine name, so that the spirit of evil was unable to exercise power and influence over them and thus corrupt them. Thus they lived, pure and protected, until they bowed down and worshipped the golden calf. Then fell they from their high estate and lost the divine protection which was as a cuirasse or coat of mail against the assaults of evil that now again acquired power over them and brought death unto their souls.

“After their fall, scripture informs us, ‘and when Aaron and all the children of Israel saw Moses, behold, his face shone radiant with light, and they were afraid to come nigh unto him (Ex. xxxiv-30). Before this, however, it is written, ‘and Israel saw the mighty hand of the Lord’; that is, they were able by the purification of the lower nature and mental and spiritual illumination, to attain unto the Beatific Vision and view the splendor and glory of the life on high. And so it is further written, ‘and the people saw the thunders and lightnings, and the sound of the trumpet’ (Ex. xx-18). All these glories, however, departed from them after their lapse into sin, so that they could not even endure to behold and regard the luminous face of their intercessor Moses, for, as it is said, ‘they were afraid to come nigh unto him.’

“Remark, now, what is further stated, ‘and the children of Israel stripped themselves of their ornaments by the Mount Horeb’ (Ex. xxxiii-6), (Horeb here meaning Sinai). By which is signified, that Israel, after sinning, became divested of their safeguards, the ornaments of purity and integrity, and thus fell under the power of evil.’ So that, as is stated, ‘Moses was compelled to take the tabernacle and set it up away without the camp and called it the Tabernacle of the Congregation’ (Ex. xxxiii-7). For what reason?

*To be continued.*

## MOMENTS WITH FRIENDS.

*In what essential points does the astral world differ from the spiritual? These terms are often used interchangeably in books and magazines dealing with these subjects, and this use is apt to confuse the mind of the reader.*

"Astral world" and "spiritual world" are not synonymous terms. They cannot be so used by one who is acquainted with the subject. The astral world is essentially a world of reflections. In it the physical world and all doings in the physical are reflected, and within the astral are also reflected the thoughts of the mental world, and, through the mental world, the ideas of the spiritual world. The spiritual world is the realm in which all things are known to be as they are, there no deception can be practiced on those beings who live consciously in it. The spiritual world is the realm in which one when he enters, finds no confusion, but knows and is known. The distinguishing characteristics of the two worlds are desire and knowledge. Desire is the ruling force in the astral world. Knowledge is the ruling principle in the spiritual world. Beings inhabit the astral world as animals inhabit the physical world. They are moved and guided by desire. Other beings inhabit the spiritual world and they are moved by knowledge. While one is confused and uncertain about a thing he need not consider that he is "spiritually minded," though it is quite likely that he may be psychic. One who may enter the spiritual world of knowledge is in no uncertain state of mind about it. He does not merely desire to be, nor does he guess, or believe, or think that he knows. If he knows the spiritual world it is knowledge with him and not guesswork. The difference between the astral world and the spiritual world is

the difference which there is between desire and knowledge.

*Is each organ of the body an intelligent entity or does it do its work automatically?*

No organ in the body is intelligent though every organ is conscious. Each organic structure in the world must be conscious if it has any functional activity. If it were not conscious of its function it could not perform it. But an organ is not intelligent if by intelligence is meant an entity with mind. By an intelligence we mean a being who may be higher, but who is not lower, than the state of man. The organs of the body are not intelligent, but they act under a guiding intelligence. Each organ in the body is governed by an entity who is conscious of the organ's particular function. By this conscious function the organ causes the cells and molecules and atoms which compose it, to contribute in work to the function of the organ. Each atom entering into the makeup of a molecule is ruled by the conscious entity of the molecule. Each molecule entering into the composition of a cell is controlled by the dominant influence of the cell. Each cell making up the structure of an organ is directed by the organic conscious entity of the organ, and each organ as a component part of the bodily organization is governed by a conscious coordinating formative principle which governs the organization of the body as a whole. Atom, molecule, cell, organ are each conscious in their particular sphere of action. But none of these can be said to be intelligent though they perform their work in their different fields of action with mechanical exactness.

*If each organ or part of the physical body is represented in the mind, then why does an insane person not lose the use of his body when he loses the use of his mind?*

The mind has seven functions, but the body has a greater number of organs. Therefore, not each organ can represent or be represented by a particular function of the mind. The organs of the body may be divided into many classes. The first division could be made by distinguishing the organs which have, as their first duty, the care and preservation of the body. Among these come first the organs which are engaged in digestion and assimilation. These organs, such as the stomach, liver, kidneys and spleen are in the abdominal section of the body. Next are those in the thoracic cavity, the heart and lungs, which have to do with the oxygenation and purification of the blood. These organs act involuntarily and without control of the mind. Among the organs connected with the mind primarily are the pituitary body and pineal gland and certain other interior organs of the brain. A person who has lost the use of his mind will, as a matter of fact, appear upon examination

to have some of these organs affected. Insanity may be due to one or many causes. Sometimes the immediate cause is physical only, or it may be due to some psychically abnormal condition, or insanity may be due to the mind having entirely left and departed from a person. Insanity may be brought about by some physical cause, such as a disease of one of the internal organs of the brain, or by an abnormal condition or loss of the thyroid gland. If any of the organs which are connected with the mind, or through which the mind operates the physical body, are lost or their action interfered with, then the mind cannot act directly upon and through the physical body, though it may be connected with it. The mind is then like a bicyclist whose machine has lost its pedals, and though upon it, he cannot make it go. Or the mind may be likened to a rider strapped to his horse, but whose arms and legs are tied and his mouth gagged so that he is unable to direct the animal. Owing to some affection or loss of an organ of the body by which the mind operates or controls the body, the mind may be in contact with the body but unable to guide it.

A FRIEND.

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As the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibrium of centrifugal and centripetal forces, so the hours should be instructed by the ages and the ages explained by the hours. Of the universal mind each individual man is one more incarnation. All its properties consist in him. Each new fact in his private experience flashes a light on what great bodies of men have done, and the crisis of his life refer to national crisis. Every revolution was first a thought in one man's mind, and when the same thought occurs to another man, it is the key to that era. Every reform was once a private opinion, and when it shall be a private opinion again, it will solve the problem of the age.

—Emerson, *History*.



When ma has passed through mahat, ma will still be ma; but ma will be united with mahat, and be a mahat-ma. —The Zodiac.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 10.)*

A DEPTS and masters are organized into lodges, schools, degrees, hierarchies and brotherhoods. A lodge is a dwelling place in which an adept, master or mahatma lives, or it is a place of meeting; the term school refers to the line or kind of work in which he is engaged; a degree shows his capacity, ability and efficiency in the work of his school; a hierarchy is the race to which he belongs; a brotherhood is the relationship which exists between those in lodges, schools and hierarchies. The organizations of adepts and masters are not like those of a theatrical company, a political party, or a stock corporation, which organizations are created by man-made laws. The organization of adepts and masters takes place according to natural laws and for purposes other than physical. The principle of organization is the relation of all parts of a body or order into one united whole for the benefit of the parts and the body as a whole.

The purpose of organization among adepts is to perfect their bodies, to direct desire and to control the forces of the unseen psychic world. They are organized in different schools according to degrees made up of many groups. Each group has a teacher; he selects, arranges and relates those whom he teaches into a harmonious, working body according to their natural qualities and capacities. He instructs the disciples in the use

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of their desires, in the control of elemental forces and powers, and in producing natural phenomena by vol. As masters have not entirely worked out their way are shown in their schools what that karma is and how to work it out, how to perfect their thought or mental and what are the scope and mysteries of the mental

mas are not organized as are adepts and masters. Physical bodies have little place in their organization, if they be called. They do not meet in groups or schools or classes for the purpose of instruction.

Hierarchy is sevenfold in its divisions. Seven races or hierarchies appear and are developed in their movable zodiac according to the laws of the permanent zodiac. (See "Theosophy," Vol. 4, Nos. 3-4.) Each sign of the lower seven zodiacal signs represents a hierarchy, and each is distinct in its type and separated from each of the other six hierarchies. The first or race is of the sign cancer, breath, and belongs to the mental world. The second is of the sign leo, life, and belongs to the mental world. The third race or hierarchy is of the sign virgo, form, and belongs to the psychic world. The fourth or race is of the sign libra, sex, and belongs to the physical world. The fifth or race is of the sign scorpio, desire, and belongs to the psychic world. The sixth is of the sign sagittary, thought, and belongs to the mental world. The seventh race or hierarchy is of the sign capricorn, individuality, and belongs to the spiritual world.

The first race of humanity were bodies of nascent minds, spiritual breaths. The second were electrical bodies. The third were astral bodies. The fourth race are physical bodies, men, in and through whom the previous races act as the form, the life, and the breath of all men. All physical human beings now living and existing, of whatever country, clime or so-called race, are beings or bodies and are types of the fourth hierarchy—different subraces, types and colors into which this is divided, are so many divisions of the hierarchy—different in degree of development, but not in kind. They are all physical human. Within and through the fourth the fifth race or hierarchy began to act and develop thousands of years ago. This fifth race acting through the fourth which is the physical body, cannot be seen by fourth race any more than fourth race, physical men can see the



third or second or first races which are in and work through them. The fifth race acts through the physical race as desire, and although it cannot be seen by physical humanity, none the less it directs and compels physical humanity to its dictates. Fourth race or physical humanity has reached its lowest state of development as far as figure and substantiality are concerned; in future races the physical fourth race will be improved in beauty of figure, grace of movement, lustre of skin, color and strength and refinement of features, in proportion as the future races of humanity will act in and through it. The fifth hierarchy is made up of those beings who have developed through fourth race physical man, even as the fourth race were the outcome and development from the third race. The fifth race of humanity is the hierarchy here called adepts, who have been described as beings able to live apart and distinct from their fourth race physical bodies. The sixth race of humanity are the beings here called masters. The sixth race of humanity are mental bodies of thought which act on and direct, or should direct, fifth race desire, as fifth race desire impels fourth race physical men to action. The seventh hierarchy is the hierarchy herein called mahatmas. It is they, the most advanced, who are guides, rulers and law givers of all the races of humanity.

Physical fourth race man has acting in him desire, the fifth race or hierarchy, which he is trying to develop. The sixth race acts through physical fourth race man as his thinker. The seventh race acts through fourth race physical man as his I-am-I principle, or that in him which is direct and instant knowledge. The desire principle and thinking principle and knowing principle now present in the fourth race physical man are the fifth, sixth and seventh races of humanity herein called adepts, masters and mahatmas. They are now principles only; they will be developed into beings who will become consciously and intelligently active in the psychic, mental and spiritual worlds in which adepts, masters and mahatmas now act fully conscious and intelligent.

A brotherhood is the common relationship between those of any one or of all the hierarchies. Brothers of physical humanity are those who have physical bodies. They are fourth race brothers. Brotherhood among the race of adepts exists not because of physical relationship but because they are fifth race brothers. Likeness of the nature and object of desire are the bonds of special brotherhoods among adepts. The bond of



brotherhood among the masters is thought. They are sixth race brothers. Sameness of ideals or subjects of thought determine the divisions of the brotherhood. A master enters another division of his hierarchy when the subjects of his thoughts and ideals become the same as those of that other. What he is, links a mahatma with his seventh race brothers.

Besides the brotherhoods in each of the hierarchies, there is the brotherhood of humanity. It exists in each of the worlds and in every hierarchy. The brotherhood of humanity is made up of those in every race who think and act for humanity as a whole rather than for any group or degree or school or hierarchy.

As to the subject of government: The distinctness of desire, the power of thought, and the knowledge, which adepts and masters have, prevent in their government the confusion resulting from the prejudices, beliefs and opinions among men in blind attempts at self-government, if not from selfish rule. The government of adepts and masters is decided by the nature and fitness of the bodies and intelligences who make up the government. There is no placing in office by trickery, mob violence, or arbitrary appointment. Those who govern become governors by their growth and development into the office. Those who are governed or advised receive such advice readily, because they know that decisions and advice are given justly.

Adepts and masters, as such, do not live in cities or communities. But there are communities where adepts and masters live in their physical bodies. Conveniences are had which are necessary for eating and drinking and taking care of their physical bodies. There is at least one community which is made up of the physical bodies of adepts, masters and mahatmas and a certain primitive, physical race of beings who are representatives of the early fourth race stock of humanity. This early fourth race began its existence in the middle of the third race. These primitive beings are not the Todas mentioned by H. P. Blavatsky in *Isis Unveiled*, and they are not known to the world. These families have been preserved in their early purity. They are not addicted to the degraded practices and indulgences which the physical race of humanity now spreads over the entire earth.

It would be unreasonable to suppose that adepts, masters and mahatmas in their physical bodies are free from all manner of dangers, diseases and changes. These are present throughout the manifested worlds, though in one world they are not the same

as in the other worlds. Each world has its preventatives, antidotes, remedies, or cures, to protect the bodies of its world from the dangers, diseases and changes to which they are subject. It is left to each intelligent being to decide what his course of action shall be and to act freely according to what he decides.

Adepts, masters and mahatmas, as such, are not subject to the dangers, diseases and changes to which their physical bodies are subject. Their physical bodies are physical and mortal, are under the laws governing physical matter, and are subject to the dangers, diseases and changes to which all other mortal fourth race physical bodies are subject. The physical bodies of adepts, masters and mahatmas may be burned by fire, drowned, or crushed by rocks. Their physical bodies will contract diseases affecting other mortal human bodies if subjected to the conditions for such diseases. These bodies feel heat and cold and have the same senses as other human bodies; they pass through the changes of youth and age and as physical bodies they die when the span of physical life has ended.

But because the physical bodies of adepts, masters and mahatmas are subject to the same dangers, diseases and changes to which mortal man is heir, it does not follow that they allow their physical bodies to incur any of the effects resulting from the dangers, diseases and changes from which the human mortal man suffers, except the change known as physical death.

Physical man rushes into danger, breathes disease and meets death because he is ignorant of what he does; or if not ignorant, because he is unable to restrain and control his appetites, desires and longings for things and conditions which cause disease and hasten death.

In walking over a dangerous country any man is likely to be injured or killed, but one in possession of his senses is less likely to suffer injuries than he who attempts the journey and is blind. The ordinary man of the physical world is blind to the effects of his appetites and desires and deaf to his reason. Hence the misfortunes and disease attending in his journey through life. If an adept, master or mahatma walked off a precipice in his physical body and allowed his physical body to fall, it would be killed. But he knows when and where there is danger and avoids or protects himself against it. He does not allow the physical body to suffer disease because he knows the laws of health and makes the physical body conform to them.

An adept, master or mahatma may do with his physical body that which would cause injury or death to an ordinary man.



A master might, in his physical body, move among lions, tigers and venomous reptiles without harm to his body. He does not fear them, and they do not fear him. He has conquered the principle of desire in himself, which is the actuating principle in all animal bodies. Animals recognize his power and are unable to act against it. Their desire is powerless to injure him. This is so, not because they could not crush and tear and chew or sting his physical body, as physical matter, but because his physical body is not moved by sex desire and therefore not by hate or fear or anger, which move other physical bodies and which excite the fear or hatred or anger of animals; so animals do not attempt to injure, any more than they attempt to scratch water or crush the air. Because of his knowledge of natural laws and his ability to transmute matter, the adept can avert disasters impending from earthquakes, storms, fires or volcanic eruptions; also the effects of poisons can be overcome by him with antidotes, or by causing the organs of the body to liberate secretions in quantities necessary to overcome and equalize the poison.

Although an adept is not subject to diseases and death as is his physical body, yet as a being of desire in form he is liable to incur injuries and changes which are of a psychic nature. As an adept, he cannot suffer, in any physical sense, from falls or fire, nor can he be injured by wild beasts nor affected by poisons. Although he does not suffer from things which are physical, yet he may be subject to what in the astral world is analogous to these things. He may be affected by envy which will act in him as a poison unless he eradicates and overcomes it or uses a virtue to counteract its effect. He may be torn by rage, anger or hatred, if he will not subdue these evils, as by wild beasts. Although he cannot fall, failure to overcome vices will lower him in degree and in power in his world. He may be borne down by pride as by a storm, and burned by fire of his own desires.

As a master is a being of the mental world he is not subject to the afflictions which spring from desire, nor is he subject to any dangers, ills and changes of the physical world. The thoughts and ideals with which he has worked and by which he has become a master may in turn be checks to his progress and powers, by which he may be injured if he does not overcome or grow out of them as he overcame desire. Because of his overcoming desire as a blind force and as the root of appetites and of attraction to sensual forms, by the power of his thought,

thought may assume for him an importance beyond its real value, and by thought a master may build a mental wall about himself which will shut out the light from the spiritual world. If he attaches overmuch value to thought he becomes cold and removed from the physical world and thinks alone with himself in his own mental world.

A mahatma is not subject to any of the dangers, ills or limitations prevailing in the physical or psychic or mental worlds, in any sense which these terms imply. Yet he may be affected by his very knowledge resulting from his great degree of attainment. He is immortal and not subject to the changes of the lower worlds; desire as such has no part in him; he is beyond the requirements of thought and the processes of thinking; he is knowledge. He knows his power, and the idea of power is so strong in him that there may develop from it egoism or egotism. Egoism carried to the extreme results in his seeing himself as God through all the worlds. Egotism ultimately results in being conscious of I as the only I or being. The power of egotism may be so great as to cut off all the worlds and then he is conscious of nothing else but himself.

Throughout the manifested worlds there are two things which are with humanity through all its transformations and attainments. They follow and inevitably conquer each unit of humanity unless such unit conquers and uses them. These two things are by man called time and space.

Time is the change of the ultimate particles of matter in their relationship to each other, as matter flows through the worlds in its coming and going. Matter is dual. Matter is spirit-matter. Matter is materialized spirit. Spirit is spiritualized matter. Space is the sameness in the one. In this sameness are continued the manifested worlds and in it the operations of time are performed. Failure to conquer time results in death in that world in which the individual unit of humanity is acting. Difference in time in the different worlds is difference in the changes of the matter of each of these worlds. Time is overcome in any of the worlds when one strikes a balance between the opposites in the spirit-matter in that world. When one strikes the balance between the particles of time or matter, the change of matter, time, stops for him. When change ceases, time is conquered. But if time is not conquered when the balance should be struck then the change called death takes place, and man departs from the world in which he has been acting and retreats to another world. As time is not conquered in the

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etreat, death again conquers. So the individual unit in the physical body through the psychic and often to world, but always back again to the physical world, confronted by time and overtaken by death, which from world to world if he has failed to strike the balance.

It is he who has balanced between physical matter and balanced between form matter and balanced between desire. He has arrested the change in physical matter by it and is consciously born into the desire world. He is on in the matter of his desire world, and at the time of balancing the matter of his desire world he must overcome death will overtake and drive him from the desire world. He strikes the balance and stops the change in his desire world. He will overcome desire and the death in the desire world. He is born consciously into the thought world. He is a master, and as a master he meets and deals with the matter of the mental world and must there too balance and overcome the matter of the mental world. Should he fail, death, the time of time, takes him from the mental world and he begins again with the physical time matter. Should he fail, he must balance the matter of the mental world and arrest thought and stop the change in the thought world and is born a master in the spiritual world. The overcoming of desire, the overcoming of the changes of thought and of the matter of the mental world, is immortality.

He is still change in the spiritual world of knowledge. He is an individual unit of humanity who has asserted his individuality in the spiritual world and has overcome the changes in the lower worlds of time matter. The change which he has yet to conquer is the change in immortal matter; he overcomes it by striking the balance between his own immortal self and all other units of whichever world they may be. If he fails to strike the balance between himself and the other spiritual units of the spiritual world, he is under the spell of the death of separateness. This separateness is extreme egotism. Then this high attainment has reached the limit of attainment so far as the individual unit of humanity is concerned and he will remain in his state of unconsciousness, knowing of himself only, throughout the time of manifestation of the spiritual world.

He is in the time matter of the physical world and the matter of each of the other worlds. The ability to



balance the opposites in matter depends upon seeing sameness as it is through the changes of matter and to relate the matter to sameness, not to see sameness as matter. Failure to recognize sameness through the operations of time results in ignorance. Failing or unwilling to see the sameness of space through physical matter, a man cannot balance the physical sex matter, cannot arrest the changes in the desire matter, cannot equilibrate nor stay the thought matter, and the mortal cannot become an immortal.

There are two types of adepts, masters and mahatmas: those who act for themselves, separately and selfishly, and those who act for humanity as a whole.

An individual unit of humanity may attain to immortality as a mahatma in the spiritual world of knowledge by beginning in the physical world to balance sex matter even without perceiving sameness through the matter. He begins by seeing matter as sameness rather than sameness through matter. A balance is thus struck, but not a true balance. This is ignorance and results from not learning to see the true, distinct from the appearance. As he continues through the worlds, mistaking matter for sameness, his ignorance concerning the true and the impermanent continues from world to world. Selfishness and separateness inevitably are with man as long as he does not truly balance the matter of each world. When sameness, space, is not mastered but man goes on, ignorance is with him from world to world, and in the spiritual world he has knowledge, but without wisdom. Knowledge without wisdom acts selfishly and with the idea of being separate. The result is the nirvana of annihilation at the end of the manifestation of the worlds. When sameness is seen and the idea mastered and acted on, then time as change of matter is balanced in all the worlds, death is conquered, space is conquered, selfishness and separateness disappear and the one thus knowing, sees that he, as an individual immortal unit of humanity, is in no way separate from any of the other units in any of the manifested worlds. He is wise. He has wisdom. Such a one puts knowledge to the best use for all beings. Knowing of the relationship existing between all humanity he wisely decides to assist all other units and worlds according to the laws governing the worlds. He is a mahatma who is a guide and ruler of humanity and one of the brotherhood of humanity before mentioned.

A mahatma may decide to keep a body, the form body of the



physical, in which he can communicate with and be seen by humanity. Then he overcomes in his physical body time and death in the physical world by immortalizing the form of the physical body, not physical matter as such. He puts the body through a course of training and provides it with particular foods which he gradually diminishes in quantity. The body increases in strength and gradually throws off its physical particles, but maintains its form. This continues until all the physical particles have been thrown off and the body of form stands, the conquerer of death, in the physical world, where it may be seen by men, though it lives in the form-desire world and is known as an adept, an adept of a higher order. This body is the one which has been spoken of in theosophical teachings as nirmanakaya.

That class of mahatmas in whom egotism is developed leave the psychic and the mental bodies, which they have developed, continue in their spiritual body of knowledge and shut themselves out from all things of the world; they enjoy the bliss which comes from the attainment and knowledge of self and the power that attends it. They have during their incarnations sought immortality and bliss for themselves alone, and having attained immortality they have no care for the world or their fellows in it. They have worked for the overcoming of matter; they have overcome matter, and have a right to the rewards resulting from their work. So they enjoy that selfish bliss and become oblivious of all outside themselves. Although they have overcome matter, time, they have conquered it only for one period of its manifestations. Not having mastered sameness, space, in which time moves, they are still under the dominion of space.

Those mahatmas who do not shut out the world remain in touch with the world of men by keeping their mental thought body, in which case they contact the minds only of men and are not seen or known by men through their senses. The same method of developing this immortal body of physical form is used by both types of mahatmas.

The mahatma who develops his physical form body can appear to men in the physical world in the form of man, a flame of fire, a pillar of light, or as a globe of splendor. The purpose of a mahatma who remains in contact with the world is to govern a race of men or mankind as a whole, to control the minds of men, to direct their action, prescribe laws and to have the wor-



ship and adoration of mankind. This purpose is the outcome of the development of egoism carried to its extreme. The power which they have and their knowledge enable them to carry out their purpose. When one becomes a mahatma of this type, in whom egoism is fully developed, he naturally perceives his own godship. He is a god and wills that his power and knowledge shall rule the worlds and men. On becoming such a mahatma he may establish a new religion in the world. The greater number of the world's religions are the result of and have been brought into being and established by a mahatma of this kind.

When such a mahatma wills to rule men and have them obey him he looks into their minds and selects among mankind that mind which he sees is best fitted to be his instrument for establishing a new religion. When the man is chosen, he guides him and prepares him and often causes him to apprehend that he is being guided by a superior power. If the mahatma is one who has a mental thought body only, he entrances the man of his selection and lifts him into the mental world, which is his heaven world, and there instructs him that he, the man, is to be the founder of a new religion and his, God's, representative on earth. He then gives instructions to the man so entranced as to the manner of founding the religion. The man returns to his body and relates the instruction received. If the mahatma has developed and uses the form body it is not necessary for him to entrance the one whom he has selected as his representative among men. The mahatma may appear to him and entrust him with his mission while the man is in possession of his physical senses. Whichever course the mahatma pursues, the man selected believes that he is the one among all men who is favored by God, the one and only God. This belief gives him a zeal and power which nothing else can give. In this condition he receives guidance from his acknowledged god and proceeds with superhuman efforts to do the will of his god. People feeling a power about the man gather around him, share in his zeal, and come under the influence and power of the new god. The mahatma gives to his mouthpiece laws, rules, rituals and admonitions for his worshippers, who receive them as divine laws.

Worshippers of such gods confidently believe that their god is the true and only God. The manner and method of his revelation, and the worship which he exacts, show the character of the God. This should be judged not by wild fancies or orgies, nor by the bigotry and fanaticism of later followers and their theol-

ogy, but by the laws and teachings given during the life-time of the founder of the religion. Religions are necessary to certain groups of races, who are as sheep needing a fold and a shepherd. The mahatma or god gives a certain protection to his followers and often guides and sheds a beneficent and protective influence over his people. A religion represents one of the schools in which mankind is taught while the mind is in its youthful stages of development.

There are other forces and beings, however, which are neither friendly nor indifferent to man but who are inimical and evilly disposed to human-kind. Among such beings are some adepts. They, too, appear to man. When they give him some revelation and empower him to start a religion or society or form a group of men in which pernicious teachings are imparted, diabolical practices observed, and lewd and licentious ceremonies are held which require the shedding of blood and gruesome, ghoulish and disgusting indulgences. These cults are not restricted to one locality; they are in every part of the world. At first, they are known to few, but if secretly desired or tolerated, a religion based on such practices will appear and grow as it finds room in the hearts of people. The old world and its people is honeycombed with such cults. Hordes of human beings hurl themselves madly into the vortices of such cults and are consumed.

Man should not fear to believe in one or many gods and their creeds, but he should be careful in entrusting himself to a religion, teaching or god, who requires unreasoning faith with absolute devotion. There comes a time in the life of each when religions no longer teach him, but merely show the record of what he has passed through and has outgrown. There comes a time when he passes from the infant class of humanity into a state of responsibility in which he must choose for himself not only concerning the things of the world and a code of morals, but concerning his belief in a divinity inside himself and outside.

*To be continued.*

## THE CHRIST OF THE HOLY GRAIL.

BY JAMES L. MACBETH BAIN.

*(Continued from page 20.)*

**T**HE Christ-indweller is the child of holy joy, the child of undying days in the soul, the ever-young Thing of Life who is the genius of all the health of our mind. For it is the genius of all the mirth, the fun, and blithesome humour that enter into our social relationships, saving thus our lives from utter and blank misery and weary deathful monotony. It is a childlike innocence of soul. In it is the increase of the power to live. And all that really increases our power to live is of the holy Indweller, our inborn Christ.

And it is precisely the lack of this holy Childlife of sweet mirth in our unsocial modes of an isolated existence that is more surely slaying us in body and mind, and that more abundantly than all the disorders of the physical body recognized of the medical profession.

This is the Christless state of the soul of man, and in it is to be found the great source of the increasing mental disease of our day.

And inasmuch as it gains power in the soul so does that soul become aged or decrepit. And no sadder sight can be than that of one yet young in years thus becoming a prey to the weariness of old age. And many have we seen thus slowly decaying for lack of the ever-young vitality of the undying Child of the soul.

I speak of it as a child, because it is indeed a sinless child-soul, who even delights itself in the innocence of the little ones of this earth. And it is a curious and a most interesting fact that in it there is for these little ones a very real attraction. For they seem to recognize it as one of them, and look for it to join with them in the play of their young life.

But the Christ is the good genius of the health of our flesh as well as of our mind, who speaks and ever speaks in us, sometimes as a longing, sometimes as an all-impelling desire. And if we can only bear or recognize and obey His voice we shall surely be well guided in all that belongs to our physical well-



being. For this is the very word of God in our flesh who tells us what we should eat and drink, and what we should avoid as food, who tells us where we should live and where we should do our work best. And it is our most serious duty to give unto the Christ of our flesh such conditions of health as we can.

But many, because of the confusion of their soul, cannot hear the voice, and many cannot distinguish it from the cryings of their vitiated appetites, and many who both hear and acknowledge it cannot, because of the circumstances and conditions of their social bondage, over which they have no control, obey it as they would.

And so the social body suffers and the soul grows weary, and the only ray of light that can penetrate our dark apprehension of this great woe is that even out of this long and weary suffering of the flesh, the Christ of the soul, the ageless Child will yet arise the sweeter, the purer, the tenderer in beauty for this long and weary suffering in the bondage of our social misery. So it is, I verily believe, for all in whom the undying Child has come to birth. But what of those who are verily crushed into utter ineptitude through the continuous load of oppression? Are not they retarded in their spiritual growth? And are not we who tolerate such a woeful state of society the very sinners against this Body of our Lord? But I dare not, because of her intense pain thereon, engage my soul further at this time on this dark theme. Yet even here is no suffering in vain.

Instead of attempting to utter now my feeble apprehension of this great Cosmic Soul of Beauty, I would suggest to those of my readers who would care to go with me into this fair field that they read the twelve hymns to the Christ in the "Breaths of the Great Love's Song," where a very faint aroma of my deepest realization of this Cosmic Beauty may be felt. Thus shall I be spared the labor of repetition.

In these Hymns our Christos is the Fragrant Spirit whose Breath is in all the good breaths of nature, the joyous Spirit who is the Light of our soul at all times, the All-indwelling in whom is no near, no far, the All-pervading One from whom we cannot fall, the Holy Mother Love who is lowlier than us all, the Overshadowing One, the Bearer of Ageless Youth, the Deathless Spirit, the Soul of Life, the Will of Health, the never changing, the Ocean of Love.

Also in the Song of the Cross, under the title of The Selfless Love, I sing of the Christ ne'er to be Lost, even the Great

Love. But permit me to declare most solemnly that all this is but as the feeble babbling of a child in the effort of my soul to utter what she feels of this Great Beauty. For our Christos is in all that blesses, and until we hear the Holy One even in the song of the thrush or in the voice of the winds and the waters we have not found our all-satisfying Christ. And unto the soul who so comes into the full realization of the Christ as the Great Love, in the Holy One becomes "very God of very God," and its word of recognition is in this wise: "My own sweet and blessed Christ, I love Thee with all my soul and my strength. Thou art more to me than words can tell. Thou art my one Good, my only God. Thou art the great Beauty of my soul. Thou art the Alpha and Omega of my whole being. Thou art my whole Blessing. Thy sweetness is the very sweetness of life. Be so sweet in me, O thou sweetness of God's love, that I shall never fail to sweeten every soul into whom I enter."

Indeed, indeed, soul of man, know well that once you have found your Christ, your Christ has become the keynote of the one song of your whole life. And only to the sound of that holy note can you ever henceforth awaken into enthusiasm. No theme that does not move in some way on or around that holy note will be of any vital interest to you. But, when you realize in your degree what the substance and body of the Holy One really is, you will feel that there is no work of blessing, visible or invisible, of man or beast or plant or stone, that does not vitally concern you.

And now to speak a little more fully, and according to promise, of the relationship of the individualized or little Christ of the soul to the Christos of our spiritual Cosmos, we would first refer our readers to the word in this book on the Genesis and Growth of the Christ in the Soul, and then say that the doctrine of the Cosmic Christ, far from denying that of the humanized or microcosmic Christ, really implies it. The one is the necessary correspondent of the other. The Christ immanent could not be without the Christ transcendent. While they are dual in manifestation, they are one in essence, and cannot be truly apprehended but as one. Yet to our finite seeing they are as two aspects of the Holy One. But, to the soul who once feels It as It is, these modes of apprehension so live in the Essence that it can only say "I am Thou, and Thou art I." And there is no longer in contradistinction innermost or outermost, hidden

within or transcending the consciousness, but the never failing, never passing sense of the whole Presence of the Holy One of Blessing, the Christ of our Cosmos.

Yet even the *jouissance* of this abiding sense will not make us feel that all we need is within us. We shall still stretch forth the hands of our aspiration towards that which is highest, and we must continue to look unto our Holy One if we would be saved from the power of the lower degrees of our selfhood. Our forefathers erred in dwelling too much on the transcendent. And we, having tasted the sweetness and use of the doctrine of the immanent, have been carried away to opposite error, and have only seen the immanent; so I must deny the wholeness of much of the more advanced teaching of our day on this theme. Well do I know the power of truth contained in the teaching that our salvation must be from within. The all-importance of our mental attitude towards the details of our living—*e.g.*, that we can, if we will, really make of our lives what we will—cannot be over-estimated. But we should not allow the realization of this great truth to close our vision to the whole truth, that there is a continuous influx of life from that which is higher than we. And so to say that the Christ is the whole of humanity incarnate and decarnate is a truth. But it is not the whole truth. Nor can it as an ideal continue to satisfy the human soul. The time will come when the most ardent lover of our kind will find the need for the unifying consciousness, and will realize that within and around this body of humanity there must be the indwelling, all-embracing One. And this is our Holy One, the immanent, the transcendent Christ, the one all-blessing Power of our Cosmos.

While the truth of the doctrine of the Cosmic Christ cannot depend on any facts of our world's history, and would not be invalidated were it proved, *e.g.*, that Jesus Christ never lived on earth, yet it denies not the story of the blessed life, but gladly receives it as a beautiful demonstration of what should be expected from the operation of its principles in the human soul.

And that this must be so in the very nature of things is evidenced not only by the spiritual intuitions of the soul, but even by the findings of very sure, physical science, which in these days has demonstrated the very remarkable correspondence between the atom or molecule of physical matter as composed of electrons positive and negative and our solar system, wherein the relationships of the electrons within the atom to one another and to the atom correspond roughly to the relationships of the plan-



ets to one another and to the solar system. But it is an ancient doctrine that each atom is a microcosmic universe or solar system, and that size or immensity in space, and length or vastness in time are relative to consciousness. I speak not as a psychiatrist, for I am not qualified even to state this theory in terms of physical science, yet I do feel that we have the Light of the reason of things in our minds when we venture to infer by analogy that even as in the physical degree the solar system thus corresponds with the atomic system, so in the spiritual degree the system of the Great Sun, our Christos, corresponds to the system of the lesser Sun, our inborn Christ. Yet is the spiritual doctrine not really an inference. This welcome testimony of science comes to us not as a surprise, but as what we would have expected according to the nature of things, and what we had long felt to be.

The Christ who is thus formed in the soul is the whole human Unity of power, the perfect new Adam, and is, in a sex-transcending sense, male and female. For want of a better word I have spoken of It as the microcosmic. Man-woman, but we do so under protest, as we care not for the expression. It is the whole one who has now become in you and me after the order of the cosmic Man-woman of the heavens of mankind, even our Christos. And thus in our Christ we are potent to quicken souls, and to bring forth offspring. And as the children of the Christos are beyond sex, being pure spirit, so the offspring of the whole Christ in the soul are beyond the limitations of sex, and are therefore deathless, even as their great Prototype and Generator is the Deathless One.

And many, many are the offspring of the Christ in the soul; and they never return unto the ways of the olden selfhood.

They may appear to be drawn back to the former degrees of their psyche. But it is only for a time and for a service, or to gather a needed psychic stuff and according to the great law of ebb and flow in life's processes. They can never make their abiding there. This is the progression of the One Life in its deathless seed. The law is unfailing; and I give the word as a sure comfort to any weary or feeble soul.

Thus is the Christ the Life-Bearer in each of us. This is what is spoken of as the Divine feminine in man as well as in woman. For in the man as truly as in the woman our Christ-woman brings to the birth the spiritual soul in many. And in Christ we are neither male nor female, but a whole human soul

wanting in nothing. But it is only the sex-transcending love-principle, even the power of the Holy Spirit in us who can bear this sinless or deathless offspring.

And we honor our womanhood the fruit-bearing, by naming It the divine feminine, and affirming most solemnly that It is none other than the motherhood power in God's essence.

And this motherhood or Christ principle is immanent in every human soul, though in the many it has not yet come unto the great joy of its holy service, even the power of fruit-bearing. Yet, unto this sweet consummation do all her labors and agonies tend. For the human soul can no more be satisfied with the bringing forth of many children of the flesh or of the intellect, than she can be with the attaining of all worldly honor. She can only be satisfied in bearing the good fruit of Life in other souls through the Christ in her. She must, she must, if she would live, bring forth these children of the deathless degree.

And so the cry of the Christ-woman in us to the Power of the Holy Christos is: "I am as My spouse. Let me bear thy fruit, or I die."

For, as the Christos is the Best and Highest to the human soul, she can and does call on It for its descent into her as a cleansing, renewing and fertilizing or enrichening power. And the Holy One comes and blesses her. And the blessing never fails nor wearies. Much would I say on this great mystery which I may not say here. But the beauty is unending. And well may the ancient prophet thus exhort the suffering Christ-soul of his day: Sing, O barren, thou that didst not bear; break forth into singing thou that didst not travail with child; for more are the children of the desolate than of the married wife, saith thy Holy One. And there is never anguish nor bitterness to the soul who bears this sinless offspring.

For they are of the one or holy Christ-seed wherein are not found any of the elements of death. No disintegrating principle works therein; for they are of a whole substance, and the sense of separateness can never come into their body of thought.

They are the perfect fruit in the spiritual degree of the wholeness of Christ, manifesting in and through an organism that now corresponds to the living whole. Therefore there is no discord nor any waste of power. But there is the great joy of the Great Peace of the Great Love. And this is the only great Life for us; for in it is the sweetness of service, even the joy of giving cheer or blessing to every soul.

*To be Continued.*

## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

By DR. W. WILLIAMS.

*(Continued from page 45.)*

SUCH teachings, in forms of allegory, apologue and dialogue with high spiritual interlocutor, together with startling descriptions and visions of events about to happen, speedily became noised abroad and soon reached the ears of Pope Alexander, who, intently engaged at that time with political affairs in Italy, affected to treat them with contempt and referred to them as the ebullitions of a "chattering friar." Though affecting to treat them as such, they struck home and pierced his wicked nature, so that he inwardly vowed to get rid of Savonarola as one whose teachings, if not stopped, would be a source of danger to his popedom. Crafty, politic and naturally a consummate dissembler, he concealed and restrained his rage and resentment until, his political troubles subsiding, he might by some cunningly devised stratagem inveigle Savonarola into his power and thus become another of the many victims he had dispatched out of his way. Alexander was fully aware that the infamous acts and doings of his flagitious life had roused and excited a feeling of loathing, distrust and hatred towards himself and Cæsar, his profligate son, and also created powerful enemies who regarded him as a shameless usurper of the papacy which he had secured by bribery and corruption. It was, therefore, hazardous and dangerous to attempt proceeding against the reforming preacher and prophet of Florence whose words of warning and entreaty and efforts to excite and infuse a higher and more spiritual life into the church and general society were beginning to be the subject of public thought and discussion, and, therefore, Alexander judged his best and safest policy was to wait for his opportunity for the ruin and destruction of Savonarola.



In the meantime Florence waxed stronger and, amidst the disturbed Italian states, was the only one that enjoyed the blessings of peace. She had got rid of Charles and the French without loss and injury and her only care now was the consolidation and adaptation to her new constitution and government which bade fair to increase her prestige as the stronghold and home of liberty and political freedom. Unfortunately for her, the adoption of the amnesty proved a loophole for the exiled followers and adherents of the Medici to return and foment in secret the seeds of faction that in former times had been the curse of Florence. Ere long, the old adage, "A little leaven leaveneth the whole lump" proved true in her history. Gradually and imperceptibly, like an insidious and lethal venom, it began to work and infect the city, separating and splitting up the citizens into different classes and parties, each with a distinctive name, similar to those existing amongst political parties at the present day. There were the Bianchi (the Whites), who, though devoted to popular government, had no sympathy for friars in general nor for Savonarola in particular, but recognizing in him a power favorable to the cause of liberty, gave him their votes in the council chamber. Their numbers, however, were few and they at times became split up and divided by different views and opinions. Another party was the Bigi (the Greys), a more compact and numerous and therefore a more dangerous body of citizens who, seeing their return from exile was due to the humane efforts of Savonarola and though openly professed friends of popular government, were secretly adherents of the Medici and in constant communication with the banished and rejected Piero whose return to power they ardently desired.

So concealed and hidden were their plans and deep-laid schemes that not the slightest suspicion or doubt was entertained of their patriotism, and when from the pulpit Savonarola warned the citizens to be on their guard, "since there be some among you that strive against your liberty and are seeking to bring back the tyrant," some were inclined to think that his zeal for the welfare of the Republic had caused him to imagine a danger that did not exist and in their ignorance thought and maintained that the Medici had no longer any adherents in Florence, a dream out of which they were soon to be rudely awakened. A third party called the Arrabiati (the Maddened), consisted of members of the nobility and upper classes of society, who, hating both Piero and a republican form of government, aimed

to grasp the reins of government and form an aristocracy as in former days before the rule of the Medicean family. Though allowed by the amnesty to return to Florence, they were most bitter in their hatred against Savonarola, and against him leveled their oburgation and animosity, as the great preventer of the realization of their cherished object, and contemptuously stigmatized his followers Piagnori (Weepers); imbued with the old spirit of faction and ever plotting and conspiring to upset and discredit the new government, these Arrabiati feigned themselves friendly to it and waited their opportunity to avenge the loss of their former power and influence on the head of Savonarola, who, by his watchful care and prescience, was able to foil their designs and frustrate their plans and machinations for destroying his popularity by openly jeering at his visions and pretended prophesies and jibing at his meddling with politics, contrary to the rule of his order, characterizing his charges against the Romish church and its clergy as monstrous scandals and falsehoods. In order, therefore, to accomplish their purpose they insidiously intrigued with the Bianchi and Bigi, hoping by so doing to alienate their minds and embitter them against Savonarola and his adherents, and thus succeed in overthrowing and outnumbering his followers in the Council. The frequent change of the executive officials every six months was favorable for this, and thus it came to pass that they succeeded in getting one of their number elected to the high position of Gonfalonier of the state, a certain Filippo Corbizzi, who, void of political knowledge and ability, was yet somewhat averse to Savonarola and becoming a willing tool in the hands of the Arrabiati, was induced by them to convene at the Signory an assembly of theologians and ecclesiastics, an act altogether illegal and out of his jurisdiction.

Directly the meeting began, Corbizzi informed them that it was his intention to take proceedings against the prior of San Marco for interfering in state affairs, and then forthwith sent officers to summon him to appear at once before him without giving reasons for such an extraordinary and unwarrantable proceeding. On coming into his presence accompanied by the faithful Fra Dominico, both of them ignorant of the meeting and its object, Savonarola was at once assailed by the mob of theologians, who began their attack by reviling him with their invectives and insults. The chief amongst them was a party noted for his dwarfish form, with a large head and possessed

of an envenomed tongue. For his ability to indulge in jibes and jeers, together with his powers of sarcasm and scurrilous language, he had acquired and was well known by the soubriquet of "The Spicy Little Clove" (Il Garofanino). He had been chosen to deliver a diatribe against Savonarola and his interference in matters of state policy, the arrabiate thinking that by his subtlety in arguing and disputing he would overmatch and overwhelm him by abusive vituperation. Taking for his subject the words *nemo militans Deo implicit se negotiis secularibus* (no one fighting for God mingles in worldly affairs), he inveighed in most scurrilous terms against Savonarola and his dereliction of duty and infringement of the vows of his order in meddling with state affairs. After he had ceased speaking others took up the strain in order to emphasize his objurgations and accusations.

Waiting and calmly listening until they had exhausted their arguments and finished the delivery of their harangues, and gazing upon them as they sat with averted faces and downcast eyes, Savonarola rose to reply: "Now," said he, "the Lord's words this day are fulfilled, '*Filii meae matris pugnaverunt contra me*' (My brethren fought against me), yet it saddeneth me to see that my fiercest foe is clad like myself in the robe of St. Dominic. That robe should remind him that our founder took no small part in secular affairs and that our order hath produced a multitude of saints and holy men who have been engaged in the affairs of the state. The Republic of Florence must surely remember cardinal Latino, St. Peter, martyr; St. Catherina di Siena and St. Antonino, all members of the order of St. Dominic. To be concerned, therefore, and to be interested in the affairs of this world, in which God himself hath placed us, is no crime in a monk unless he should mix in them without any higher aim and without seeking to promote the cause of religion. Cite, therefore, if you can, one single passage of the Bible that forbids supporting a free government in order to insure the triumph of morality, justice and religion. Far easier will it be to find it forbidden to discuss religious subjects in profane places, or theology in palaces."

The words were few but weighty, and not to be gainsaid or confuted, so much so that neither the Spicy Clove nor any of his coadjutors were able to utter a word, but sat in silence abashed and knew not how or what to reply, until one of them, giving vent to his rage and fury, cried: "Come, then, tell us plainly, are thy words truly inspired by God, or are they not?"



It was an insidious and subtle question and similar to that which was put to the great prophet of Nazareth by cunning and hypocritical Pharisees, "Is it lawful to give tribute unto Cæsar or not?" Like them, these theologians were doomed to be foiled in a manner they least anticipated.

"That which I have said," replied Savonarola, "was said plainly. I have nothing more to add now," and then gazing upon them for a moment, he turned and along with Dominico left the Gonafaliero with his abettors sitting disconcerted, baffled and balked in their intent, lucubrating in silence upon the upsetment and frustration of their nefarious designs against him, who now, with greater earnestness and vigor, applied all his energies in discharging the mission of his life, giving himself no respite from the arduous labors it entailed upon him and the continuous strain upon his physical health and strength.

#### "THE STRUGGLE BETWEEN SAVONAROLA AND THE POPE BEGINS."

The viper, though scotched, was not, however, killed, as we shall presently observe. The Arrabiati, becoming more emboldened and determined in their ill will and opposition to Savonarola, whose watchful clairvoyance circumvented and brought to naught their cherished object—the return of the Medici to Florence. They were in constant communication with Piero, who made several fruitless attempts to regain by force of arms his lost and forfeited rule over the new Republic.

Despairing of success in the accomplishment of this, they now turned to Pope Alexander and sought to enlist and invoke his aid and assistance and vast resources of the church in their behalf. They found him quite willing and ready to listen to their overtures, and to take prompt action owing to a remarkable sermon that Savonarola had recently preached foretelling the disasters that were surely about to befall the church, as a scourge and punishment for its glaring enormities and wickedness prevailing therein. In it, Savonarola had said: "St. Matthew hath told us that the gospel shall be preached throughout the world, but who is now fitted to preach it? Where are good pastors and preachers to be found? Daniel, the prophet, hath also said that Antichrist shall come to persecute the Christians in Jerusalem; therefore it is necessary to convert the Turks. And how shall they be converted unless the church be renewed?

Wherefore, you may see that the scriptures and revelation, natural reason and universal consent, all at this time announce the coming of the scourge. Oh Italy! oh ye princes and prelates of the church, the divine wrath is upon you. Be ye converted to the Lord and conform yourselves to the good law. Oh Italy, these adversities are coming on. Repent before the sword be unsheathed, while it is still unstained with blood, otherwise your wisdom, your power and force will not avail thee. These are my last words unto thee. I have revealed all things unto thee with reasons human and divine, and I have prayed for thee and made supplications unto thee. Command thee I may not, being thy father, not thy lord. Do thy part, oh Florence; mine is to pray the Divine to enlighten thine understanding."

This discourse, known as the "Renovation Sermon," was immediately printed and circulated throughout Italy and made a profound impression on the general public, especially on Alexander, whose smouldering resentment against Savonarola was fanned into a blaze and excited so greatly that, urged by the Arrabiati, he despatched a mandate ordering him to quit Florence and betake himself to Lucca. A feeling of alarm and consternation spread throughout the city as soon as the news of it became known, and all eyes turned to Savonarola, the uttermost thought in the public mind being: What will he do? As a member of the Romish Church he was bound by his vows to render obedience to the pope's behests and commands, however, arbitrary and unjust they might be, and therefore, not wishful to play into the hands of his secret enemies by refusal to submit, Savonarola made arrangements to depart from Florence.

In his farewell address to the citizens, he remarked: "I must go to Lucca, and thence perhaps elsewhere, as I may be ordered; pray ye that I may be aided in speaking the word of divine truth. There may be many at present who would make an end of me, but know that my hour hath not yet come. I depart because it behoveth me to obey orders, and I would generate no scandal in your city. My brethren! continue steadfast in prayer and charity, and be not afraid of the scourges and troubles that are about to happen, but be ye firm in holy deeds."

The heart of Florence was deeply affected at the approaching departure of their beloved guide and counsellor; fearful lest, deprived of his watchful care and presence, their new constitution would be subjected to overthrow and thus facilitate the return of the hated Piero and his tyranny. Remonstrances

and epistles from all quarters were at once addressed and sent to Rome, praying for the revocation of the papal mandate, and Corbizzi, the Gonfalonier, as also the Council of Ten, seeing the gravity of affairs, became alarmed and forwarded a strong petition to Alexander to countermand Savonarola's removal to Lucca. Owing to the great success of Charles, the French monarch, in his campaign against Naples, and knowing well of the esteem and friendship he entertained for Savonarola, Alexander, ever guided by policy, the more readily consented to their entreaties, lest the mind of Charles becoming incensed with his action, his political plans would most likely become thwarted and end disastrously to himself. Thus the storm blew past and Savonarola was allowed to remain in Florence to carry on his mission and sow seeds of a harvest he was fated not to reap himself. He was fully alive and sensible of the inconsistency of a pope who could send briefs and then recall them at the pleasure of the last suppliant. He knew that it was an act of expediency on the part of Alexander to suit his own convenience, and therefore, regarding it only as a lull in the storm, Savonarola braced himself more earnestly for the work that yet remained before him, knowing that the end was fast coming on.

To the citizens of Lucca, who were waiting in great expectation to welcome him into their midst, he sent Dominico as his substitute, promising he would most certainly visit them unless events compelled him to abide in Florence. He then commenced a course of Lenten discourses on the reformation of manners in church and state. The divine life and its correlate, the union and concord of mankind, were the chief subjects on which he dwelt and enforced and laid down the rule that all may be saved if they honestly endeavored to live the higher life. "Nothing," he said, "can excuse us from our efforts to attain unto it. Rectitude draws us nearer the Divine, and the gospel is the staff of our weakness. Good is essentially free, and the just man is free after the divine likeness. The only liberty consists in the desire for righteousness, and what liberty is there in being dominated by our own passions and swayed by our propensities? Where there is union, there is the Divine, and where the Divine is, there is all strength and all virtue."

These eloquent and powerful discourses tended greatly to enhance the prestige and spread the fame of Savonarola so that great numbers of the outlying districts and visitors from various parts of Italy flocked into the vast cathedral that now was too small to hold them, much to the chagrin and annoyance



of the Arrabiati against the Pragnori or followers of Savonarola, who were true patriots and recognized loyal defenders of the people's rights, ever the readiest to protect Florence when attacked and the most generous in their subscriptions and donations for state purposes and succouring the poor and suffering at that time from dearth of food and scarcity of work. With them religion and liberty went together, and on them in all emergencies the state could depend for protection and defence.

Meanwhile, the expedition of Charles began to take an unfavorable turn. Ever vacillating in policy and weak of will and purpose, void of any high sense of honor and always acting on expediency, the princes of Italy soon perceived he was unreliable and untrustworthy and faithless to his engagements, though at first favorable to his enterprise. For these reasons they deemed it more politic to break off all connection with him and enter into a combination amongst themselves for driving him out of Italy, in which they ultimately succeeded; so that leaving a few strongly defended garrisons in Naples and other places, he returned to France to reap the karma of his political tergiversation, as Savonarola had openly predicted in case he swerved from and neglected to execute and accomplish the freedom of Italy from papal tyranny and misrule.

Freed now from all apprehensions of danger, after the departure of the French king, Alexander, who, with Cæsar his son, had been the chief movers in his expulsion, turned his attention how he might get hold of Savonarola. He found ready accomplices to aid him, as the Arrabiati had incurred the anger of Ludovico, the tyrant of Milan, whose ulterior purpose was to get foothold in Florence and cause the overthrow of the new Republic to the enrichment of himself and increase of his power and political prestige. With this view he made overtures to the Venetians and Pope Alexander, who, however, received them coldly, it being his ulterior purpose to grasp Florence for himself and place it under the rule of one of his own sons. Along with Ludovico, he clearly recognized that all attempts to carry out the nefarious project were bound to fail as long as Savonarola was there and, through his clairvoyance of the future, was able to warn and counsel the city authorities and thus nullify the secret machinations of these two crafty potentates. When this plot had been arranged, cardinal Creano Sforza, chief agent between the ruler of Milan and the Arrabiati, sent numerous letters to Alexander denouncing Savonarola as an audacious

reviler of the church and the pope, and furnished him with most exaggerated and falsified extracts from his public discourses. Knowing that the prior of San Marco was the chief supporter of the popular party and thus the great obstacle against the realization of his own private design, Alexander at once began to take steps to bring about the ruin and downfall of Savonarola, to which he was excited and urged on by his bitterest adversary, Fra Mariano, who at that time was in Rome, the whilom friar who, as previously related, had vowed to be revenged for the shameful defeat he had experienced in his endeavor to discredit Savonarola in the minds of the citizens of Florence. He allowed no opportunity to slip by in now assailing him with the foulest calumnies, speaking of him as "The devil's instrument."

Alexander at this particular juncture was the subject of some ugly rumors both in Rome and throughout the courts of Italy, of deeds unfitting in their relation to stain the pages of history, and had, therefore, to proceed with the utmost caution and wariness in the attempt to get Savonarola into his power. Possessed of a most consummate genius for inventive deceit and crafty cunning, the pope wrote to Savonarola inviting him to come to Rome, whence he would never have returned alive, but would have fallen a victim to the pope's favorite method of ridding himself of those who were troublesome to him. And thus he wrote, "To our well-beloved son, greeting and apostolic benediction. We have heard: of all the workers in God's vineyard, thou art the most zealous, at which we deeply rejoice and give thanks to the almighty God therefor. We have likewise heard: thou dost assert that thy predictions of the future proceed not from thyself but from God, wherefore we desire as behooves our pastoral office to have speech with thee concerning these things, so that through thyself, being better informed of God's will, we may be better able to fulfill it. Wherefore by thy vow of holy obedience we enjoin thee to wait upon us without delay, and shall welcome thee with loving kindness."

A letter the parody on which may thus be expressed: "Come into my parlor, said the spider to the fly." It was a most artful and hypocritical epistle, yet it failed in its intended effect. As soon as its contents became mooted and known, the leading authorities and adherents of Savonarola clearly understood and divined the meaning of it and earnestly advised and conjured him under no circumstances to go to Rome and leave Florence, that greatly needed his presence to neutralize and thwart the

Arrabiati, who were again putting forth strenuous efforts in conjunction with Piero for overthrowing the government, and which they thought to effect by the death of Savonarola or his removal from the city. After great consideration and as by his continued ministerial labors his health had become depleted and broken, he replied to Alexander acquainting him of this fact and of his intention to cease preaching, and expressed his regret that he was unable to accept the invitation to visit his highness at Rome.

Recognizing the extreme necessity of being always watchful against the secret plots and conspiracies of Piero and his followers within Florence, and notwithstanding his debilitated state of health, Savonarola determined to preach a farewell sermon, as he clearly foresaw danger now threatening Florence and her government. The cathedral was again crowded, as it always was whenever he preached, the audience consisting of the Signory and all the magistrates and state officials, together with the leading men of the city. With slow and languid steps and staggering gait, Savonarola slowly ascended the pulpit, and with features wearied and worn, he stood up before his hearers. They observed again that strange mystic semi-luminous light emanating from his weakened form which, whenever it radiates forth, attracts and draws forth all hearts, unites all minds and endows an orator with a power of utterance and speech and word clothed and invested with a momentum and force that, like a torrent, is overwhelming in its course. Adverting to the presence of gamblers, blasphemers and dissolute characters who had entered into the city in the train of the returned exiles, who were now abusing the amnesty granted to them, he urged upon them to purge the city of such like individuals, otherwise Florence would become endangered. Touching the church, he observed that unless a change in its state and practices quickly took place, it would sink lower and lower into depths of moral and spiritual degradation, and Italy would become torn and rent by great and untold disasters. Turning then to political matters, he exhorted them to persevere and be firm in carrying out the laws of their new constitution and above all to be united, so that such classes and sects as had sprung up amongst them might become abolished and disappear so that by its steadfastness, its wisdom and purity of action the Council might win and retain general confidence and respect, and thus become the sole hope and strength of the people. In



detailing some of the dangers threatening Florence, he strongly exhorted the Signory to devote the utmost vigilance and attention to state affairs and business of importance, and be ever on the watch against enemies secret and open, and then, bidding them farewell, he said: "My people, when I stand here I am always strong, and if when out of the pulpit I could feel as when in it, I should always be well. It will be some time before I can address you again, for I must needs wait to recover my physical health. Fra Dominico will, however, supply my place. In my retreat, the welfare of Florence will be cared for, and rest assured that the wicked and unruly will not succeed in their efforts and designs. I might tell you this day who be the authors of your perils, but I would do no harm to any man. You will know their names when they are brought to punishment. I have labored hard for Florence so as to have shortened my life by many years and am fallen very weak, but it contents me to suffer and endure and sacrifice myself for love of Florence."

On receiving Savonarola's letter Alexander replied accepting his excuse for not coming to Rome and waited for another more favorable opportunity of crushing him. This occurred a few months after in divesting Savonarola of his power and influence as general of the Tuscan confraternity of dominican monasteries. In a despatch sent to the brethren of Santa Croce, the foes of San Marco, he alluded to him as a certain Fra Gerolamo, a seeker after novelty and a disseminator of false doctrines; and at the same time he wrote again to Savonarola ordering him to place himself under the rule and command of the vicar-general of the Lombard congregation and refrain from every description of preaching whether public or private. His duplicity in thus acting was patent to everyone, that it was an artful ruse for forcing Savonarola out of Florence and compelling him to come to Rome and thus become enmeshed in the net he had prepared for him. This attempt, like the previous ones, again proved futile through the failure of another attack by Piero on Florence and also through the firm attitude of the Council and its constant and friendly adherence to Savonarola, and also through fear of a general desire that was beginning to express itself, of calling a general church council to take into consideration the reform of the clergy and the deposition of Alexander from the popedom, on the ground that he had surreptitiously acquired it by bribery and simony.

With an astuteness and craft peculiar to himself, Alexander desisted from taking overt action against Savonarola and, changing his hostile attitude, wrote him to refrain for a time from preaching; giving as a reason, the great interest he took in his welfare and his wish to shield him from his enemies, and promising to receive him in a joyful and fatherly spirit and to revoke all preceding briefs shortly so that he might tranquilly attend to his spiritual welfare. Savonarola fully understood and appreciated at its true worth this hypocritical display of the pope's fatherly suavity and graciousness, and saw through the flimsy device to silence him at a time when the Republic most needed counsel and advice. He also perceived the great conflict of his life was approaching between himself and the papacy, yet unflinching and undismayed, resolved to remain firm and faithful to his mission—the reformation of the church. During his physical prostration, he had appointed Fra Dominico as his substitute to preach in the cathedral. His natural abilities, though not equal to Savonarola's, were still of an order that attracted and commanded the favorable regard and attention of the citizens of Florence. From the letters of Savonarola written at this time we gather that whilst recognizing fully his vows of obedience to his superiors, he was prepared to refrain from preaching in public, he yet stoutly maintained his political rights as a citizen and his freedom to carry on the crusade against wrongdoing in high places, more so as the increasing iniquities both of the pope and his sons who were being accused on good grounds of incestuous intrigues and murders by poison had roused the indignation of Europe to the highest pitch. He therefore wrote letters to Charles pressing him to carry out his promised reform of state and church.

“THE POPE'S OFFER TO MAKE SAVONAROLA A CARDINAL.”

On the restoration of his health, the Council of Ten succeeded again by the representations in inducing the pope to assent to Savonarola preaching the Lenten sermons, being backed up by several cardinals favorable to him. By their combined efforts, consent was obtained.

Alexander had handed copies of Savonarola's sermons to a learned bishop of the Dominican order in the hope that he might discover passages therein that would justify papal con-

demnation and ecclesiastical censure. After a careful scrutiny and examination of them, the prelate returned them stating: "Most Holy Father, this friar says nothing that is not wise and honest. He speaks against simony and the corruption of the priesthood which is very great, but he respects the dogmas and authority of the church. My advice to you is rather to make him a friend by offering him a cardinal's hat and purple robe." He was truly a Mr. Worldly Wiseman, an adviser deeply versed in the knowledge of human nature in general and, from his standpoint of view, his suggestion under the circumstances commended itself to the crafty pontiff, who saw by this expedient an effectual method, as he thought, of reducing Savonarola to silence.

Accordingly, a secret emissary was at once despatched to Florence with instructions to induce and persuade him to cease his predictions, by which Florence was able to guard and defend herself from open and secret enemies, and in case he failed to do this he was empowered to offer him the position and rank of a cardinal. On being informed of his arrival in the city, Savonarola sent for him and received him with great kindness at San Marco. After discussing and debating for three days, the emissary, finding himself unable to refute and gainsay the facts of Savonarola's prophetic visions and also compelled to admit the truth of his predictions, concluded the discussion and said: "His Holiness has heard of your goodness and wisdom and desires to bestow upon you the dignity of a cardinal, provided you will abstain from predicting things to come." Unmoved by this unexpected proffer of a dignity so high and great, Savonarola in calm tones replied: "Come to the preaching to-morrow and I will give you my answer."

*To be continued.*

Free literary intercourse with other nations, what is it but an extended Freedom of the Press; a liberty to read (in spite of Ignorance, of Prejudice, which is the worst of Censors) what our foreign teachers also have printed for us? Ultimately, therefore, a liberty to speak and to hear, were it with men of all countries and of all times; to use, in utmost compass, those precious natural organs, by which not Knowledge only but mutual Affection is chiefly generated among mankind!

—Carlyle, *Historic Survey of German Poetry.*



## THE INNER LIFE AND THE TAO-TEH-KING.

(VII.—Continued from page 33.)

BY C. H. A. BJERREGAARD.

OUR friend is a copyist in a government office. Like everybody else, he wanted to go to a certain masquerade, but unlike everybody else that went, he had nothing wherewith to buy a costume. He had an idea. He sold himself to a Jew to carry advertisements through the halls and ball rooms. And so, fitted out in a gorgeous dress, full of announcements, he partook in the revel—after a fashion.

Soon he found himself the target for all the wit, good humor and ill will of the assembly. Poor devil, he stood it for a while; but soon, too soon for him, he found out what it is to sell oneself for mercenary purposes, even though one might see the masquerade of life. Behind every masque, it appeared to him, a pair of eyes followed him. The advertisements sewed into his costume seemed to burn like hot coals, and excited his highly overwrought nerve-system and completely prostrated him; his throat seemed to be on fire; his eyes grew inflamed and unsteady. He began to feel as though he were about to be attacked with brain fever.

At last he managed to find his way out from the hilarious crowd, and got into a distant cabinet, to an alcove turned into a kind of flower-grove by greenery and sweet-smelling flowers. The light was reflected by transparent needles, like stalactites, hanging from the ceiling, and it fell brightly upon a basin filled with fish of brilliant colors. The soft murmuring of a little fountain readily put him into a state of trance, and he dreamed. A large leaf fanned gently his fever-hot forehead, but only gloomy thoughts would rise in his sick brain. Ah, yonder they amused themselves and were almost lost in the whirl of pas-

sionate enjoyment. But here was he, not only hungry and exhausted both mentally and physically—not so much, however, from the past few moments of excitement—nay, back of this hour lay years and years of unmanly indulgences, and recollections now arose in his mind, none of which could infuse any self-respect into his weak heart, or bring fresh thoughts to his withered soul. Poor fellow, only once, this one time, had he tried to gain admission to what appeared as the ideal brightness of life, in which so many seemed to live and enjoy themselves, and here was he, an outcast. Dimly he saw it; he had gained admission as an uncalled one, and by dishonorable means! Everyone could see it, every piece of his costume bore the advertisements of the Jew, Abraham Trailles, No. 32 Fools lane. What was there to do but to return to the meanness and low life where he belonged and for a few years more drag himself along to an unhonored grave.

Suddenly he felt himself touched upon the shoulder. Half sleeping, half beside himself, he looked up, and beheld: on the large leaf over his head he saw a beautiful woman, sweet as a sylph, slender and tiny, but gracefully strong, and in a dress of pure, fine linen. He noticed particularly a large fan in her hand. A pink masque covered the upper part of her face and left uncovered a mouth of exquisite forms and lines. She seemed a fay indeed. He gazed upon her with admiration and attraction, and asked gently: "Who art thou, sweet maiden?" "Dost thou not know me?" she replied, and removed the masque. It seemed to him he had seen that brow before; those eyes and their dreamy looks. Had he not often unconsciously thrown his mind into the mystic realms of the ideal world and there beheld this ideal of woman: His own personal self. Now she was near him, so near that he might clasp her in his arms. "Dost thou know me now? I played with thee when thou wast little and sung songs for thee. Surely thou canst not have forgotten it. But where didst thou go to? Thou keptest thyself in the house while I picked flowers in the meadows and gathered green leaves in the forest or watched the cuckoo, or listened to the songsters in the trees. Where wast thou while I sat by the brook and the lark hung in the air overhead, ringing out its peals of joy over life? Where wast thou in the time of thy youth?"

"Eight hours of the day I spent in the schoolroom and under the whip of the schoolmaster."

"Dost thou remember the day when they sent thee out into the wide, wide world? Dost thou remember that I followed

thee and spoke to thee of trusting in me, and I would keep thee and preserve thee? But thou didst forget me when thou camest to the gay capital. Thou didst lose thyself among the many people and their vanities! I sought thee at thy revels and in thy garret, but thou didst not know me. When thou lookedst upon the beautiful women, I stood before thee, but thou didst prefer flesh and blood to soul. Never, never didst thou come to me!"

"What didst thou do when thou wast young and gay no more, when thou wast poor and miserable, when thou hadst become a ruin to thyself?"

"I worked; I worked; I tried to save myself. Ten hours a day I copied in the office, and at home I copied—I copied always!"

"And now. What dost thou do now?"

"I copy still!"

"And, in the future, what wilt thou do?"

Our friend, the copyist, was fairly startled by that question, and humiliated, too, for he had nothing to answer but to say—"To copy, still!" He burst into tears; he cried the hot tears of remorse. But suddenly, as if in a fit of over-natural energy, he opened his arms and tremblingly exclaimed, "I will love thee, I will embrace thee, I will own thee." Then it happened that the maiden's fan opened wide and covered her face; and lo! he beheld smiling landscapes, youth in its native richness and with its prophecy of love, and the thousand forms of life's beauty and charm, all in harmonious forms and living colors. The vision revived him, and forgetting himself and his degraded position, like another Faust, he rushed out to embrace this sweet genius, that held the pictures in her hand, the lady who so charmed him.

A gentle stroke brought him to his senses.

"Stop, my dear Mr. Copyist! To love me! To embrace me! To own me! I fear thou art too old! We have grown apart! Thou art no more young and strong; thy hair has turned gray and thin; thine eyes are no more lustrous and thy soul is withered, thy spirit darkened! Thou art no more fit for love. Know this, that I, thy soul, thy youth, thy personal being, thy Self is no reality, for thou hast not given me life; I am, and must remain to thee a dream, a phantom. Thou hast lost me, though thou never didst possess me!"

She disappeared.



Like a madman he rushed into the ballroom to catch her. He set everything in confusion and drove every one aside and frightened all. He was mad.

Next day an old doctor stood leaning over a dying man in the hospital of the poorhouse. The dying man was unknown to all around him. Just before he died he was heard to say, "I lost what I never possessed!"

Commentary is hardly necessary. The story explains itself. A copy of that man can be seen all around us. Business life grinds a man into the dust of indifference, and, as if to make his misery so much greater, life gives the flickering taper a whiff of fresh air in the last moment, and the darkness seems so much greater. This copyist is a warning example on not to bury one's gifts in business, that may overwhelm, or in the soil, where they may rust. We have our gifts for use—but not for abuse. It must not be overlooked or ignored that all of these three persons mentioned are people of higher orders. They are of that class which life or nature invites to the university method called heavenliness. They are not of those for whom a common school method of earthliness is enough, because they are not yet ready to quit earth.

Nature has two methods by which she educates us. The one, the common school method of earthliness, is applied first and to all, and consists mainly in learning to overcome lusts of all kinds, and in awakening the soul. When the pupil has attained some practice in overcoming lusts and begins to see beyond his own notions, the other is offered, not applied. There is a vast difference here. The first method is applied because it contains a great deal of compulsion. In all our earlier stages of awakening we are not voluntarily active; we learn only because we must. You hear that frequently from people. They tell you that life has made them do so, and forced them to believe so and so. Such expressions clearly show that their progress has not been one conducted by inner love and high aspiration, but has been a result of necessity.

The other method, the one I have called the university method of heavenliness, is offered to those who desire it, not to those who yet see no need of it. Only those desire this method who discover for themselves that there is such a method and who not only can see that the present world is vanity, but whose inner need craves for the Higher, no matter whatever the cost.

I look upon the three persons I have used as illustrations

as three persons who had come near enough to call for the higher method. Hence it was offered, but—they failed!

Now, to come back to what I said in the beginning of the chapter, about the breaks, the splits, the diremption you may have experienced. Like these three persons, you rose in moments beyond yourself both in light and love and you demanded higher light and profounder love. When they were not forthcoming, you stretched out your hand to take "the Kingdom of God" by force like that young Greek, or you gave up and ran away from the greater love offered, like those girls of Indra, or you wasted your resources in false loves and dissipations like the copyist and as only too many do, who believe themselves geniuses before they are out of the mind's swaddling clothes. The hope these three had for stillness or for a world that cannot be moved was not based upon obedience to their Higher Self, but was simply momentary fancy. Hence the failure and suffering, when the higher method of heavenliness was offered them.

Beware! Ask not of spirit to be trained! Learn first the principles of obedience to higher Self; first then will the revelation of those principles of form, law, order and truth be a blessing.

Beware, when the test comes! Do not act before the right moment, when Isis raises the veil! Do not fear the great love! Do not ignore the repeated calls! Beware, when the critical moment comes!

In spite of all dangers, we must develop that thought-form or those principles I called form, law, order, truth. We must develop them; if we do not, we never come to conscious possession of ourselves, or of those principles which are offered so freely to us in this cycle; and not coming to conscious possession of ourselves or of those principles is a calamity I cannot find word for. It means the loss of the thousands of years of this our cycle—a loss which perhaps to those ignorant of the nature of the loss means little, but which to those who have even a slight idea of the value of such time is an irreparable loss—who knows if there ever be another opportunity? Who knows?

Without swinging out into the immensity of space and the thousands of years, think only of the poor copyist and his fate. How can he repair his loss of that which he really never possessed? There is no psychological ground in him on which he can work and where is it to come from in the future? We cannot imagine his salvation, his restoration, on any rational basis.

I am now where I leave the subject of this chapter for the present. I shall continue it in next chapter and hope to finish it. But I have yet something to say to you. Does it not appear to you that those of us who have some idea of these important subjects ought to go out into the world and preach to our fellow men "to make up" before it is too late? Who will serve in this ministry? We will enroll you this day!

Ought we not to get out as missionaries to tell our fellow-men what treasures the Inner Life offers and offers for nothing, if we but will let go all kinds of entanglements with "this" world, a world with which we really have nothing to do. Our home is not here! It is yonder!

Ought we not also tell our fellow men that in as much as they live in this cycle, they have the benefit of all its characteristics, even that mighty power of thought-forms I have spoken of, but that they bring curses upon themselves by misuse of that power? And should we not show them that they are in a bad way and that the world at large lies in suffering, because that great power has been misused? Ought we not preach obedience?

There is no need of an ordination or commission from somebody else. The witness of the Higher Self within is both call and ordination. We are all in a Universal Ministry, as many as have understood the motions of the Higher Self.

*To be continued.*

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Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For every thing you have missed, you have gained something else; and for every thing you gain, you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of condition tend to equalize themselves. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others.

—Emerson, *Compensation*.



## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

### "THE GREAT NEED OF HUMANITY."

**T**HE great need of humanity is not a harp and a crown, but social reconstruction—the extinction of crime, poverty, sorrow and physical disease, and the substitution for them of sinlessness, health, and happiness, for which everyone should live for and strive after. He who becomes united with the Christ within himself, does not need formally to pray to the Divine, for his every act will be a prayer, his every thought an aspiration, and every aspiration an inspiration. His life is hidden with the Divine. All he needs to pray for is, to know from hour to hour what he is to do next, and this—if he is entirely devoid of personal and selfish desires and inclinations—will always be shown to him. The service of humanity, which is the only service the Divine demands of us, is instinct more or less in every human breast, and must ever be the source of the highest inspiration, as says a modern poet:

Unto each man his handiwork, unto each his crown,  
The just law gives.

Whoso takes the world's life on him, and his own lays down,  
He dying so, lives.

Whoso bears the whole heaviness of the wronged world's weight  
And puts it by,

It is well with him suffering, though he face man's fate;  
How should he die?

Seeing death has no part in him anymore, no power  
Upon his head;

He has bought his eternity with a little hour,  
And is not dead.

For an hour, if ye look for him, he is no more found  
For one hour's space;

Then ye lift up your eyes to him and behold him crowned,  
With Christlike face.

# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from page 57.)*

BOOK SECOND.

## PART I.

At Chel's defeat Pelopa's eyes  
Permitted pearly drops to rise;  
But Atlas thus to her, and smiled,  
"Not only is the king beguiled;  
His coursers are by Athens won,  
And proud Atlantis is outdone."

The populace some hours had spent  
Well pleased; now homeward as they went  
'T was Cho, the waif, so frail and small,  
On whom misfortune had to fall.  
His weary, dusty little feet  
Were pleading with him for a seat.  
By Pepen lost he now contrived  
To clamber up and steal a ride  
Behind an ample, stately coach;  
For he would now again approach  
Familiar haunts where he might roam—  
Poor lonely lad without a home!  
With Pepen who would share his woe  
Together they could seeking go;—

For surely they must meet,  
He thought—when lo! there in the crowd  
Her face appeared. He called aloud.  
She looked for him on every side  
And, heedless of what might betide,

He dropped into the street.  
Prostrate he fell and stunned there lay.  
A horseman speeding on his way  
The danger saw, and strove in vain,  
Thus suddenly, to quite restrain  
His horse's hoof; this struck Cho's head,

And Kadimo believed him dead.  
His steed he backed; leaped down and took  
The boy within his arms; one look  
He gave, then sprang again to horse  
And followed on his former course.

The pretty Pepen ran to see  
Who might the little victim be;  
At once she knew unconscious Cho  
When he was raised by Kadimo.  
Away she flew, almost as light  
As winged *pepen* in its flight,

To keep that horse in view;—  
She never would desert him so!  
Where he was carried she must go,—  
These devious ways she knew.

The horse beyond her sight has passed  
By turning, but she comes at last  
Where it again appears, and sees  
It just within a gate where trees,  
Arrayed in crimson blossoms, guide  
Her feet. The child before a wide  
And lofty arch awaits and looks  
Till one who no intrusion brooks—

"What now? Be off from here!"  
"I'm Pepen; Cho belongs to me;  
He's hurt, and I have come to see  
If I may help, and by him stay."  
The eager looks and words betray  
Her tenderness and fear.

Asylums numerous were found  
Within that realm, and soon the wound  
Of this poor waif was deftly bound  
By skilful hands. Then Kadimo—  
"Good lad! Thy name now let us know."  
The child, half famished, near to faint,  
Was overawed, and breathed no plaint.  
But readily he found his speech  
In language that was quick to reach  
The student's kindly breast;  
His early youth had felt the weight



Of woe; now favored by the great  
 He comforted the least.  
 "They call me Cho. A homeless lad  
 Am I, but always free and glad.  
 My life is gay out in the street,  
 And there I often find to eat  
 Nice bits of food, like those whose name  
 Was given to me when first I came  
 To find a hole wherein to lie  
 When rain came pouring from the sky;  
 Or where to hide and sleep at night  
 Till morning made the streets alight."

The gentle girl returned each day,  
 In tears because she might not stay  
 To minister to Cho.  
 Untamed and homeless both were sent  
 Where time might not be vainly spent—  
 Thus planned good Kadimo.  
 Restraint nor boy nor girl would brook,  
 And soon their shelter both forsook.  
 To face that wild, uncertain life,  
 Amid old scenes of toil and strife.  
 In city streets where millions surge—  
 A mass of forms that ever merge,  
 Tho' each an atom separate,  
 In space afloat, to meet its fate.  
 But all events their sequence bring  
 And time upon its path will fling  
 The waif once more to Kadimo,  
 Whose goodness he will further know.

## BOOK SECOND.

### PART II.

Half spent the day when on the height  
 Of Poseidon, observed a rite  
 The princes ten;—not as of old,  
 When all the populace made bold  
 To tell their wrongs and find redress  
 Against who would the laws transgress—  
 But indolent and at their ease,  
 While priests of humble rank would please

Comply with duties which of yore  
Pertained to those who sceptres wore:—  
To chase and slay a temple bull  
By other hands, they deemed a full  
Compliance with the ancient hest  
That princely hands must kill the beast.

This temple on the Sacred Hill  
Had taxed the labor and the skill  
Of many hands; the able son  
Completing what the sire begun.  
'T was legend that upon this spot  
Fair Cleito's offspring were begot;  
Here, therefore, sacredly revered,  
A temple, walled with gold, appeared;  
And every year in portions ten  
First fruits were brought by holy men  
Who, hither by the princes sent,  
Performed an ancient sacrament,  
Petitioning the grace of Heaven  
For what the rulers now had given.  
Men gladly hug the silly thought  
That favors may from gods be bought;  
That pleading mortals can beguile  
The WILL OMNIPOTENT to smile.

Here stood the temple dedicate  
To that great founder of the state,—  
Its pinnacles of gold were made,  
With tusks of ivory all arrayed,  
To form the bold and fair design  
Of symbols honored as divine.  
The arching roof within was faced  
With ivory too, yet further graced  
By orichalcum's flashing red,  
With gold and silver mingled thread.  
The walls, the pillars, and the floor,  
Gleamed brilliant with the ruddy ore  
Whose lustre paled the massive gold  
Wrought statues of the kind of old,  
Here placed; and in their midst the Sire:—  
Of such a height as to aspire  
Almost unto the roof

He stood, a man of mighty deeds;  
Superb behind six winged steeds;  
Safe poised on golden hoof.  
A hundred nereids near around  
On dolphins' glossy backs were found.  
Around the outer walls were seen  
The first ten kings, with each his queen,  
In full-sized images of gold—  
These heirs of Poseidon the bold.

The spacious grove wherein the fane  
Arose, was ever to remain  
A precinct where might rove at will  
The bulls Atlantean kings should kill,—  
Each year but one, upon a day  
When every beast might fear to stay,  
All striving to escape; beset  
Until their hunters one would get  
And lead to sacrifice:—  
Within those hallowed walls its life  
Must end without the stroke of knife,—  
Struck down by one resistless blow,  
And burnt till ashes only show,—  
In smoke would it arise.

Th' Atlantean kings have made their way  
To that most sacred fane to pray,  
The while some young and hardy priest  
With noose and stave will catch the beast.  
The creature soon is snared and led  
To where the pillar shining red  
In days of old was reared to bear  
Such laws as never prince might dare  
To break. The sacrificer stands  
Prepared. King Atlas now commands  
The blow be struck upon its head  
Which leaves the cumbrous being dead;  
Slain close beside the column's base,  
Felled where it stood, by heavy mace.

From severed limbs, enwrapped by fire,  
The sacrificial steams aspire,  
While now from prince to prince is passed



A goblet into which is cast  
Hot blood from out the slaughtered bull,  
To mingle with the goblet-full  
Of nectar kept for holy use.  
A portion of this precious juice  
In smaller cups of gold is turned;  
And as the offering there is burned  
The monarchs this libation spill  
Upon the fire, and swear they will  
Judge ever faithfully and true,  
According to the laws in view,  
Inscribed in very ancient days  
By they who lived in Wisdom's rays.  
Now each the chalice to his lip  
Must press, the crimson nectar sip  
Till all its contents shall be quaffed  
While prayers and vows may heavenward waft.

With fading day the fire burns low,  
And lighted by its lurid glow  
The rulers of Atlantis great  
Conceal their dress of princely state  
Beneath loose robes of azure blue—  
(Deep meditation's holy hue).  
Now humbly on that sacred ground  
The potentates are seated round  
The dying embers, whence are borne  
On high the vows thus near it sworn.

Upon that spot long, long ago,  
Just princes sat to learn the woe  
Of subjects who would here repair  
To seek redress 'gainst who might dare  
Infringe their rights:—Without delay  
Were all adjudged, ere break of day.  
And every sentence was impressed  
On golden tablets that would rest  
Memorials of the justice done  
Within the fane of Poseidon.  
The sentences thus writ in gold  
Were wrapped within the azure fold  
Of robes worn only on that night,  
And guarded on the Sacred Height.

But time, forever on the wing,  
Its changes never fails to bring:—  
'T is Atlas who would yet maintain  
Observance in the hallowed fane;  
The noble precepts on the shaft  
Upon their minds would he ingraft.  
On orichalcum's ruddy face  
These ancient maxims had a place:—  
"In service love is best exprest.—  
From toil is won the sweetest rest.—  
Thy hand in pity may alight,  
Or deal destruction and affright.—  
Thy tongue may consolation bring  
Or like a poisoned dart may sting.—  
Think well! Each word, each act, must live,  
And joy to thee or sorrow give.—  
If thou would'st merit Pleasure's best,  
From deprivation borrow zest.—  
Thy wrath subdue, for if it rise  
All right and reason it denies."

And to the rulers of that land  
Great Poseidon left this command:—  
No king within this realm shall break  
The calm of peace, nor weapon take  
Against a brother prince, but all  
Must hasten to avert the fall  
Of one defied by foreign foe  
Who might the dynasty o'erthrow.  
Together let the ten debate  
On war and all affairs of state;  
But that which Atlas right may deem,  
All must obey; he rules supreme."  
The crimson sun far in the west  
Reposes on the ocean's breast;  
Amid the clouds of splendid hue  
It sinks and wholly fades from view.  
Above the earth glides peaceful night  
To gem the heavens with starry light.  
Now azure robes are given o'er  
To priests who guard them as before.

Gadeirus to the king bends low—  
"Our duties bid us homeward go.  
Too brief has been this happy day,—  
Return we must without delay  
Unto our own rebellious realm,  
Its turbulence to overwhelm.  
Night's guardian lifts her beaming face,  
And ere bright Dawn her path retrace  
We'll enter thro' our palace gate  
To learn what tidings may await;—  
Return we will with joy, to see  
Pelopa wedded unto thee."  
Thus, smiling, he himself expressed.  
Him Atlas briefly now addressed,—  
"Tho' we his presence miss to-night  
Within yon palace of delight,  
Since we our guest may not detain,  
We pray he quickly come again."

In solitude Gadeirus broods  
Afar from those in gayer moods;  
His mind, a dark and stagnant pond,  
To light from heaven cannot respond.  
A horrid crime he contemplates,  
And with himself his cause debates.  
"My sister he disdains to choose,  
And thro' him I Pelopa lose.  
My Nesa, had he sought her face,  
His throne would not have scorned to grace;  
Pelopa then perchance had heard  
More readily my earnest word.  
My love for *him* is now destined,  
And Lobil cannot hope to bind  
Fair Nalah, who quite plainly loves  
A youth her father's heart approves.  
My subjects still against me band;  
The kingdom withers in my hand!  
Why hesitate to snatch the prize  
That ready to my grasp here lies?  
He dead, this realm at once I claim;  
May even win the haughty dame—  
Authority in full should wield,  
And Nalah must to Lobil yield.



Resist will I no more—Yea, yea,  
 The deed be mine, ere break of day.  
 These royal hands can surely choke  
 Heppel! His death will not evoke  
 Suspicion of my act, for all  
 Would say no prince would deign to fall  
 From kingly height to stop the breath  
 Of one whose paltry life or death  
 Is naught to him who owns a realm.  
 Nay! Let me pause,—To overwhelm  
 Conjectures dark I must go hence  
 And leave no trace of evidence  
 Of this design. Heppel shall live;—  
 His presence confidence may give  
 To Nalah, she whose beauty chains  
 My heir beyond all other gains.  
 An unseen shaft we'll speed, that none  
 Can trace, or we may be undone."

This scheme and that the evil man  
 In his benighted mind o'er-ran  
 Till up he rose, on one intent  
 Resolved. With easy stride he went  
 To reach the room of Atlas good.  
 There, gazing round, a moment stood,  
 And saw the object by him sought.  
 Assailed by no repentant thought  
 One drop of liquid he let fall  
 Within a crystal goblet tall,  
 Whence he surmised great Atlas quaffed  
 At night or early morn. He laughed  
 Within his evil breast, "T will dry  
 Unnoticed by the sharpest eye.  
 One drop a lion's heart would still,  
 Whatever draught the goblet fill;  
 And if perchance he drinketh not  
 To-night, 't will but defer my plot."

Not one, he mused, within that state  
 Would trace to him its ruler's fate.  
 Heirless would Atlas pass away,  
 And he, Gadeirus, hold full sway;  
 For he among the rulers nine

Stood by his age the first in line.  
As oldest prince the nation now  
To his authority must bow.

Gadeirus and his haughty train  
Departing from this fair domain  
Are missed by none among that host,  
Where regal sceptres many boast.

When mirth and music, wisdom, wit,  
Delight the mind, too swiftly flit  
The hours of joy and careless youth  
Whose happiness alone seems truth.

Pelopa now the festive throng  
Has left, to listen to the song  
Of Okomil, the aged bard  
Who sounds the praises of his lord;  
For when his fingers sweep the strings  
Upon the air sweet music rings.  
But Atlas to the harp draws nigh  
And waits a pause, then—"Rather why  
Not tell the glories of the night  
Bestowing such a calm delight?"  
The harp responded soft and low  
As waters ripple when they flow;  
The poet's dream expression found  
And upward soared, no longer bound.  
Inspired, the harp now loudly sung  
Those marvels which the space o'erhung—  
The myriad suns in starry dome  
Where earthly steps may never roam.—  
Enraptured, fair Pelopa heard  
Till Atlas breathed a tender word.  
Then she—"Wilt evermore, my King,  
Love me as now and to me cling?"  
His voice in softening cadence fell  
And glided with the music's spell.  
"O fairest of the fair! no gem  
Ere rested in a diadem  
As thou art shrined within my heart  
Till Death decrees that one depart;

Nor blooms a flower that may compare  
 With thy perfections pure and rare—  
 Whose perfume now my every thought  
 Pervades, since I have not besought  
 Thy loveliness in vain. Read deep  
 Within my eyes what ne'er can sleep,  
 The love by thee awaked, my queen—  
 In thee a goddess I have seen!"

Her orbs were bent upon his eyes;  
 'Then, sighing, "Ah! within them rise  
 The blinding rays of hope and woe,—  
 This last I would at once o'erthrow.  
 Dear Atlas, tell me what to-night  
 Can sadden thee. Give me the right  
 To gaze within thy troubled mind—  
 Our hearts let sorrow closer bind."

He then—"I need thy tenderness  
 This eve, for that which brings distress—  
 Nay, anguish e'en; yet smile, fair dame  
 Of Athens, since my sadness came  
 From Fancy's realm,—a flash of light  
 Awakened me in dead of night.  
 A mighty swell of voices wailed—  
 'Who hath the Great and Good assailed  
 Shall live accursed and wretched die:—  
 Seal this decree, O earth and sky!  
 Dear lady, I would live to reign  
 And welfare in this realm maintain;  
 Despite decay that ever creeps  
 Insidiously where Justice sleeps,—  
 As sleep she doth, and sleeping nods  
 Assent to tyrants wielding rods.  
 If came this warning from on high,  
 Nor king nor pauper may defy  
 The will of Heaven. Yet tarry here  
 I gladly would with one so dear  
 As thou, my Queen!" Her fingers clasped—  
 "Breathe not the name of Death!" she gasped—  
 "Thou wrongest none,—Who, then, a hand  
 Would lift to desolate this land?"



"Nay, nay," he smiled, "we'll not dispel  
The joy that in our hearts must dwell  
This eve, while strains divine uplift  
The soul—O music! happiest gift  
That life on earth can bring;  
Its messages outpoured are sped  
Aloft to float beyond our sense.  
Thus too, methinks, from body fled  
The soul, released, goes swiftly hence  
In purer spheres to sing.  
Pelopa, lotus mine, dear bride,  
If fate our happiness deride,  
Let not thy life be overcast  
By brooding sadly on the past."  
"Hush! Cease! O Atlas, I implore"—  
She pleaded, "Thou hast ne'er before  
Such mournful thoughts betrayed. Why now  
Sits melancholy on thy brow?"

Then he, "Nay, dearest treasure mine—  
I do but bare my soul to thine  
As thou didst bid, and make thee know  
That if away from thee I go  
I would not have thy memory wed  
Alone to him whose soul had fled.  
Reject not any joy life gives  
If thy dear form mine own outlives."

But she—"Dear King, here must thou stay  
For many a long and happy day;  
I dare not think what life would be  
If we thy face no more could see.  
We could not bear a fate so drear,  
Nor will I aught so dreadful fear."

"Yet nay!" he broke upon her speech,  
"Call death not dreadful, I beseech;  
The mourners may resent the blow  
That stills the heart and stops the glow  
Of life; but he that lieth dead  
Is free at last from every dread.  
Of all that live not one feels awe  
Before this universal law

If only it will spare the friend  
 Whose life their own would glad defend.  
 A million lives may cease to be—  
 No pang we feel, nor horror see  
 In that which every moment brings.  
 From birth to death creation swings  
 Incessantly. The flowers die—  
 Indifferent we pass these by.  
 No object that we mortals face,  
 Or those beyond in wondrous space,  
 Or in the vast infinitude  
 Of unseen marvels that illude  
 Conception of the finite mind,  
 Evades the law that all doth bind  
 To ceaseless change, the come and go  
 Of birth and death; the throb and throe  
 Of joy and pain that without end,  
 Thro' being, Will doth ever send.  
 But when this law divine draws near  
 The form that unto us is dear  
 We cry aloud—Delay, delay!—  
 Take not *our* best beloved away!—  
 Our peevish plaint weighs full as much  
 As cry of ant beneath the touch  
 Of human foot, when pressed to earth,  
 While larve in its cell finds birth."

He paused and sighed,—“I would that he  
 Returning to his realm, might see  
 How better far it is to reign  
 Benignly, than by force to gain  
 The hatred of the multitude,  
 Creating discord, want and feud.  
 This state, if burdened by his sway  
 Would yield ere long to that decay  
 Of good which saps his realm to-day.”

He ceased, while ever Okomil  
 With strains sublime the air would fill;  
 But sudden stopped as Nalah neared,  
 And Can with mirthful Chom appeared,  
 Whose sparkling wit soon cast a spell,  
 Forbidding gloom before it fell.

*To be continued.*

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 62.)*

A FURTHER SYMPOSIUM OF RABBI SIMEON'S STUDENTS.

**R**ABBI ELEAZAR and Rabbi Abba differed widely in their opinions on this subject. Rabbi Eleazar maintained that the tabernacle of the congregation (moed) was so called because it was a source of blessing to the children of Israel; that as the day of the new moon is called a feast day symbolizing the decrease of impurity and the increase of purity, so it betokened that the serpent or evil principle had now no power to corrupt and pollute. Rabbi Abba, on the contrary, asserted that it was an indication of evil. At first the sanctuary was simply called the tabernacle, as it is written, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed (Is. xxxiii-20). From which words we gather that the tabernacle was intended to remain and abide always a source of eternal life to mankind by abolishing death on the soul (or lower nature). But after Israel had sinned, this tabernacle was termed moed, a word denoting a certain or fixed time, as it is written, "I know that thou wilt bring me to death, and to the house (moed) appointed for all living" (Job xxx-23). From that time the tabernacle ceased to be the source of eternal or divine life. Temporal life and blessings were all it could impart. At first it was like the full moon, but after Israel sinned it became like the moon in its fall and therefore from that time was termed by Moses, tabernacle of moed, that is, a temporary erection.

Rabbi Simeon was silently meditating throughout the whole night on the secret doctrine, and Rabbi Jehuda, Rabbi Isaac and Rabbi Jose were seated near him.



Said Rabbi Jehuda: "It is written, 'And the children of Israel stripped themselves of their ornaments by the mount Horeb' (Ex. xxxiii-6). Tradition states that Israel after sinning became subject to death and to the power of the evil serpent. How came it then that Joshua died, who had not sinned with Israel, being at the time with Moses on Mount Sinai. Why, therefore was he not exempt from dying?"

Said Rabbi Simeon in reply: "It is written, 'The Lord is just and He loveth righteousness, His countenance doth behold the upright' (Ps. xi-7). These words have already been explained, but there is yet another and more significant exposition of their meaning. Through his justice the Holy One is called just and, knowing that his law is just, mankind directs its way in accordance therewith. Note that the Holy One judges every man only according to his deeds. When Adam transgressed by taking of the tree of good and evil, he caused death to appear in the world. His disobedience resulted also in separation from his wife, and the light of the moon became diminished (or, his intellect became darkened). When, however, Israel stood at the foot of Mount Sinai, this defection of the moon's light ceased it shone again in all its former power and brilliance. After sinning by the worship of the golden calf, the moon again lost its light and the evil serpent regained its influence and power in the world. Perceiving that Israel had fallen and lost that purity and innocence that were its protection from the power of the evil one, and that sin would again prevail in the world as in the case with Adam after his fall, Moses became eager to transfer the tabernacle from amongst the children of Israel and set it up outside and away from the camp. Now if the sin of Adam caused death to enter the world so that no man can escape it, this also was the case with the fall of Israel. Death appeared a second time; so that Joshua though himself pure and unspotted from sin, had along with the rest to succumb to it. With respect to Moses, his death was not due to the sin of Adam but was brought about through the operation of a mysterious power. Tradition confirms this statement which is corroborated by scripture, 'but a young man, son of Nun, who served him, departed not out of the tabernacle' (Ex. xxxiii-11); the explicit signification of which is, that Joshua, though he did not escape physical death, enjoyed that union of the higher and lower natures that enabled him to live the higher and divine life, which

the children of Israel through their idolatry and worship of the golden calf had lost and forfeited. Observe also that when Adam fell he lost the protection of the letters of the divine name that the Holy One had impressed upon him, and therewith also the spiritual and divine light in which he had lived, and recognizing this he was overwhelmed with fear and terror, for he perceived himself naked and despoiled of the heavenly glory and bliss he had formerly enjoyed and that he had brought by his disobedience, death, not only upon himself but also upon his posterity throughout all ages. It is written, 'And they sewed fig leaves together and made of them coverings' (Gen. iii. 7). These words have already been discoursed on; what they really signify is that Adam and Eve became attached and subject to the influence of worldly pleasures and sought through them the happiness they had lost, as before stated. By this material or physical enjoyment the stature of Adam became diminished a hundred cubits and caused a division between the world above and the world below.

"It is further written, 'And He drove out the man' (Gen. iii. 24). Said Rabbi Eleazer. We do not know who drove him out, nor who it was that was driven out, whether the Holy One or not. The words are 'vaigaresh ath' (and he drove out ath). Who was this He? The scripture says 'ha-adam' (the man). After sinning it was Adam who drove out here below who is here called 'ath.' Therefore Scripture first informs us the Lord God drove Adam from out of the garden of Eden, as he had already driven away the 'ath' (the Holy Spirit or Higher Self) when Eden became closed to him, and the path leading to it obliterated or hidden. Scripture, moreover, states, 'and he placed at the east of the garden of Eden, Cherubim and a flaming sword which turned every way to keep the way of the tree of life.' These words allude to angels appointed to chastise the sins and transgressions of man. Numberless are the various forms under which they appear. At times they take on them the male or female human form. Again their aspect is similar to flaming fire, and at other times it is impossible to define or describe their manifestations. Their duty and office is to keep the way of the tree of life and prevent man from acquiring and adding to that occult knowledge which has brought him or resulted in so great misery and misfortune. By a flaming sword is denoted those angels who are charged with casting fire upon the heads

of the wicked and wrongdoers. They differ in form and power according to the deeds of those upon whom they inflict penalties for their violation of the great law of right and justice; therefore they are termed in Scripture 'lahat' (the flaming sword), as it is also written, 'For there shall come a day that shall burn as an oven all the proud, and all that do wickedly shall then be as stubble, and the day that cometh shall burn (libat) them up' (Mal. iv. 1). The word sword also denotes the divine sword or sword of the Lord, as it is written. 'The sword of the Lord is filled with blood' (Is. xxxiv. 6).

Said Rabbi Jehuda: "The flaming sword denotes all those angels or elementals who tempt and corrupt men through their thoughts, desires and affections so that they fall into sin and forsake the path of righteousness. It is notable that as soon as anyone sins he falls under the power and influence of the evil spirit or elemental that has succeeded in seducing him, and becomes filled with fear and terror and horrid despair, and thus unable to resist and overcome. Solomon was endowed with much wisdom and had acquired a vast amount of occult knowledge, and the Holy One had exalted him to be a king amongst men and to be regarded with awe and reverence by everyone. On his giving way and becoming the slave of desire, he fell under the power of these evil spirits who divested and disrobed him of all his intellectual gifts and endowments, so that he feared and trembled before them and thus became an illustrative example of the misery and unhappiness of those who swerve from the right path by giving way to tempting desires and animal or carnal propensities and inclinations. Through his affections and desires, his passions and emotions, man incurs the greatest danger to himself; only by acquiring power of self-restraint and self-control is he able to achieve self-conquest and thus overcome and successfully resist the power and influence of the tempter, or regulate the currents within himself of the astral fluid or life principle 'coloro che sanno' which by occultists is termed the great serpent. At the moment of death the body becomes by this evil serpent defiled and corruption begins, also they who touch it, as the Scripture saith, 'Whosoever toucheth the dead body of a man, and purifieth not himself by washing of water, defileth the tabernacle of the Lord and that soul shall be cut off from Israel.' (Num. xix. 13.). Observe that every one that retires to sleep upon his



bed at night experiences more or less a foretaste of death whilst he sleeps, and night overshadows the world. It is then that the evil spirit is present to defile and corrupt, and therefore on rising, the hands should first of all be washed before touching anything lest it becomes defiled likewise. The greatest care should therefore be exercised at all times in order to avoid and escape from the serpent's impurities. By so doing he will nullify the ill effects accruing therefrom and render himself proof against them. This liability of defilement will not however endure forever, as the day will dawn when the Holy One will cleanse and banish it out of the world, as it is written, 'And I will cause the unclean spirit to pass out of the land.' (Zach. xiii. 2), and, 'he shall swallow up death forever.' (Is. xxv. 8).

"'And Adam knew Eve, his wife, and she conceived and bare Cain' (Gen. iv. 1) said Rabbi Abba, 'It is written, "Who knoweth the spirit of man that goeth upward and the spirit of a beast that goeth downward to the earth." (Eccles. iii. 21). As the teachings of the secret doctrine, so these words that have already been dwelt on, have many different meanings, amounting in all to seventy, and all equally good and of great interest and profit to those who are able to grasp and understand them. Observe that when a man walks in the path of truth and light, a pure and holy spirit from on high becomes his interior guide (his Higher Self) educates and makes him receptive of the divine life and its purity, from which he never afterwards is separated. When, however, anyone walks in the way of evil and wrongdoing, he draws to himself those elemental spirits who originate from the left side of the sephirothic tree of life and whose delight is in making him as impure as themselves. Therefore it is written, 'Ye shall not make your souls unclean with them, that ye should be defiled thereby.' (Lev. xi. 43). Observe also that the son of him who is guided by the Holy Spirit in him does it likewise dwell as a friend and guide from his birth to the end of his life, as it is written, 'Be ye holy as I am holy' (Lev. vi. 7). He who is evil and delights in wrongdoing engenders children like unto himself and the end of them will be the same as his own. This is then the meaning of the words, 'Who knoweth the spirit of man who goeth upward and the spirit of a beast that goeth downward.' The Divine who (mi) alone knoweth the souls who incarnate, whether in pure or impure bodies, and therefore whether they will ascend or descend. Adam in himself having become impure before conjugal union with Eve

his offspring was therefore impure, but Abel begotten in a state of purity after repentance was consequently pure. Thus we learn why the two brothers, Cain and Abel, were so dissimilar in nature and character."

Said Rabbi Eleazar: "The probable cause of their great dissimilarity of nature arose from coitions of the being termed the serpent, and Adam with Eve who thus brought forth two sons, one of which, Cain, was from an impure, the other, Abel, from a pure progenitor; hence the difference in their lives and actions. As Cain was the issue from the death angel, he killed his brother who issued from the right side of the tree of life. And through him has come all the evil generations of demons and elementals now in the world."

Said Rabbi Jose: "The name of Cain is derived from 'qina' (a nest), showing that he was the nest or origin whence came forth the evil beings before and after making his offering unto the Lord, as it is written, 'And in process of time, it came to pass that Cain brought of the fruits of the ground an offering unto the Lord.' " (Gen. iv. 3).

Said Rabbi Simeon: "What mean the words, 'in process of time' (miqetz yamim)? They denote the being who is termed 'the end of all flesh' or the angel of death to whom it was that Cain brought his offerings, and therefore it is written miqetz yamim, instead of miqetz yemin, signifying the right side. Then also is it written in the book of Daniel, 'But go thou thy way till the end, for thou shalt rest and stand in thy lot in the end of the days.' (Ch. xii. 13). On Daniel hearing the words, 'till the end,' he asked whether they were qetz ha-yamin or qetz-yemin, and the heavenly voice answered: it is 'qetz yemin.' But Cain coming therefore from the qetz yamim, to it he brought offerings and sacrifice, product of that knowledge of the tree of good and evil which had brought so great ruin and misery to his parents."

*To be continued.*

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

By KNUT M. PAULI.

(Continued from Vol. 9, page 381.)

### XIV.

#### THE HIERARCHY OF THE (15).

**A**FTER the light has appeared to the disciple, the special transformation of his inner and outer organism takes place in the Order of the *Holy Grail*, preparatory to the final initiation into the Order of The Flame. The great symbol of the [15] is *The Cup*. Of its manifold aspects, one of the most important is the aurice envelope, which surrounds every object in nature in varying shapes, colors and grades of substance.

The object of study in this Order is the zodiacal envelope, which is formed according to laws previously mentioned. In order to adapt them to our present subject, we will briefly show the process of formation and transformation as geometrically symbolized in the construction of the universal temple.

As described in Figure 70 of the synthetic Order of the 36, the zodiacal assembly is an expression of the outer layer of the human envelope, or the Cup of the Order, which receives the influx of spiritual force from the center of the building. In Figure 97 the three circles are shown together with the projective pictures of the tetrad and the pyramid, the [3] and the [21], which on the horizontal plane become the equilateral triangle and the square with their respective rays from the center, indicated by heavy lines. The circles are inscribed and circumscribed in and round these two figures as shown in the diagram.

The action of the triple Flame is a rotary process, described in the chapter on the [10], during which the zodiacal envelope is formed or traversed. Let us imagine that the square is immovable (the higher body receptive) and the triangle rotating like a clock hand round the center (the various spiritual forces working successively). A corner of the triangle will coincide with a corner of the square (pure hierarchal influx) twelve times during one revolution. The figure shows the coincidence at the point 12; move the top of the triangle 30° to the



right or to the point 1, then a similar coincidence of point 8 with point 9 will take place at 9 because each of the corners of the triangle move equally. When the top of the triangle arrives at 2, then point 4 is at 6, sending its force through that channel, and so further, until the top of the triangle has traversed all the twelve stations. During this path there have been twelve conjunctions of the three corners of the spiritual flame with the four great channels of the temple, or the human ego acting as receiver. Therefore, there are twelve great hierarchal powers working, the three times four, each resulting from the action between the different corners or channels of the two acting geometrical figures.

The sizes of the three circular surfaces are in double ratio to each other, which a slight calculation will verify; they are octaves to each other when represented as measures of certain forces; it is the *ground floor* that decides the amount of energy represented by the individuals gathered thereupon for the holy service. The three circular lines indicate different steps for reaching the inner point, where the ruling power is situated.

The force of the Order of the [15] corresponds to the note G, the light blue ray, and its complement C', the red orange ray. In the D key-group, our solar system, the planet Jupiter is the one who is engaged in the cosmic work of the Holy Grail. In the Order, the mother force is prominent, and the high priestess the ruling power in the priesthood.

The transformation according to the laws of the number 15 is geometrically illustrated in the Figures 98 to 100. The seven principles of a single human being are branch forces from the note G or the auric envelope as governing point. The complementary forces are rays from the note C'. In Figure 98, two single egos each symbolized by a triangle surmounting a square meet in a common center, the fifteenth point where the union in the Divine Self takes place. Transformed to cosmic view or geometry of the space, this truth is seen in Figure 99 where the octahedron, the higher soul, is inscribed in the cube, the perfected double body.

From a cosmic view point, the two triangles of Figure 98 are pyramids and two such pyramids, base to base, form the octahedron. The top 1 of the dotted triangle in Figure 98 becomes the center of the octahedron in Figure 99, the points 2 and 3 become the upper and lower pole and the points 4, 5, 6, and

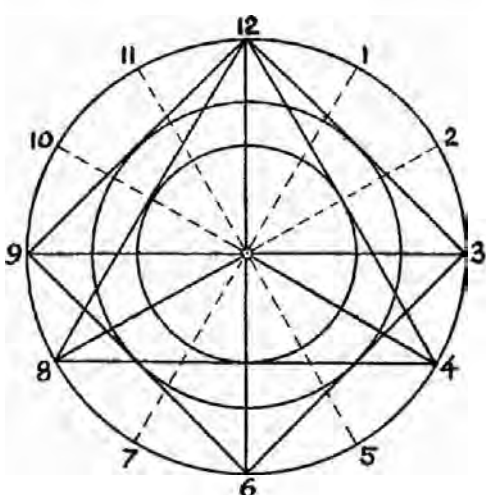


Figure 97.

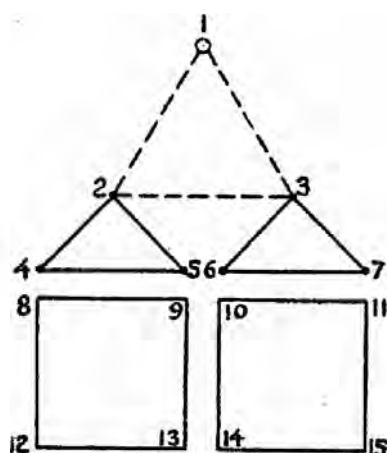
*Formation of the Zodiac.*

Figure 98.

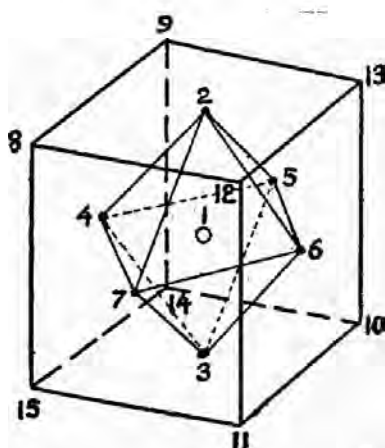
*The Double Ego.*

Figure 99.

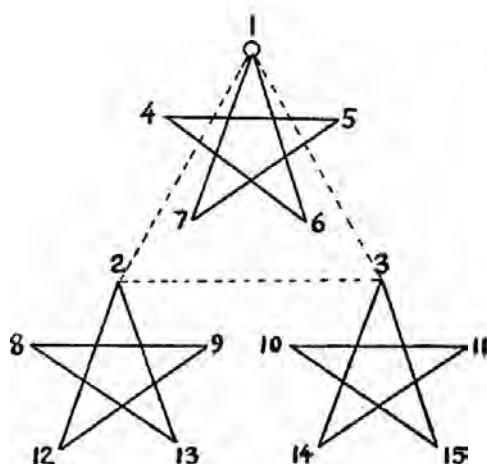
*The Double Ego, Perfect Symbol. The Triple Star of the Fifteen.*

Figure 100.

7 become the corners of the central square base of the octahedron. Each of the points 2 to 7 are centers of the six faces of the cube, the eight corners of which represent the two lower quaternaries of the pair of beings.

Figure 100 is the triple star, or the result of the transformation and union of the two beings. The points 1, 2, 3 within their respective squares 4-5-6-7, 8-9-12-13 and 10-11-14-15 on the cube are in Figure 100 the tops of the three stars, and the corners of the three squares become the lower corners of the three stars according to their position. This geometrical transformation results in the birth of the central star from the two original parents. During this transformation the zodiacal envelope of the embryo has been formed by a process described in the first part of this chapter. The three stars with their tops join into a triangle and produce a triple being. Then the Order of the [3] is approached and the doors of immortality opened up. This is known as the higher human alchemy.

The Cup of the Grail contains the blood of Christ, purified by the sacrifice of all initiates who have added to its brilliant splendor, drop by drop. The Cup descends to the initiate of the [15] and is offered to him as a divine token that his service has been recognized and rewarded. He places the cup of divine life at his lips and partakes of the holy communion. He is one with the great master of the Grail and is received by the high priestess as a brother-knight, pledged to the service of all souls hungering for spiritual bread and for a life leading into the immortal Flame.

*To be concluded.*

Error in the September, 1909, issue of The Word: In the Science of Universal Harmony, page 377, line 7 from below should read "three" instead of "thrice."

In Figures 94, the colors "yellowish green" and "bluish green" change place.



## MOMENTS WITH FRIENDS.

*It does not seem reasonable that two or more contradictory opinions can be right concerning any truth. Why are there so many opinions concerning some problems or things? How then shall we be able to tell which opinion is right and what the truth is?*

The abstract One Truth cannot be proven or demonstrated to the human mind, nor could the human mind understand such proof or demonstration were it possible to give it, any more than the laws, organization, and work of a universe can be proven to a bumble bee, or than a tadpole can understand the building and operation of a locomotive. But although the human mind cannot understand the One Truth in the abstract, it is possible to understand something of a truth concerning any thing or problem in the manifested universe. A truth is a thing as it is. It is possible for the human mind to be so trained and developed that it may know any thing as it is. There are three stages or degrees which the human mind must pass through, before it can know any thing as it is. The first state is ignorance, or darkness; the second is opinion, or belief; the third is knowledge, or a truth as it is.

Ignorance is the state of mental darkness in which the mind may dimly perceive a thing, but is quite unable to understand it. When in ignorance the mind moves in and is controlled by the senses. The senses so cloud, color and confuse the mind that the mind is unable to distinguish between the cloud of ignorance and the thing as it is. The mind remains ignorant while it is controlled, directed and guided by the senses. To get out of the darkness of ignorance, the mind must concern itself with the understanding of things as distinguished from the sensing of things. When the mind tries to understand a thing, as distinguished from sensing the thing, it must think. Thinking causes the mind to pass out of the state of dark ignorance into the state of opinion. The state of opinion is that in which the mind senses a thing and tries

to find out what it is. When the mind concerns itself with any thing or problem it begins to separate itself as a thinker from the thing about which it concerns itself. Then it begins to have opinions about things. These opinions did not concern it while it was satisfied with the state of ignorance, any more than the mentally lazy or sensuous minded will busy themselves with opinions concerning things which do not apply to the senses. But they will have opinions concerning things of a sensuous nature. Opinion is the state in which the mind cannot clearly see a truth, or the thing as it is, as distinct from the senses, or objects as they appear to be. One's opinions form his beliefs. His beliefs are the results of his opinions. Opinion is the middle world between darkness and light. It is the world in which the senses and changing objects commingle with the light, and shadows and reflections of the objects are seen. In this state of opinion the mind cannot or does not distinguish the shadow from the object which casts it, and is not able to see the light as distinct from shadow or object. To get out of the state of opinion, the mind must try to understand the difference between the light, the object, and its reflection or shadow. When the mind so tries it begins to distinguish between right opinions and wrong opinions. Right opinion is the ability of the mind to decide as to difference between the thing and its reflection and shadow, or to see the thing as it is. Wrong opinion is the mistaking of the reflection or shadow of a thing for the thing itself. While in the state of opinion the mind cannot see the light as distinct from right and wrong opinions, nor the objects as different from their reflections and shadows. To be able to have right opinions, one must free the mind from prejudice and the influence of the senses. The senses so color or influence the mind as to produce prejudice, and where prejudice is there is no right opinion. Thought and the training of the mind to think are necessary to form right opinions. When the mind has

formed a right opinion and refuses to allow the senses to influence or prejudice the mind against the right opinion, and holds that right opinions, no matter if it may be against one's position or the interest of one's self or friends, and clings to the right opinion before and in preference to all else, then the mind will for the time being pass into the state of knowledge. The mind will then not have an opinion about a thing nor be confused by contradictory other opinions, but will know that the thing is as it is. One passes out of the state of opinions or beliefs, and into the state of knowledge or light, by holding to what he knows to be true in preference to all else. He learns to live by knowledge instead of living as theretofore, by ignorance and opinion.

The mind learns to know the truth of any thing by concerning itself with that thing. In the state of knowledge, after it has learned to think and has been able to arrive at right opinions by freedom from prejudice and by continued thinking, the mind sees any thing as it is and knows that it is as it is by a light, which is the light of knowledge. While in the state of ignorance it was impossible to see, and while in the state of opinions it did not see the light, but now in the state of knowledge the mind does see the light, as distinguished from a thing and its reflections and shadows. This light of knowledge means that the truth of a thing is known, that any thing is known to be as it is truly and not as it appears to be when clouded by ignorance or confused by opinions. This light of true knowledge will not be mistaken for any other lights or light which is known to the mind in ignorance or opinion. The light of knowledge is in itself proof beyond question. When this is seen, it is because thinking is done away with by knowledge, as when one knows a thing he no longer goes through the laborious process of reasoning about that which he has already reasoned about and now knows.

If one enters a dark room, he feels his way about the room and may stumble over objects in it, and bruise himself against the furniture and walls, or collide with others who are moving as aimlessly as himself in the room. This is

the state of ignorance in which the ignorant live. After he has moved about the room his eyes become accustomed to the darkness, and by trying he is able to distinguish the dim outline of the objects and the moving figures in the room. This is like the passing from the state of ignorance into the state of opinion where man is able to distinguish one thing dimly from another thing and to understand how not to collide with other moving figures. Let us suppose that the one in this state now bethinks himself of a light hitherto carried and concealed about his person, and let us suppose that he now takes out the light and flashes it around the room. By flashing it around the room he confuses not only himself but also confuses and annoys other moving figures in the room. This is like the man who is trying to see the objects as they are as distinguished from what they have appeared to him to be. As he flashes his light the objects appear different than they were and the light dazzles or confuses his vision, as man's vision is confused by conflicting opinions of himself and others. But as he examines carefully the object on which his light rests and is not disturbed or confused by other lights of other figures which may now be flashing, he learns to see any object as it is, and he learns by continuing to examine the objects, how to see any object in the room. Let us now suppose that he is able by examining the objects and the plan of the room to discover the openings of the room which have been closed. By continued efforts he is able to remove that which obstructs the opening and when he does the light floods into the room and makes visible all objects. If he is not blinded by the flood of bright light and does not again close the opening because of the light which streams in and dazzles his eyes, unaccustomed to the light, he will gradually see all objects in the room without the slow process of going over each separately with his search light. The light which floods the room is like the light of knowledge. The light of knowledge makes known all things as they are and it is by that light that each thing is known to be as it is.

A FRIEND.

## OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and, as space permits, impartially reviewed irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

**STEPS ALONG THE PATH**, by Katharine H. Newcomb. Boston: Lothrop, Lee & Shepard Co., 1900.

This book chimes with theosophy throughout. It is dedicated to those who are ready for the Path, who will exchange a life of "seeming perplexity" for a life of "joyous reality." The book is a collection of chapters on texts drawn in the main from "The Voice of the Silence." The author admonishes us to make it not "this life," nor the "next life," but "one life," and if we do that, then we can say (1) "I will be well," (2) "I am well," and (3) "I am a soul, reflecting perfect life, wisdom, and love." When we have read that, we know the book is of the "New Thought," and we are glad to see those people turning to Theosophy for instruction. It must not be understood that the book has been written for commercial purposes. It is a sane, well-thinking mind that has written it, and the book is full of spiritual thoughts relating to Mental Healing.

C. H. A. B.

**THE ESSENTIALS OF THE UNITY OF LIFE**, by Sheldon Leavitt, M. D. New York: Progressive Literature Co.

The author of this book is a psychotherapist, and the book seems to be a supplement to a former one on psychotherapy. It is aphoristic and about half of it is "verse," not poetry. It speaks of "indulging" in prayer (page 85), but what that is, is not said. If we are wounded we should "take the whole occurrence, its trailing and allied events, and lay it confidently before the tribunal of our own subliminal Self, which is the Eternal Mind manifesting in us. . . . In action we should follow the advice of the judge to whom the case has been submitted. If out of this council-chamber should come the advice to deal a return blow, or to apply coercion, we should not

hesitate to do our best" (page 87). That the language of this passage is not clear is a mild way of putting it, but what moral are we taught here? Will our "subliminal Self, which is the Eternal Mind manifesting in us" and called "the Judge" and "this council-chamber" ever advise the *lex talionis*?

C. H. A. B.

**LET THE NEW NATION ARISE**, "A treatise on the subject of Purification and the gathering of the purified," by Carl Theodul. The Balance Publishing Co., Denver, Colo. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C.

This book is "dedicated to the lovers of God and Mankind, and the Followers of the Narrow Path"—and that is very fine in intention! But the first section of the Preface reads: "These lines are written with the intent to create a deeper interest in the work of God; to awaken the sleepers and give some clues in regard to the gathering of Judah and Israel, the 144,000 Saints of God; and to make clear the principles underlying this great gathering. Much is as yet to be explained, but we think that this work will furnish a few hints in regard to the possibility that such prophecies will come true. No claim is made of any special inspiration in regard to the writing of this work. All things are working out good to those that love God. Mysteries not yet revealed will soon be understood. May the blessings of God rest upon you." We feel like asking: Who is who? and what is what? and our desire is strengthened when we find the book a compound of extracts from Charles Darwin, Ernst Haeckel, August Bebel, J. J. Rousseau, Horace Fletcher and now and then a Bible quotation, but never a word about the New Nation.

C. H. A. B.

When ma has passed through mahat, ma will still be ma; but ma will be united with mahat, and be a mahat-ma. —The Zodiac.

# THE WORD.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 76.)*

**A**MONG those who have heard of and desired to become adepts, masters and mahatmas, many have busied themselves, not with preparation, but have tried to be one right away. So they have arranged with some alleged teacher to give them instruction. If such aspirants had used better sense they would see that if adepts, masters and mahatmas do exist, and are possessed of wonderful powers and have wisdom, they have no time to gratify the whims of such foolish persons by teaching them tricks, exhibiting powers, and holding court for the simple minded.

There are many obstacles in the way of those desiring to become disciples. Ungoverned anger, passion, appetites and desires, will disqualify an aspirant; so will a virulent or wasting disease, such as cancer or consumption, or a disease preventing the natural action of internal organs, such as gall stones, goitre and paralysis; so will amputation of a limb, or loss of the use of an organ of sense, such as the eye, because the organs are necessary to the disciple as they are the centers of forces through which the disciple is instructed.

One who is addicted to the use of intoxicating liquors disqualifies himself by such use, because alcohol is an enemy to the mind. The spirit of alcohol is not of our evolution. It is of a different evolution. It is an enemy of the mind. The internal use of alcohol impairs the health of the body, overstimulates the nerves, unbalances the mind or ousts it from its seat in and control of the body.

Mediums and those who frequent seance rooms are not fit subjects for discipleship, because they have around them the



shadows or ghosts of the dead. A medium attracts into its atmosphere creatures of the night, those of the sepulchre and charnel house, who seek a human body for the things of the flesh—which they have lost or never had. While such creatures are the companions of man he is unfit to be a disciple of any adept or master who is a friend of humanity. A medium loses the conscious use of his faculties and senses while his body is obsessed. A disciple must have the full use of his faculties and senses and possess and control his own body. Hence somnambulists and those suffering from dementia, that is, any abnormal action or unsoundness of mind, are unfitted. The body of the somnambulist acts without the presence and direction of the mind and is therefore not to be trusted. No one who is subject to hypnotic influence is fit for discipleship, because he comes too easily under the influence which he should control. The confirmed christian scientist is unfit and useless as a disciple, because a disciple must have an open mind and an understanding ready to accept truths, whereas the christian scientist closes his mind to certain truths which his theories oppose and compels his mind to accept as true, assertions which outrage sense and reason.

From the human standpoint, the schools of adepts and masters may be divided into two kinds: the school of the senses and the school of the mind. In both schools the mind is, of course, that which is instructed, but in the school of the senses the mind of the disciple is instructed in the development and use of the senses. In the school of the senses the disciples are instructed in the development of their psychic faculties, such as clairvoyance and clairaudience, in the development of the psychic or desire body and how to live apart from the physical and act in the desire world; whereas in the school of the mind, the disciple is instructed in the use and development of his mind and of the faculties of the mind, such as thought transference and imagination, the faculty of image building, and in the development of a thought body able to live and act freely in the world of thought. Adepts are the teachers in the school of the senses; masters are the teachers in the school of the mind.

It is most important that an aspirant for discipleship should understand the distinction between these two schools, before he becomes more than an aspirant. If he understands the difference before becoming a disciple he may save himself long lives of suffering and harm. The majority of aspirants, though not knowing the differences between adepts, masters and mahatmas (or

other terms which are used synonymously or in connection with these names), earnestly desire psychic powers and the development of a psychic body in which they can ramble around in the now invisible world. Though unconsciously to them, this longing and desire is in the school of the adepts an application for admission. Acceptance of the application and admission to the school of the adepts is, as in the schools of men, announced to the applicant when he proves himself fit for admission. He proves himself not by formally answering questions as to what he has learned and what he is prepared to learn, but by having certain psychic senses and faculties.

Those desiring to be disciples, whose efforts are to think clearly and understand definitely what they think, who take delight in following an idea through processes of thought as it is reflected in the world of thought, who see the expression of thoughts in their physical forms, who trace the forms of things back through processes of thought to the idea from which they originate, those who endeavor to understand the causes which actuate human emotions and control human destinies, are those who have made or are making their application for admission to discipleship in the school of the masters. Their acceptance as disciples is known to them as soon as they have developed mental faculties which fit them for and make them ready to receive instruction in the school of the masters.

Aspirants for discipleship are generally more attracted by those things which appeal to the senses than by that which appeals to the mind, hence many enter the school of the senses as compared to few who enter the school of the mind. The aspirant should decide which school he will enter. He may select either. His choice followed by his work, will determine his future. At the initial stage, he may decide clearly and without difficulty. After his choice is made and his life is given to his choice, it is difficult or nearly impossible for him to retract his choice. Those who choose the school of the masters may, on becoming a master, become a mahatma and then only, safely become an adept. Those who choose and enter the school of the senses, and who become adepts, seldom if ever become masters or mahatmas. The reason is that if they have not seen and understood the difference between the mind and the senses, or if they have seen the difference and then have selected and entered the school of the senses, then, after entering it and developing the senses and body used in that school, they will be too much concerned with and over-

whelmed by the senses to be able to free themselves and rise above them; for after developing that body which overcomes the death of the physical, the mind adjusts itself to and works in that body, and it is then usually unable to act independently of and apart from it. This condition may be understood in ordinary life. In youth the mind may be exercised and cultivated and engage in the pursuit of literature, mathematics, chemistry or another of the sciences. The mind may have disliked or rebelled against such work, but the work becomes easier as it goes on. As age advances, intellectual power increases and at an advanced age the mind is able to enjoy literature or the sciences. On the other hand, a man under similar circumstances and at the outset even more favorably disposed to mental work, may have been led away from it if he has followed a life of pleasure. Living for the day only, he is less and less inclined to take up any serious study. As age advances, he finds it impossible to follow a mathematical or any process of reasoning and he is unable to comprehend the principles of any science. He might feel attracted to some intellectual pursuit but withdraws at the thought of beginning it.

The mind of one who has chosen and entered the school of the senses, and has overcome physical death and has become an adept, is like the mind of one immersed in pleasures and unused to abstract thinking. He finds himself incapable to begin the task because the bent of his mind prevents it. Regrets may haunt him for lost or discarded opportunities, but with no avail. The pleasures of the physical are many, but the pleasures and attractions of the psychic world are a thousandfold more numerous, alluring and intense for one who has become enchanted by them. He becomes drunk with the use of astral faculties and powers, even though there be moments, as in the case of the sufferer from alcohol, when he wishes to escape their influence; but he cannot free himself. The world-old tragedy of the moth and the flame is again enacted.

No adept or master would accept as a disciple one who did not have a reasonably sound mind in a reasonably sound body. A sound and clean mind in a sound and clean body are requisites to discipleship. A sensible person should comply with these requisites before trusting himself to be a disciple and receive instruction directly or indirectly from an adept or a master.

One should study well his motive in wishing to be a disciple. If his motive is not prompted by the love of service to his fellow

men, as much as for his own advancement, it will be better for him to postpone his attempt until such time as he can feel himself in the hearts of others and feel mankind in his own heart.

If the aspirant decides for discipleship he becomes by such decision, a self appointed disciple in the school of his selection. There is no school or body of men to whom the self appointed disciple should apply and make known his wishes. He may enter into so called secret societies or occult or esoteric bodies or join people claiming acquaintance with adepts, masters or mahatmas or giving instruction on the occult sciences; and though there may be a society here and there, perhaps, who may be able to give some little instruction in obscure matters, yet by professing or insinuating intimacy with adepts, masters or mahatmas, they are, by their very claims and insinuations, self-condemned and show that they have no such relation or connection.

The self appointed disciple is the only witness of his appointment. No other witness is needed. If a self appointed disciple is of the stuff of which true disciples are made, he will feel that so-called documentary evidence will be of little or no importance in deciding a matter in which lives of effort are concerned.

One who wishes assurances that he will be admitted to some school, he who is doubtful as to whether there is or is not a school, and he who feels that in becoming a disciple he must receive recognition soon after wishing to be a disciple, such as these are not yet ready to be self appointed disciples. Such as these fail before they have fairly begun the task. They lose confidence in themselves or in the reality of their quest, and, when tossed about by the stern realities of life, or when intoxicated by the allurements of the senses, they forget their determination or laugh at themselves that they could have made it. Such thoughts and many more of a similar nature arise in the mind of the self appointed disciple. But he who is of the right stuff is not swerved out of his course. Such thoughts, the understanding and dispersing of them, are among the means by which he proves himself. The self appointed disciple who will eventually become an entered disciple, knows that he has set himself a task which may take many lives of unremitting effort, and although he may often feel discouraged at his seemingly slow progress in self preparation, yet his determination is fixed and he steers his course accordingly. The self preparation of the self appointed disciple in the school of the senses



is parallel or similar to that in the school of the mind, for a considerable time; that is, both endeavor to control their appetites, direct their thoughts to the studies at hand, eliminate customs and habits which distract them from their self appointed work, and both fix their minds on their ideals.

Food is a subject about which the aspirant is concerned at an early stage, and very often the would-be aspirant never gets any further than the subject of food. There are notions about food among faddists who are fasters or vegetable or other "arians." If the aspirant flounders on the food rock he will be stranded there for the remainder of his incarnation. The aspirant is in no danger from food when he sees and understands that a strong and healthy body, not food, is that with which he is most concerned. He will value and take such foods as will keep his body in health and increase his strength. By observation and, perhaps, by a little personal experience, the aspirant sees that fasters, vegetarians and fruitarians, are often fussy, irritable and ill-tempered people, gross or wizened in person, that unless they have had trained minds before they became vegetarians they are unable to think long or consecutively on any problem; that they are flabby and fanciful in thought and ideal. At best they are weak minds in bulky bodies, or keen minds in weak bodies. He will see that they are not strong and healthy minds in strong and healthy bodies. The aspirant must begin or continue from where he is, not from some point in the future. It is not impossible to live an ordinary life and preserve health without the use of meat for some singularly constituted bodies. But in the present physical body of man, he is constituted an herbivorous and a carnivorous animal. He has a stomach which is a meat eating organ. Two thirds of his teeth are carnivorous teeth. These are among the unfailing signs that nature has provided the mind with a carnivorous body, which requires meat as well as fruits or vegetables to keep it in health and preserve its strength. No amount of sentimentality nor theories of any kind will overcome such facts.

There does come a time, when the disciple is nearing adeptship or mastership, when he discontinues the use of meat and may not use solid or liquid food of any kind; but he does not give up the use of meat while he is actively engaged in large cities and with other men. He may discard the use of meat before he is ready, but he pays the penalty by a weakly and sickly body, or by a fidgety, ill-tempered, irritable or unbalanced mind.

One of the chief reasons advanced for the giving up of meat is, that the eating of it increases the animal desires in man. It is also said that man must kill out his desires to become spiritual. The eating of meat does strengthen the animal body in man, which is of desire. But if man did not need an animal body he would not have a physical body, which is a natural animal. Without an animal body, and a strong animal body, the aspirant will not be able to travel the course mapped out for himself. His animal body is the beast which he has in keeping, and by the training of which he will prove himself ready for further progress. His animal body is the beast which he is to ride and guide over the course he has chosen. If he kills it or weakens it by refusing it the food which it needs, before he has well set out on his journey, he will not get far on the road. The self appointed disciple should not attempt to kill or weaken desire, the beast in his keeping; he should care for and have as strong an animal as he can, that he may complete his journey. His business is to control the animal and compel it to carry him where he wills. It is not true, as often claimed, that the meat which man eats is filled with the desires of the animal, or has fanciful, astral desires hanging around it. Any clean meat is as free from such desires as a clean potato or a handful of peas. The animal and its desires leave the meat as soon as the blood is out of it. A clean piece of meat is one of the most highly developed foods that man may eat and the kind of food which is most easily transferred to the tissues of his body. Some of the races may be able to preserve health without the use of meat, but they may do it by reason of climate and by generations of hereditary training. Western races are meat eating races.

The self appointed disciple in the school of the senses and also in the school of the mind, requires strong desire, and his desire must be to attain his object, which is conscious and intelligent discipleship. He must not run away from things which seem obstacles on his path; he must walk through and overcome them fearlessly. No weakening can succeed. It requires a strong desire and a fixed determination to undertake and make the journey. One who supposes that he must wait until conditions are ready for him, one who thinks that things will be done for him by unseen powers, had better not begin. He who believes that his position in life, his circumstances, family, relationships, age and encumbrances, are obstacles too great to overcome, is

correct. His belief proves that he does not understand the work before him and that he is, therefore, not ready to begin. When he has a strong desire, a firm conviction in the reality of his quest, and has the determination to go on, he is ready to begin. He does begin: from that point. He is a self appointed disciple.

A man may appoint himself a disciple in either of the schools, no matter how poor or rich he may be, no matter how deficient in or possessed of "education," no matter whether he is a slave of conditions, or in what part of the world he is. He may be a dweller of the sun-baked deserts or the snow-clad hills, of broad green fields or of crowded cities; his post might be on a lightship out at sea or in the bedlam of the stock exchange. Wherever he is, there he may appoint himself disciple.

Age or other bodily limitations may prevent him from becoming an entered disciple in one of the lodges of either of the schools, but no such conditions can prevent him from being a self appointed disciple in his present life. If one so wills, the present life is the one in which he becomes a self appointed disciple.

Obstacles beset the self appointed disciple at every turn. He must not run away from them, nor ignore them. He must stand his ground and deal with them according to his ability. No obstacle or combination of obstacles can overcome him—if he does not give up the fight. Each obstacle overcome gives an added power which enables him to overcome the next. Each victory won brings him nearer to success. He learns how to think by thinking; he learns how to act by acting. Whether he is aware of it or not, every obstacle, every trial, every sorrow, temptation, trouble or care is not where it is to be the cause of lamentations, but to teach him how to think and how to act. Whatever the difficulty he has to contend with, it is there to teach him something; to develop him in some way. Until that difficulty is met properly, it will remain. When he has met the difficulty and has dealt with it squarely and learned what it had for him, it will disappear. It may hold him for a long time or it may disappear like magic. The length of its stay or the quickness of its removal depends on his treatment of it. From the time it begins to dawn on the self appointed disciple that all his troubles, difficulties and woes, as well as his pleasures and pastimes, have a definite place in his education and character, he begins to live confidently and without fear. He is now preparing himself to be a duly entered disciple.

As a man about to begin a long journey takes with him only what is necessary on the journey and leaves other things behind, so a self appointed disciple attaches himself to that only which is necessary to his work and leaves other things alone. This does not mean that he ceases to care for the things valuable to him alone; he must value a thing for what it is worth to others as well as for what it is worth to him. What is more important to him than conditions, environment and position, is the manner in which he meets, thinks and acts with these. As a day is made up of hours, the hours of minutes, the minutes of seconds, so his life is made up of greater and lesser events, and these of trivial affairs. If the aspirant manages the unseen little affairs of life thoroughly, and intelligently controls unimportant events, these will show him how to act and decide the important events. The great events of life are like public performances. Each actor learns or fails to learn his part. All this he does unseen by the public eye, but what he does in public is what he has learned to do in private. Like the secret workings of nature, the aspirant must work unceasingly and in darkness before he will see the results of his work. Years or lives may be spent in which he may see little progress, yet he must not cease working. Like a seed planted in the ground, he must work in darkness before he can see the clear light. The aspirant need not rush out into the world to do any important work in order to prepare himself; he need not race over the world in order to learn; he himself is the subject of his study; he himself is the thing to be overcome; he himself is the material which he works with; he himself is the result of his efforts; and he will see in time what he has done, by what he is.

The aspirant should check outbursts of anger and passion. Anger, passion and fits of temper are volcanic in their action, they disrupt his body and waste his nervous force. Inordinate appetite for foods or pleasures must be subdued. The body or bodily appetites should be gratified when they are necessary to bodily health.

The physical body should be studied; it should be cared for patiently, not abused. The body should be made to feel that it is the friend, instead of the enemy, of the aspirant. When this is done and the physical body feels that it is being cared for and protected, things may be done with it which were impossible before. It will reveal more to the aspirant concerning its anatomy, physiology and chemistry, than may be learned of these



sciences at a university. The body will be a friend to the aspirant, but it is an unreasoning animal and must be checked, controlled and directed. Like the animal, it rebels whenever control is attempted, but respects and is the willing servant of its master.

Natural pleasures and exercises should be taken, not indulged in. Health of mind and body are what the aspirant should seek. Harmless outdoor pleasures and exercises such as swimming, boating, walking, moderate climbing, are good for the body. Close observation of the earth, its structure and the lives it contains, of the water and of the things in it, of the trees and what they support, of clouds, landscapes and natural phenomena, as well as study of the habits of insects, birds and fishes, will afford pleasure to the mind of the aspirant. All these have a special meaning for him and he may learn from them what the books fail to teach.

If a self appointed disciple is a medium he must overcome his mediumistic tendencies, else he will surely fail in his quest. Neither of the schools will accept a medium as disciple. By a medium is meant one who loses conscious control of his body at any time other than that of normal sleep. A medium is the tool for unprogressed, disembodied human desires and for other entities, particularly for inimical forces or the sprites of nature, the desire of which is to experience sensation and make sport of a human body. It is twaddle to speak about the necessity of mediums for receiving instruction from high spiritual intelligences beyond man. A high intelligence will no more seek a medium as his mouthpiece than a home government would select a blithering idiot as messenger to one of its colonies. When the higher intelligences wish to communicate with man they find no difficulty in giving their message to mankind through a channel which is intelligent, and by means which will not deprive the messenger of his manhood nor cause the pitiful or disgusting spectacle which a medium is.

An aspirant who is mediumistic may overcome his tendencies. But to do so he must act firmly and decisively. He cannot parley with or be lenient to his mediumism. He must stop it with all the force of his will. Mediumistic tendencies in an aspirant will surely disappear and cease altogether if he sets his mind firmly against them and refuses to allow any such tendency to become manifest. If he is able to do this he will feel an increase in power and an improvement of mind.

The aspirant must not allow money or the possession of it to be an attraction to him. If he feels that he is wealthy and has power and is of importance because he has much money and power, or if he feels poor and of no account because he has little or none, his belief will prevent further progress. The aspirant's wealth or poverty is in his power of thought and in faculties other than those of the physical world, not in money. The aspirant, if he is poor, will have enough for his needs; he will have no more, no matter what his possessions may be, if he is a true aspirant.

A self appointed disciple should not affiliate with any set of people to whose method of belief or form of faith he must subscribe, if these are different from his own or if they limit in any way the free action and use of his mind. He may express his own beliefs, but he must not insist on the acceptance of these by any person or set of persons. He must in no sense attempt to control the free action or thought of anyone, even as he would not wish others to control him. No aspirant nor disciple is at all able to control another before he can control himself. His efforts at self-control will give him so much work and require so much attention as to prevent him from attempting the control of another. The self appointed disciple may not in his life become an accepted disciple in either of the schools, but he should continue to the end of life, if his belief is real to him. He should be prepared to be made aware at any time of his acceptance as disciple, and prepared to continue many lives without acceptance.

The self appointed disciple who will be accepted in the school of the senses, the adepts, whether his choice has been made clearly and distinctly to himself or because of an ill-defined motive and natural bent, will be more interested in psychic faculties and their development than in processes of thought concerning the causes of existence. He will concern himself with the psychic world and will endeavor to enter it. He will seek to gain entrance into the astral by the development of his psychic faculties, such as clairvoyance or clairsaudience. He may try one or many of the methods which are recommended by different teachers on the subject, discarding the unfit and using such as are suited to his nature and motive, or he may try new methods and observances which he will himself discover as he continues to ponder over the object of his desire, that is, his conscious existence apart from the physical body

and the using and enjoying of the faculties attending such existence. The oftener he changes methods or systems the longer it will be before he obtains results. To get results he should hold to some one system and continue with that until he either gets proper results or proves the system to be wrong. Evidence that any system is wrong is not that results do not come quickly nor even after long practice, but such evidence may be found in this: that the system is either contrary to the experience of his senses, or is illogical and against his reason. He shall not change his system or method of practice merely because somebody has said so or because he has read something in a book, but only if what he has so heard or read is quite apparent or demonstrable to his senses, and self-evident to his understanding. The sooner he insists on himself judging the matter by his own sensing or by his own reasoning, the sooner will he outgrow the class of aspirants and the sooner will he enter as disciple.

As he continues his practice, his senses become keener. His dreams at night may be more vivid. Faces or figures may appear before his inner eye; scenes of unfamiliar places may pass before him. These will be either in the open space or appear like a picture in a frame; they will not be like a painted portrait or landscape. The trees and clouds and water will be as trees and clouds and water are. The faces or figures will be like faces or figures and not like portraits. Sound as music and noise may be heard. If music is sensed there will be no disharmonies in it. When music is sensed it seems to come from everywhere or nowhere. After it is sensed the ear is then no longer enraptured by instrumental music. Instrumental music is like the straining or snapping of strings, the clanging of bells or the shrill blowing of whistles. Instrumental music is at best the harsh imitation or reflection of the music of sound in space.

Nearby or approaching beings or objects may be felt without moving the physical body. But such feeling will not be as is the touching of a cup or of a stone. It will be of a lightness as of a breath, which when first experienced plays gently over or through the body which it contacts. A being or object thus felt will be sensed in its nature and not by physical touch.

Foods and other objects may be tasted without physical contact. They may be familiar or strange in taste; the taste will not be experienced in the tongue specifically but rather in

the glands of the throat, and thence through the fluids of the body. Odors will be sensed which will be different from the fragrance coming from a flower. It will be as of an essence which seems to penetrate, surround and lift the body and produce a sense of exaltation of body.

The self appointed disciple may experience any or all of these new senses, which are the astral duplicates of the physical senses. This sensing of the new world is by no means an entrance into and living in the astral world. This sensing of a new world is often mistaken for entrance into it. Such mistake is a proof that the one who senses is not fit to be trusted in the new world. The astral world is new as well to the one who first senses it as to the one who, after long years of sensing, supposes that he has entered it. Clairvoyants and clairaudients and the like do not act intelligently when they see or hear. They are like babes in a wonder world. They do not know how to translate correctly the thing they see, into what it is, nor do they know what is meant by what they hear. They think that they go out into the world but they do not leave their body, (unless they are mediums, in which case they are personally unconscious).

The new senses which are thus beginning to function are an evidence to the self appointed disciple that he is forging ahead in his efforts of self development. Until he has more evidence than the use of the senses here outlined, he should not make the mistake and suppose that he is acting intelligently in the astral world, nor should he suppose that he is yet a fully accepted disciple. When he is an accepted disciple he will have better evidence of it than that of clairvoyance or clairaudience. He should not believe what apparitions or unseen voices may tell him, but he should question all he sees and hears if it seems worth while, and if not, he should command what he sees to disappear, or bid the unseen voice be still. He should stop using such faculties if he finds himself passing into a trance or becoming unconscious, as a medium would, while using them. He should never forget that mediumship debars him from obtaining admission into the school of the adepts or of the masters, and that if a medium he can never become an adept or a master.

The self appointed disciple should understand that he should not indulge in the use of his new senses for pleasure to himself or for exhibitions of any kind which will afford amuse-



ment to others or win for him their approbation or applause. If desire for approbation by exhibiting the new senses or by informing others of his developing new senses is present in his mind, he will lose them partially or entirely. This loss is for his good. If he is on the right path they will not appear again until he has overcome his desire to be admired. If he is to be of use in the world he must work without desire of praise; if at the outset he desires praise, this desire will increase with his powers and would render him incapable of recognizing and remedying mistakes.

The self appointed disciple who has thus advanced and who, whether he made few or many mistakes, has been conscious of and corrected his mistakes, will at some time have a new experience. His senses will seem to melt into each other and he will find himself not so much in a place as in a condition, in which he will be aware that he is an accepted disciple. This experience will not be like that of a trance, in which he becomes partially or wholly unconscious, and after which he forgets in part or entirely what has occurred. He will remember all that there occurred and will not have been unconscious concerning any of it. This experience will be as the beginning and living of a new life. It means that he has found and duly entered as a disciple into the school of his selection, which is the school of the senses. This experience does not mean that he is yet able to live apart from his physical body. It means that he has entered the school in which he is to be taught how to live apart from and independent of his physical body. When he has learned so to live and act independently of his physical body he will be an adept.

This new experience is the beginning of his term of discipleship. In it he will see who or what his teacher is, and be aware of certain other disciples with whom he will be connected and instructed by the teacher. This new experience will pass from him, who before was a self appointed but who is now an accepted disciple. Yet the experience will live with him. By it his teacher will have imparted to the disciple a new sense, by which he will be able to test the other senses and the correctness of the evidence which they may furnish him. This new sense by which the teacher communicates with his disciple is the sense by which he as aspirant became disciple. His fellow disciples may never have been known to him, but by the new sense he will learn who they are and meet them, and they will be and are his brothers. These others form with himself a set or class of disciples which will be instructed by their teacher. His teacher

will be an adept or an advanced disciple. His fellow disciples may be living in other parts of the world, or in his immediate neighborhood. If they are far removed from each other, their conditions, affairs and circumstances in life will change so that they will be brought near to each other. Until each disciple is adjusted to his fellow disciples he will be instructed when necessary by his teacher. When the disciples are ready to be instructed as a class they are called together in their physical bodies by their teacher, and are formed into a regular class of disciples and taught by the teacher in his physical body.

The teaching is not from books, though books may be used in connection with the teaching. The teaching deals with the elements and forces; how they affect the new sense or senses acquired; how to control them by the senses; how the physical body is to be trained and used in the work. No member of this set of disciples is allowed to make the existence of his class known to the world, or to anyone not a disciple or not connected with his class. Every disciple worthy of the name, of any school, avoids notoriety. A disciple would usually suffer death rather than make his class known to the world. Anyone professing to be a disciple and to receive instruction from any adept or master is not the kind of disciple here spoken of. He belongs to one of the so-called occult or secret societies which profess secrecy, but which lose no opportunity to advertise themselves to the world.

A self appointed disciple takes or makes for himself a set of rules by which he tries to live. An accepted disciple has placed before him a set of rules, which he must observe and put into practice. Among these rules are some concerning the physical body, and others for the development and birth of a new body as adept. Among the rules applying to the physical body are: observance of the laws of one's country, of relation to family, of chastity, of care and treatment of body, non-interference by others with his body. Among the rules applying to the body of the new psychic faculties are those concerning obedience, mediumship, disputes or arguments, treatment of desires, treatment of other disciples, use of senses and powers.

As to the rules for the body. The rules require that a disciple shall not violate the laws of the country in which he lives. In relation to family, the disciple shall fulfil his duties to parents, wife and children. If a separation from wife or children should take place it shall be upon the request and act of wife or children; separation must not be provoked by the dis-

ciple. As to chastity, if the disciple is unmarried, at the time of becoming disciple he shall remain unmarried providing that by so doing he will maintain his chastity, but if he cannot remain chaste in desire and act then he should marry. As regards the married state. The rule concerning chastity requires that the disciple shall not incite his wife's desire and that he shall earnestly endeavor to control his own. The rule concerning chastity forbids the use of the sex function under any pretext whatever, except for natural relationship between man and woman. As to care and treatment of body, it is required that that food shall be eaten which is best for the health and strength of the body, and that the body shall be kept clean, nourished and cared for, and be given the exercise, rest and sleep found necessary to the maintenance of bodily health. All alcoholic stimulants and drugs producing an unconscious state are to be avoided. The rule relating to non-interference by others with his body, means that the disciple should under no circumstances or pretence allow anyone to mesmerise or hypnotise him.

Among the rules concerning the development of the psychic body and its faculties, is that of obedience. Obedience means that the disciple shall implicitly obey the orders of his teacher in all that concerns the development of the psychic body and its faculties; that he shall observe strict allegiance in desire and thought to the school of his selection; that he shall continue to work for this school throughout the period of the gestation of his psychic body, no matter how many lives this may require, until birth as an adept. The rule concerning mediumship requires the disciple to use every precaution against himself becoming a medium and that he will not aid, nor encourage others to become mediums. The rule relating to disputes and arguments requires that the disciple shall not dispute or argue with his fellow disciples nor with other men. Disputes and arguments breed ill-feeling, quarrels and anger and must be suppressed. All matters relating to their studies, when not understood between themselves, should be referred by the disciples to their teacher. If not then agreed on, the matter shall be left alone until their growing faculties will have mastered it. Agreement and understanding of the subject will come, but not by argument or dispute, which confuse rather than make clear. As regards others, the disciple may state his views if he wishes, but must cease argument if he feels antagonism rising within himself. The rule concerning the treatment of desires requires that he shall cultivate and nourish that which is known as de-

sire in so far as he is able to contain it within himself and to control its expression, and that he shall have one firm fixed and unrelenting desire for attaining birth as an adept. The rule regarding the treatment of other disciples requires that the disciples shall regard them nearer than his blood relatives; that he shall willingly sacrifice himself or any of his possessions or powers to assist a brother disciple, if by such sacrifice he does not take from or interfere with his family or act against the laws of the country in which he lives, and if such sacrifice is not forbidden by his teacher. Should a disciple feel anger or jealousy he must search out its source and transmute it. He interferes with his own and the progress of his class by allowing any ill-feeling toward his fellow disciples to exist. The rule applying to the treatment of senses and powers is, that they should be regarded as means to an end, the end being full adeptship; that they shall not be used to attract attention, to gratify the desire of any person, to influence others, to defeat enemies, to protect oneself, or to come into contact with or control the forces and elements, except as directed by the teacher. The disciple is forbidden to make any attempt to project himself out of his physical body, or leave his physical body, or aid another disciple to do so. Any such attempt, whatever the temptation, may be followed by a miscarriage in the birth of the disciple's new body and may result in insanity and death. Such miscarriage will prevent him from coming to birth in his present life and will cause tendencies to mediumship or to a like miscarriage in a succeeding life.

The duties of a disciple in his relation to the world are provided for by the karma of his past lives and are those which are naturally presented to him. A disciple lives inside of his life in the world. As he lives a more interior life, he may wish to leave the world of men and live with those of the school to which he belongs. Such desire is however forbidden and must be subdued by the disciple, as desire to leave the world will result in his leaving it, but there remains the necessity to return again until he can work in the world without the desire to leave it. The disciple's work in the world may cover a series of lives, but there comes a time when it is either necessary for him to leave it for a short or long time or altogether. This time is determined by the completion of duties to relatives and friends, and by the growth and development of the new psychic body to be born at the end of discipleship.

*To be continued.*



## THE CHRIST OF THE HOLY GRAIL.

By JAMES L. MACBETH BAIN.

*(Continued from page 82.)*

NOW we will give, as the first fruits of this enriching, our blessing unto the Holy One. We can say: O Christ, I bless Thee with the whole love of my soul. I bless Thee with all the power of my heart and mind. And sure as we do, so surely does the Holy One receive the tribute of our love. No word shall I speak of the modes of the soul's apprehension of this great fact. Its joy we leave to the sweet realization of those who cannot but bless the Great Love by the gift of their best blessing. But I counsel those who would know the joy unutterable of the power of the indwelling Christ to tell often their love to the Holy One, to utter often their blessing of the Great Lover of the creation. And they will know the sweetness of the response. For to the lover the Christ is the one Lover. And there is no end to the blessing of the Holy One.

The Christ transcendent nourishes the Christ of the soul by influx of power (1) Through all the agencies of good around us in the visible world. When any blessing comes to us through any human or indeed any planetary agency, it is the nourishing of the Good Mother of our kind, even our Christos; and we should receive it as such in reverence, adoration and love.

(2) Through the great host of God in the unseen, those ministering spirits who serve the heirs of Christ's salvation, *i.e.*, all souls, and that most frequently and most effectively when we are not even aware of their service. They do infuse the sweet and subtle essences of the Christ-substance into our soul. They do this day and night, in our sleeping and in our waking; and we are nourished thereby. Never do they cease from this sweet service, for it is their love work. And they no more weary in the continuous fulfilment of this sacred service than do the winds and waters weary in their song. But I dare not give rein here, otherwise when would my courser weary of going? Indeed, indeed, I have reason to believe that were I to give to my Fiery

One full course here, he would very speedily bear me out of this earth-body. And it is not yet full time.

The Christ of the soul of man is the one essence of the true consciousness of the whole man; not only the consciousness of being conscious, or the mental realization that I am I, but the one very sweet Light of the whole body and soul and mind, the great and utter radiance of a shadowless purity.

And the soul in whom dwells this Light will not be subject to illusion (though it may for some good reason serve in Marja, yet it does so knowingly and willingly); for it knows the eternal Reality, and it sees the One Thing as it is, discerning it even amid the passing show of the phenomena in which it fulfils its service.

Only let the holy Flame have a pure oil, or soul-substance, in which to burn, and the soul thus illumined will know all things. For the Light shines from its hidden centre forth through the innermost even unto its outermost degrees. And, inasmuch as it is a microcosm, all that is of our universe is there represented microscopically. And, when the sweet and holy Christ-light shines from within its deepest, the heights and deeps and darknesses of its hidden parts are so illumined that, in its degree, it enters into the realization of the God-consciousness, and it can say then: I know all things.

The Christ of the soul of man is the principle of divinity in the soul. And as truly as we live according to this holy Ideal, as truly as we judge of our living in the light of this Ideal, so surely shall we fall into no sin. And as truly as we sinners turn from the desires of the lower degree and give our love and all the power of our soul unto the aspiring towards this holy Ideal, so surely shall we be delivered from our sin and saved from the burden of its guilt.

For the Holy Light illumines the deeps of the soul, giving it to see the Truth hid within these deeps, thus bringing into its new realization all its good. And no soul who thus hears, sees, or feels this living Truth can ever wilfully yield their Christ a sacrifice to the elements of their old, unclean selfhood either in thought or word or deed. Often has it come to me as with the shock of a sudden, a stunning blow, to perceive how utterly insensitive some good souls are to the real essence of the Great or Christ Love. I know those who have been most devout, as we say, from their child days, but in whom the power of the Great Love has not yet made itself known. For they are apparently void of the "unselfing" love of the neighbor. Yet do

these good souls only need the awakening of the Christ who will give them the Life and the Light of the soul, and they will love the neighbor more than self.

For if only the soul sees itself in the light of the Holy One who is its highest and best and true Self, even the indwelling Christ, no one of its most cherished unworthinesses will pass unnoted or uncondemned. Verily no. For if once it has seen the One who is the Light of the Great Love, never, never can it surrender its Holy One unto its evil genius. Never indeed. Thus the Christ becomes the one Power to save us from the dominion of our lower degrees. And it is only by calling on our Holy One by pure thought or aspiration towards the Ideal, or by the actual voice of the soul, that we can receive of the power of our Highest to overcome the now unworthy familiars of our olden home, these most subtle and insidious enemies of our new and only good. Now the realization of this power of the Indweller is to be able to say at all times: I can do all good through my own Christ. And surely as we realize this so surely shall we be able to do all we will to do.

For the only key to open to us our Heaven is in the realization of this Holy Ideal, even the Perfect Love, wherein we love every soul. And not until we have received this key can we enter our Heaven of blessed life. We know this to be true from our manifold and unfailing experiences. For has it not been thus and always that, until we have surrendered our whole nature to the One Love—that is, until we know and feel that there is no soul whom we do not love, or whom we would not bless—that we *cannot make any soul subservient to our will, using it for the attainment of our ends*, how noble soever they may be, but rather that we must serve every soul, thus laying on the Altar of the One Love all our personal likings and dislikings, suffering them to be consumed of the holy Fire, we have not known peace or joy or any fulness of life.

And no healing or blessing that is wrought of the holy Christ of the soul can enslave or bind in any way the subject of its activity. And thus the healing of the Christ in us differs from much of the healing of the lower, magnetic or personal degrees. For the Christ is the liberator of the soul. And no one in whom the Christ works desires to become a personal power or self influence in any life, being careless even of fruits. And the soul unto whom the power of the healing Christ has been thus communicated is set free to fulfil its functions not only as

the healer of its own body but as the healer of others. And it knows that it is free. This word may be of use to many in these days of manifold modes of healing, none of which, however, we condemn; for even in the personal degree the Christ principle works when the self-giving will is active in the soul of the healer.

Thus is our Christ, who is the Keeper of the door of our Heaven, also our Liberator, and when the door has been opened our hymn of gladness will be: "O Christ Thou Great Love, Thou hast indeed delivered me out of the lowest hell, for Thou hast saved me from myself. Thou, O Christ, art the Keeper of the door of my heaven. Thou hast opened unto me the way of Life, the blessed. Thou hast opened and no man can shut. For Thou art the Key of Life."

Verily the Holy Christos, the Blessed One, the Great Lover of mankind, by whatsoever name He be named among the peoples of the earth, is the only sure refuge for the soul of man.

And every soul who indeed commits herself to the care of the Blessed One will realize in the fulness of time that she is a precious, yea, an integral and all-essential power of His Holy substance.

Thus will she find herself received of Him at last, *i.e.*, assumed into the blessedness of the holy substance.

For it follows from the doctrine of correspondence between the macrocosmic and the microcosmic that we can call on our Holy Christos in our time of need; and sure as we call, so surely must we be heard of the One who hears every throb and feels every breath throughout His cosmic body.

But it must be the cry of the soul, the word of a living, pure, and true desire.

"O, Christ, Thou art the only Saviour," is thus a word of simple truth. For if there is anything I have come to realize it is the truly blessed fact that this elevation of the Christ-power to the realm which transcends our ordinary concept of the personal does in no way take from us the mighty human service of the Christ as the Saviour of the soul of man.

To me it has meant the realization of the great redemptive service. Hence it is that I can stand sympathetically by my zealous brother of the Salvation Army and wish Godspeed to his ardent word, for I know that a great cosmic fact, albeit incomprehensible to us both, abides the bedrock of his crude doctrine, and gives to it a very power of life.



This I know, this I solemnly declare to be the deep truth as I have found it continually spoken within me through these years of a maturer and fuller light, and while, indeed, my spiritual vision has not dimmed, that the Great Law, the Blessed One is indeed the Lover and the Healer, the Redeemer and the Liberator, the Enlightener, the Saviour of the soul of man.

Thus I can solemnly declare, for the good reason that I have, during these years, proved well the power of my Holy One to save me from despair, aye, and from the deep darkneses of the shadow of death.

And to the strong soul of service that labours to-day for the blessing of the social body what comfort and what strength issue as the fruit of this sweet doctrine? How serves this word the social need of the day? This must abide the great criterion of its power even as that of any teaching.

The degree of the Christhood is that of the Kingdom of the Heaven of humanity; and sure as it is, so surely must its corresponding state come to be on earth. As in the higher, so in the lower; as in the inner, so in the outer. For the spiritual or inner is always the formative. The soul of things in the process of formation is the idea, mould, or pattern according to which the outer form is built. And this is so sure a law of nature in all her degrees that we may safely state it dogmatically.

Therefore, this cosmic law being recognized, it follows that to those who accept the doctrine of the Christhood there can be no possible doubt as to the eventual redemption of the race from the lower degrees in which it at present lies, and from which even history proves that it is slowly but surely emerging. For in the higher, or inner, or Christ-degree is the sure prophecy of what is to be even here on our earth.

And so, ye pioneers of the better day, ye who have suffered as such, giving your substance, your will, your very lifeblood as the price of the redemption of your kind, ye may well be of good cheer, knowing that, sure as in the great Ideal or Christ-degree, the principle of true brotherhood is already realized, so surely in this the woeful sphere of your present labors, all that is best in your aspirations and all that is highest in your ideals will yet come to be.

For ye who are the first-born of the race and the most mature fruit of the travail of the Great Soul of our kind, ye are the sure manifestors of the will of our Universe. And sure as ye in your limited degree of unfoldment will the good and only

the good of the whole Body of our Christ, and can will none other will, so surely do we know that the One Will who is in all and over all is willing the One Good, the absolute and unlimited blessedness of all. This our firm faith arises out of sure knowledge and is based on the eternal principles of Being. The Will of God alone is, the Will of Good alone can be fulfilled.

And now, dear soul, whosoever you be, I would end this talk with you by beseeching you, in the last words by which my saintly father ere passing besought my sisters, to "cleave to Christ."

Whatever be your mode of apprehension of the Holy One, cling to the Christ in it, aye, even though it be that of a God-man dying on the cross of a malefactor on Calvary's hill for the remission of your sins.

For this crude expression of the Gospel of Christ, which now speaks to your child-intelligence, will give place to one less crude soon as your mind is capable of receiving the more spiritual word of Life.

And as long as it speaks to your soul, even in its crudity is hid the power of the living Christ; and I would not take this good from any little one.

*To be continued.*

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What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—EMERSON, "*Self-Reliance*."

## THE INNER LIFE AND THE TAO-TEH-KING.

### VIII.

By C. H. A. BJERREGAARD.

I TAKE up the thread where I left it in the last chapter, and will now speak about Stillness as Nature's essential life. I maintain that had those three persons—the Greek—the maidens—the copyist—remained self-contained, they would have discovered how nature's stillness embraced them and they would not have fallen so deep as they did. I shall now, as I have done in all the foregone chapters, point to Nature as our mother, our monitor, our educator and trainer in the Inner Life. To prevent misunderstandings, I repeat what I have said several times before: nature is spirit visible, or which is the same, the only form under which we can see spirit in activity is in nature (and in man, of course, but for the present I leave man out and consider nature the greater of the two).

Ever since the time of the Gnostics we meet in the ancient writings with testimonies about Sophia, Heavenly Wisdom, that came in personal form to those who lived the Inner Life, and even in our own day there are people living who have received visits of Sophia. She is Deity revealed in nature, and, is described variously in all holy books, but always as man's best friend and companion and his example. I say, therefore, Nature is Sophia and Sophia is Nature.

I may well appropriate as my own the following lines:

There are Three Testaments which show  
What God both is and does;  
And he who well the first would know  
The second must peruse;  
Nor will he in the second speed,  
Unless the third he rightly read.

The three testaments, or which are the same witnesses in the world, are God—Man—Nature. He who would know God, must know man; but to know man, one must read nature carefully. I think these lines justify the eminent place I give nature for the present and in these chapters on the Inner Life in connection with the Tao-Teh-King.

Of the thousands of examples that could be given, I will mention only one upon her teachings, one to show how she can and does teach us to worship, and, worship I call the highest expression for our spiritual life. I call it the highest expression, because worship gives movement, unity, and system to our life and actions. You must understand I am talking about "worth-scipe," the old Saxon form. That word means value, appreciation. Nature is teaching us to value life, to rejoice in God's gifts. She has not prepared for our use any liturgy of canned flat-teries or strings of petitions, nor does she lay down the law for the Deity what to do for us. Such unworthy acts are not hers. She is neither browbeating Deity nor shaking us with fears. She gives us an example and pattern for life and happiness, and rejoices in the value, the worth of life. And that is worship, acts worthy the Deity and for our upbuilding.

Do not tell me when I shall have read Whittier's poem, entitled "Nature's Worship," that the poet has simply personified some of nature's actions and read into them something very characteristic. Do not say that, for you have against you the great multitude of scholars who know about these things, and you reveal your own poverty as regards Inner-Life experiences. Man learned his method of worship from nature; it did not spring from out his own mind. As regards worship (worth-ship), as in all other fields, order or method came first and existed before man found a name for it. Our definitions come long after we have discovered the facts in nature. At this day we know of numerous facts and ways of nature, but we have no name for them. Our thought-form system is but of recent date as I told you in the last chapter. Man's heart craved for expressions, and as he felt the power of such actions, attitudes and motions of nature which Whittier describes, he imitated them, and he does likewise to this day, when he comes down to the bottom of his heart, and until he does it, he never attains full God-wisdom nor the practice thereof, call it religion or anything else. Such acts follow and are identical with the second birth. Did not the real great prophets live in the open? Yes, all of



them! Those that came from monastic cells, were not of the first class. Wonderful as Tauler was, I have this against him, that he pulled the cap down over his eyes, that the flowers should not disturb his meditations. Buddha took the text for his first sermon from a fire in the woods across the river where he was sitting. As for Jesus, you know how his parables abound in nature-life; how he preached from a boat, loved mountains and always traveled in the Open. And Laotse either starts with a nature-symbol or ends with one. You shall hear enough about that as I proceed with my lectures. I repeat it, the great masters live and have always lived in the open, and that is why they and we have a common ground to meet on. I say we and mean those who associate with the spirit abroad. Examine into this and you will see it for yourself.

By nature the superficial observer understands all the tangible manifoldness that impinges upon his senses, and that manifoldness only. But that manifoldness is only the fringe of that manicolored carpet which the great mother has spread out for us to walk upon. She herself is nature in a different sense, namely, she is the weaver of that carpet and those fringes. She is both object and subject, both doer and the deed. And she is as personal as you and I; and that is why we can have company with her. When we call her mother we are not merely indulging in personalities, we are speaking as does heart to heart. That many cannot understand this, condemns them and proves most conclusively that they are not on the path. Nature has woven symbols of the most varied designs into this carpet, but they all lead us to the solitary roads, where she is ready to meet us. These solitary roads may look like green meadows or barren mountain tops, like woodlands or deserts, like the open ocean or the still lake. Whatever they look like or whatever we call them, she has provided them for our sake that we may meet her in seclusion and solitude and have a heart to heart talk. It is not true that she is indifferent to the individual, caring only for the race. Nature never falls into those terrible disturbances which we human creatures fall into because we will not learn the principle of non-action. Nature is beyond such a conflict, to say the least.

Will you please notice, how intensely active nature is in the illustration I shall give, and yet how quiet, how still, how sublimely "non-active" she is. Nature is always double, not to say multiple, in all her doings. Outwardly she seems to be bent

upon beating her own record for multiple productions, but her real doings lie behind the array of facts which is the all so many of us only see. Nature in these "real doings," which are volitional, always points behind herself and therefore she is our example. I shall read to you Whittier's only too little known and less understood poem: "The Worship of Nature." Please notice that she acts like a human person.

The harp at Nature's advent strung  
Has never ceased to play;  
The songs of the stars of morning sung  
Have never died away.

And prayer is made, and prayer is given,  
By all things near and far;  
The Ocean looketh up to heaven,  
And mirrors every star.

Its waves are kneeling on the strand,  
As kneels the human knee;  
Their white locks bowing to the sand,  
The priesthood of the sea!

They pour their glittering treasure forth,  
Their gifts of pearl they bring,  
And all the listening hills of earth  
Take up the song they sing.

The green earth sends her incense up  
From many a mountain shrine;  
From folded leaf and dewy cup  
She pours her sacred wine.

The mists above the morning rills  
Rise white as wings of prayer;  
The altar-curtains of the hills  
Are sunset's purple air.

The winds with hymns of praise are loud,  
Or low with sobs of pain,—  
The thunder-organ of the cloud  
The dropping tears of rain.

With drooping head and branches crossed  
The twilight forest grieves,  
Or speaks with tongues of Pentecost  
From all its sunlit leaves.

The blue sky is the temple's arch,  
Its transept earth and air,  
The music of its starry march  
The chorus of a prayer.

So Nature keeps the reverent frame  
With which her years began,  
And all her signs and voices shame  
The prayerless heart of Man.

This ought to shame most people; it shows how nature is stillness, or in that essential condition so highly praised by all mystics and so intensely sought for. This shows how nature is in the condition of the sage, such as you have heard Laotzse define him, as the one who "acts non-action;" the one whose work is always on the plane above this and yet whose effects are visible on this plane. Nature is the one who is not hasty with the hand, like that young Greek, and not afraid of losing the bodily life, like those girl loves of Indra, and, not indifferently wasting the measures of time and at last finding that that was lost which was never really possessed. Nature is in no such conflict. Neither is the sage. Nay, the sage is he who lives in simplicity, such as you have heard me describe it from the Tao-Teh-King, and, simplicity and stillness are synonymous terms.—

The harp at Nature's advent strung  
Has never ceased to play.  
The songs of the stars of morning sung  
Have never died away.

Indeed, nature sings, and "there is always a song, my dear, somewhere," as the Hoosier poet told us. But he did not tell us what the song was about and failed to interpret her notes. Another has done it. I have heard it from another poet, Chr. Fr. K. Molbeck, a poet far away and in the Vikings-land, whence some would least of all expect to hear a translation of nature's call. That poet interprets the song to be a call to us to be still. Here it is in prose, as best I can translate it:

"Oh, man, thou who like the wild wind rushes over earth and ne'er throws the lead to the bottom of thy breast; thou, who wilt fathom life, but forgets its source: seek for once thyself and God—but still! End this wild rush, this restless sighing! Put the ear to thine own breast, where thy soul is in prison!

"Dam-up and seal the flood of thy lusts; seek then thyself in the depths of thy bosom—but still!

"Cease this hurry and haste from one door of life to another. In this noise, how can thou expect God's voice to hear, or thine own; neither of them come like thunder storms; they visit the heart like gentle winds—and still!

"Ye generation of men, full of evil and hatred, raging through the world, like tongue cursing and murmuring, what is thy goal? What seekest thou in the tumult? Behold the flower grows towards heaven—and still!

"Hear, everywhere in field and meadow, a prayer for stillness is lifted up. Even midday's golden mouth bids stillness in the woods. The stars along the coasts of heaven, playing silver harps, bid thee be still!"

"Be still" is the refrain "of the song that is always, my dear, somewhere." Be still! is nature's call, because stillness is her innermost, her mystery! Stillness is Nature's Truth and Beauty! Nature never says a word about Truth, but with infinite patience and in stillness she forces us to hear it. She has time to wait.

Nature never sings her own praise; but to all, she is goodness, especially to those who will quietly sit down at her table and take her bounties. She does it in stillness. Beauty is her wayside sacrament administered in every flower, and, she goes about spreading beauty everywhere and does it in stillness and without ostentation. Beauty is her hallmark and you find it even in the dust on the flower by the highroad. In spite of man's heedless conduct the dust falls harmoniously. In her workshop she is ever building, but in stillness she plans. On the stage of life, we see the players come and go, but never herself; she stands still in one of the wings. She makes us talk, but she herself has no speech or language; she is stillness. In short:

"Forward," is the mad cry of the world!

"Homeward" is the gentle sigh of the heart and Nature!

"Homeward is the meaning and the aim and end of the "be still," Nature's imploring call. These two words "homeward"



and "be still" connect with each other. Home is stillness and stillness is home. The two express themselves in worship and there is no—nor can there be—worship where there is no home in God, or stillness of God. Nature is anxious for us to come to worship or to worth-ship, which is the real word or meaning. To worth-ship means to consider valuable. We ought do as she does and as Whittier expresses it: strike the harp and each with our own tongue sing praises like the "stars of morning;" we ought to make prayers or lift up our hearts and look up into heaven; we ought to kneel or prostrate ourselves like the sands on the shore, and, thus we shall be baptized with water drawn from the eternal wells; we ought to offer glad faces and happy thoughts, and, they shall shine like glittering treasures equal to the song that comes from the hills; such glad faces, happy thoughts and songs are incense, that comes back to the worshipper laden with "sacred wine;" and where they are offered there is the Lord's table, indeed. The thunder cloud plays the organ and "dropping tears or rain" wash away any grief or sobs of pain. That is the kind of worship nature knows of and has practiced always and long before she saw man's face, and it is that kind of worship she is anxious to have us learn, and she tells us we cannot learn it except we be "still." In stillness alone Tao "takes us in the arms."

Can you imagine what it means to be taken into the arms of Tao under such conditions? Would it not be glorious? Would it not be heaven? And yet they await us! They can be had for the asking! And they cost nothing! Why tarry? Behold the fowls of the air! Consider the lilies of the field! Remember the sage whom Laotzse so graphically described! They all know about stillness and are ready to testify and to teach!

Why will people not be taught these simple lessons? I will tell you. You have perhaps witnessed the scene that is enacted every time the wild geese come down from the North on account of the intense cold. When the tame geese in the farmer's yard hear the honk! honk! up in the air, they spread their short wings and run from one end of the yard to the other and make a tremendous noise—and that is all. They do not rise upon the wing and fly away! They have forgotten to fly! And so it is with people. They have forgotten to fly! They may well hear the speakers' call and the song of the spirit and their blood may throb quicker and they wish loudly—but they have forgotten to fly, and come no further than the door of the meeting place.

When outside and on the street they forget to rise to heaven following the honk! honk!

Let us pray for stillness! When the heart throbs violently and restlessly! When fortune's wheel whirls fastest, let us pray for stillness that we may measure our soul and our longings. When bitterness and loss assail us, let us pray for stillness that we cast our anchor safely!

People are earthbound; and fear to rise high up like the eagle and see the sun. As soon as they unawares have forgotten the earth for a moment and felt the breezes of freedom, they hasten to come down again for fear of falling. They are really "souls in prison" and oh! the pity of it; they prefer the narrow streets to the open, because they do not know that they are in prison. They have been born there. Their parents were prisoners before them.

If that young Greek, and those girl loves of Indra, and that poor copyist, had sought nature in the open, not in a temple service; on the mountain top and not in the land of the Utterakurus; near running brooks and in green fields and not in a counting room, then they would have learned what stillness is, and, they would have realized stillness in silence and solitude and been saved, because "Tao would have taken their spirit in the arms."

Whittier's next stanza was:

And prayer is made, and prayer is given,  
By all things near and far;  
The Ocean looketh up to the heaven,  
And mirrors every star.

Yes, indeed "prayer is made;" the mute appeal in the dog's and horse's eye is a prayer, that is both a petition and a groan for relief. Who is so dumb and stupid that they never could imagine the golden bridge which the moon throws across the ocean is "prayer given" or prayer answered?

When poet next sings about ocean's waves kneeling upon the strand like a priesthood of the sea and how they bring their gifts of pearl, he happily personifies what can be seen in cathedrals abroad, in Mohemmedan mosques and often in the seclusions of a cell, when a human soul feels the need of crawling upon the knees, and thus finds relief for an inner burden. Of course those of you who have never felt the need of such an art,

cannot comprehend the poet's imagery. Whittier must have had that experience; else he could never have penned the next two lines

And all the listening hills of earth  
Take up the song they sing.

These lines mean not merely that echo answers back the song of the sea. They express a literal fact. If you ever shall have an opportunity to stand on the ocean strand with miles of desolation around you, you will learn to understand how sea and land embrace and kiss. Nowhere else and never at any other time. At such a time you will learn what Nature-Mysticism is and you will learn how to pray. I know of one place where you can hear such a solemn duet sung by the ocean and the shore. Where the North Sea howls upon the coast of Jutland (Denmark) on those places where the Vikings of old landed when they came down from Iceland and the other isles; that is the place.

Only a devoted and worshipful soul like Whittier could ever discover that the earth offers incense and that the incense-burner is the "folded leaf and dewy cup" or compare the early morning mist, that of summer morning at 4 o'clock, to the wings of prayer, or see "sunset's purple air" as altar curtains, and so forth throughout the poem.

Only persons who have spent nights and days, mornings and evenings in the mountains, or in great forests or deserts, or on the shores of the ocean, can catch the note of stillness in the transcendence of these things, but I think all ought to be able to see that in all this there is a condition of blessing, that there is no conflict, no inner rupture, no loss of peace, no sin; but on the other hand sublime teachings for us on how to do, and what the Inner Life is.

Let me tell you about something I want you to do in summer on an early morning. Get up early enough to have time to rub the sleep out of your eyes, and get out to meet the sun; but you must be on the hill on the edge of the woods before the sun gets there! If you do, you will be able to attend a morning service such as the small birds conduct it, and you shall never forget your experience and perhaps discover what religion really is. At dawn, the birds in certain localities all seem to be touched by the solemnity of the hour. No man knows why or how. It seems to me mother nature is the bandmaster and director of the music.

Though each bird sings his own song, the myriad voices blend in one concordant whole. All the birds seem to be actuated by unity of purpose with the feeling of some larger consciousness. Beginning with the desultory calls of woodpeckers, the song-sparrows, robins and catbirds all start in, and in some way the thrushes give the symphony a devotional character. The thrushes are always solemn; a tone of invocation predominates. The Veery or Wilson thrush is truly called the high-priest of the mystic lore of the forest. When the twilight is no more, the warblers take up the strain and express contentment of mind and heart. With them ends the morning service, and the bobolinks, these little light hearted rascals begin to bubble over with song. Their merry jingles come up from the meadows, bubbling, rippling and lyric altogether. All this is not poetic fancy of mine. Lovers of nature and life in the open will verify my words and experience.

Whence this accord? Nature, the great mother, falls in with all these voices and leads the song, and therefore there is in it a personal address! Go into solitude and you shall hear it. There is reconciliation in it. There is religion in it. Nature will teach you what prayer is and how to sing such as lips never sing, but such as the heart does it, when it offers its own warm blood as the sacrifice and lays itself upon the altar as an offering.

Some day I trust you may realize that Nature is Tao and Teh, and that Whittier in this poem has helped to show what stillness is, in which "Tao takes our spirit in the arms." If you are at all familiar with any of these attitudes just described, you must sometime or other have realized the solemnity and reverence shown everywhere where nature worships, and she worships everywhere. Come out again! Come out on an early morning to hear the prelude to the day's symphony as it is sung in the woods. I have heard it many times, and I assure you, you shall spend a happy day, if you do. All the mud that sticks to your shoes will fall off; you will not bring it home again.

As regards stillness, the subject of this chapter, you shall understand that it does not merely mean cessation of sound or noise, as with us men, but that stillness to nature means jubilation and an intensity of purpose of which men know nothing. To us such words as simplicity and stillness are merely negative conceptions. To nature they are positive and realities, the very condition the sage wishes to bring men to.

I now come to the balance left of that sentence in which



"stillness" has played so prominent a part. The balance of the sentence relates to Tao taking us in the arms. This idea of being taken into the arms of Tao I now shall try to illustrate.

You are all familiar with a number of ceremonial actions, actions which you yourself use as expressions of your feeling, though in all probability you are not consciously aware of their import, or why you do them. Among such ceremonies implying spiritual actions the most common are those of "shaking hands," and, other actions of the hand, such as embracing friends and relatives; kissing; taking off the hat. Such actions represent the sympathetic system in our constitution, and they express our feelings towards the neighbor. This sympathetic system in our constitution seems to be gradually sinking into the sea of our personal life. All the actions I have referred to, and numerous others of like nature, no more play the part in our life they used to. In the cycle anteceding the one in which we now live, they were exceedingly important and were the terms in which men's feelings expressed themselves, and they were invaluable. They have survived in some weak form or other here and there even in our own cycle, and, they still are the essential characteristics of those people who are the remnants of earlier prehistoric races, such as among the people we call wild and uncivilized. These sympathetic feelings are now sinking into the sea or gradually receding in our personality, giving place for other systems and other terms: such as for instance, that system called thought-form which came in a cycle characteristic at the time Laotzse wrote his book. I shall not speak any further about the loss of the sympathetic system, that must wait till another time. Now, I must speak of the thought-form system that arose at the beginning of our cycle.

This new system, which I for convenience have called thought-form, is not unfamiliar to you, I will show you. I will suppose you to be a lover and suddenly to have been struck profoundly by another person and realized what "sameness" is, or, in other words, "love," for love is essentially a feeling of sameness, of identity with the beloved. In this feeling of sameness, this familiarity you and the beloved have met and determined not to be separated again and both found the essential peace which only such a union gives. No more seems necessary.

Up to this point it was the sympathetic system that acted. But now the other system steps in. It is a psychological fact that neither of the two rest in those feelings, in those inner as-

surances. Both begin very soon to inquire into each other's life, and ideas, I do not mention inquiries about wealth, or fame, or history. These things do not concern my subject. They begin to inquire, because the thought-form system in them clamors to "see" the beloved, to understand the beloved, to get a picture according to mind; it demands a form rather than an emotion as an expression and will not rest without it. Examine yourself and you shall see the correctness of what I say. All lovers do that, except Jack and Jill; they remain in the sympathetic system. Every intelligent mind is restless before its object, till it, in a "corresponding" way, has masticated and swallowed and assimilated it. First, after that, does it possess the object as an object of consciousness, and this possessing the object in consciousness is the demand of every intelligent mind, the very characteristic of intelligence and the demand of the thought-form system. To use Qvang-tze's phrase we "take the object in our arms."

You readily see the close correspondence between the sympathetic system's action of taking a friend or relative or the beloved "in the arms" and the same action under the form of understanding by the thought-form system: Both systems act in a similar direction and on parallel lines, but their methods are very different.

This action of the two systems on our relative plane of life illustrates what Tao does on the universal plane of life. And as we human beings on our plane come into union, so Tao on the universal plane brings us into union with itself.

Tao "takes us in the arms" when we have come into stillness or, which is the same, when sameness or identity has become a fact.

You can now see the meaning of that sentence of Qvang-tze and you can readily understand that we are perfect when that happens. I am now done with that sentence I started out with.

*To be continued.*

## CHOICE EXTRACTS AND TRANSLATIONS.

By A FELLOW OF THE ROSICRUCIAN SOCIETY.

### "THE POWER OF INTUITION."

THE efforts of reason to seek and understand the nature and origin both of the universe and the soul, lead naturally and inevitably to the conception of some common ground, from which they are both derived. The soul or lower self is not self-created, but is consciously dependent upon some higher power: its Higher Self. There must be a type after which it was formed; a self-existent essence, from which it proceeded; a supreme mind, which planned and created my mind. So also with regard to nature. If the universe as a whole shows the most perfect harmony, all the parts thereof symmetrically adapted to each other, all proceeding onwards like a machine infinitely complicate, yet never clashing, there must be some mind vaster than the universe, one which can take it all in at a single glance, one which has planned its harmony and keeps the whole system from perturbation. In short, if there be *dependent* existence, there must be *absolute* existence; if there be temporal and finite beings, there must be an Eternal and an Infinite One. Thus the power of intuition, that highest elevation of the human consciousness, leads us at length into the world of eternal realities. The period of the mind's converse with mere phenomena being past, it rises and ascends at length to grasp the mystery of existence, and the problem of human destiny.

I was<sup>1</sup>, ere a name had been named upon earth;  
Ere one trace yet existed of aught that has birth:  
When the locks of the *Loved One*<sup>2</sup> streamed forth for a sign  
And Being was none, save the Presence Divine!  
Named and name were alike emanations from Me,  
Ere aught that was "I" yet existed, or "We";  
Ere the veil of the flesh for Messiah was wrought,  
To the Godhead I bowed in prostration of thought!

<sup>1</sup>The Sufi here speaks of himself as an embodied spirit. His soul is understood to have existed from all eternity, as an infinitely small emanation of the Deity.

<sup>2</sup>The *Loved One*, in Sufi phraseology, denotes, God the Eternal Being without beginning and without end, and the poet here describes the struggles of the human soul, while in its bodily tenement, in search of divine knowledge.

I measured intently—I pondered with heed,  
 (But, ah, fruitless my labour!) the Cross and its Creed.  
 To the Pagod<sup>3</sup> I rushed, and the Magian's shrine;  
 But my eye caught no glance of a glory divine!  
 The wings of research to the Kaaba<sup>4</sup> I bent,  
 Whither, hopefully thronging, the old and young went;  
 Kandahar and Herat searched I wistfully through;  
 Nor above, nor beneath, came the Loved One to view.  
 I toiled to the summit, wild, pathless and lone,  
 Of the globe-girding Kaf<sup>5</sup>—but the Anka had flown!  
 The seventh earth I traversed, the seventh heaven explored,  
 But in neither discerned I the Court of the Lord!  
 I questioned the Pen and the Tablet of Fate,  
 But they whispered not where He pavillions in state:  
 My vision I strained; but my God-scanning eye  
 No trace, that to Godhead belongs, could descry.  
 My glance I bent inward: within my own breast,<sup>6</sup>  
 Lo! the vainly sought elsewhere! the *Godhead* confessed!

<sup>3</sup>The Pagod denotes the Brahmanical faith or religion, the Magian that of the Persians and Chaldeans, who adored the fire and the hosts of heaven.

<sup>4</sup>The Kaaba, is the sanctum sanctorum, or Holy of Holies of the temple of Mecca.

<sup>5</sup>The earth was anciently supposed to be flat and round like a table and encompassed by a chain of impassable mountains named Kaf, the abode of demons and elements and of a gigantic kind of bird called by the Arabs, Anka, and by the Persians, Simurgh, and similar to the fabulous Phoenix and Griffin.

<sup>6</sup>In his Soliloquies, St. Augustine, uses similar words, "Ego erravi querens te exterius, qui es interius; et multum laboravi querens te extra me, et tu habitas in me." Long I wandered seeking thee without, who art within; and greatly I toiled seeking thee out of myself, who dwellest and hast thine abode within me. Mystics in all ages, Persian Sufi, Christian Saint, all agree that the Divine can be found and recognized nowhere except within ourselves.

Fable, indeed, may be regarded as the earliest and simplest product of Didactic Poetry, the first attempt of Instruction clothing itself in Fancy: hence the antiquity of Fables, their universal diffusion in the childhood of nations, so that they have become a common property of all: hence also their acceptance and diligent culture among the Germans, among the Europeans, in this the first stage of an era when the whole bent of Literature was Didactic.

—Carlyle, *Early German Literature*.



## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR—A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*(Continued from page 95.)*

### SAVONAROLA REFUSES TO BE MADE CARDINAL.

A cardinal's hat and purple robe! How much they mean! How magnificent they seem and appear to such as are charmed and delighted with phenomenal things and worldly dignities, eminent positions, sounding titles, imagining them to be synonymous with and accompaniments of the noble, the upright and true. Such, however, have yet to learn that the unreal often assumes the appearance of the real, the foulsome and loathsome sometimes clothes itself with a covering of purity, fraud and wrong-doing array themselves in the garb of uprightness, until time, the great revealer of all things, tears away the cloak, the mask veil that hides and conceals the hideous reality beneath. A cardinal's hat, a cardinal's purple robe to Savonarola, through the light that was in him, were worthless insignia, papal baubles, meretricious decorations, the receiving of which from Alexander the Sixth, would have proved degrading and discreditable to him as a man and a teacher of the ethics of the higher life; therefore, the papal bribe from a pope steeped to the lips in vice and infamy was rejected with a feeling of righteous indignation. Alexander had to learn that in the world there are to be found human souls to whom the eternal realities of truth and purity and unselfishness perceived, and felt in their grandeur and might, are of inestimable worth and consideration and incomparable with worldly and terrestrial possessions, in the eyes of the children of light who look not at things seen and appreciated by the selfish and worldly, and with their gaze fixed upon the prize of

their high calling or vocation to become Christ's in their generation, enjoy within themselves the first fruits of that higher life which when attained endows them with the power and prerogative of entering into the kingdom of light that is to come and universally prevail throughout the world.

The rejection of the pope's bribe involved most important consequences both to Savonarola and to the future of Florence, and spelled ruin and death to the one and disaster and injury to the other. With a cardinal's hat, Savonarola would perforce have become muzzled, and like another Sampson shorn of his power and prestige; coming into personal contact and acquaintance with Alexander would most certainly have experienced the fate that had befallen so many of that pontiff's unfortunate victims. Never again could he have stood in his pulpit a preacher and proclaimer of uprightness, of purity and unselfishness and as an exponent of the higher and diviner life, and shone forth as an ensample of that slow, gradual transfiguration and elevation of character and nature that distinguish more or less all their recipients and possessors in the contracted and limited, or in the lofty and exalted sphere in which they live and move. The 17th of February, 1496, was a memorable day in the life and career of Savonarola. It was the beginning of the lenten services, and the members of the signory themselves had requested him to preach the usual course of sermons. For some months, in obedience to the authority at Rome, he had kept silent and refrained from appearing publicly and giving utterance to those lofty views of the divine life that the citizens delighted to listen to. His teachings on themes touching on spiritual and temporal concerns were so blended and made illustrative, the one or the other dealing with principles of human life and the practice of social, domestic and political duties and virtues that are the efflorescence and fructuation of the divine working and operating within each individual soul and by which it is confirmed and strengthened and enabled to ascend higher in the great spiral of existence. Savonarola fully recognized the nature of the arduous and dangerous struggle he was now about to engage in both with the pope and with the Arrabiati, and that both of them would never cease in their wily and deceitful designs until they had accomplished their object: his own death, and the overthrow of republican and constitutional government in Florence. He also saw that instead of attacking him openly, they were about to veil their machinations and change the venue of com-

bat from a political question into a religious dispute with Rome. In face of opposition so strong and powerful and cunning, and determined at all costs to crush him and silence a voice whose tones, clarion-like, were heard throughout Italy, Savonarola, knowing full well from the history and fate of other precursors what to expect, yet true to himself and faithful to principle, brushed away the bauble offered him, and, ascending again into the pulpit, stood up in the midst of corrupt and pagan Italy and dared, in the face of a pope whose atrocious deeds and crimes instilled the whole of Europe with a feeling of horror, to uphold political virtue and honesty and vindicate christian morality and purity of life. An enormous audience had assembled in the cathedrals, as it was well known that the pope's emissary was to be present and listen to Savonarola's answer to the papal offer. Long tiers of seats had been erected to the level of the windows and every available place was occupied and packed by crowds, as aforetime, eager to hear and learn for themselves whether Savonarola was a sham or a reality, a true prophet or an imposter, a true man or a charlatan. They soon learned what he was, for after the delivery of a most powerful sermon, characterized with the thrilling eloquence that emanates from great earnest and pure souls, he concluded with the words:

"I seek no earthly glory, far be it from me. My only wish, oh, thou great Divine Being! is to be glorified in thee. I seek not a cardinal's hat or purple garb, nor crave I after bishop's mitre and pastoral staff, but the boon of following in the wake and footsteps of those messengers and apostles in the past, who reckoned not their lives dear unto them, and having finished their course and discharged their mission, found their way back again through cruel martyrdom and the fiery stake to the great Master who had sent them to be ministers of light and life to humanity. The glory I seek is to be accounted worthy to be enrolled amongst those of whom it is written, 'These have come out of great tribulation and made their robes white in the blood of the Lamb, for they are worthy'."

This most impressive conclusion of Savonarola's opening lenten sermon was listened to by his astonished audience, spell-bound by an unaccountable feeling almost of awe and tremorous anticipation of something impending they could not define nor give form and expression to. What it presaged and foreboded they could not tell nor imagine. That was known only

to Savonarola and two others, the faithful Domenico and the loving Silvestro. The words were soon carried to Alexander by the emissary he had sent to Florence. On hearing them, he became as one dumbfounded and overwhelmed with amazement, and catching a momentary and transient gleam of a soul's greatness beyond his comprehension and experience of human nature as he knew it, exclaimed: "Let no one speak of him to me more, either for good or evil, for truly is he a servant of God." It was with him, though he knew it not, as has been and will continue to be until the last straggling scion of humanity, wrestling with his or her infirmities of will and purpose—battling with carnal desires, emotions and propensities—waging continual warfare with opposing influences and forces of evil that assail on all sides, deterring, thwarting, antagonizing, obstructing and preventing its ascension, finds its way at last to the great Nameless One, drawing all humanity higher and higher, nearer and nearer unto himself, cheering it with flashes and beamings of celestial light and revelations of a brighter plane of existence on which attaining it shall see of the travail of its soul and be satisfied. With Alexander, it was the one solitary ray of light that reached him, dazzling and astounding in its suddenness, and passed away unproductive of results and ineffectual in its teaching him of a karma or judgment to come.

#### "SAVONAROLA'S PREDICTIONS OF NATIONAL DISASTERS."

After the delivery of these lenten discourses, the political enemies of Savonarola resorted to craftier measures and designs to encompass his downfall. Notwithstanding sinister indications of approaching danger to himself and the carrying out of his mission, the reformation of church life that now seemed a task beyond all human power to accomplish, Savonarola still continued to lift up his voice and cry aloud in tones of righteous condemnation against clerical wickedness and wrongdoing in high places. His objurgations were directed not against individuals, but rather against clerical wickedness and impure living. Undaunted and undismayed, he stood and singly, by his own self, waged a warfare against great opposing odds, and at the risk of his life. It now became manifest to the signory that the Arrabiati had determined, if possible, to kill him, as only by so doing could they hope to obtain state power and control. It was also known that, actuated by like motives and views, Ludovico, the



Moor, had sent hired assassins to attack him unawares, so rendering it necessary for the Gonfaloniers with soldiery to patrol the city and guard against attempts of the enemies of the Republic. The pope's policy was a most crafty one. Not daring to resort openly to extreme measures, to repress the voice that was now resounding and heard throughout the whole of Italy, he concealed his rage and indignation against the fearless and intrepid preacher of Florence, whose presence was a standing menace and denunciation against his own wicked and impious leadership of the church. In one of Savonarola's lenten discourses occurs a remarkable prediction of events about to happen which produced a deep impression and which actually came to pass. Speaking of the coming chastisement of Rome and Italy he said:

"Prepare thee, I say, for heavy shall be thy tribulations, oh Rome! Thou shalt be girded with steel and put to the sword, fire and flame. Wretched Italy! how I see thee stricken down! wretched people! how I see ye all oppressed. Italy! Thou art afflicted with a grave disease. Thou Rome! with a mortal malady "*usque ad mortem*" (even unto death). Thou hast lost thy health and hast forsaken thy Lord. Thou art sick with sins and tribulations. If thou wouldst be healed, forsake feasting, forsake thy pride, thy ambition, thy lust and greed. These be the food that has caused thy sickness and hast brought thee nigh unto death. But Italy laugheth at this. Italy maketh mock of it, refuseth medicine, saying, 'the physician raveth.' But hearken ye, thy princes shall be abased. The pride of Rome shall be trampled down. Invaders shall capture her sanctuaries and defile her churches. Oh, Italy, my country! troubles after troubles shall befall thee, troubles of war and famine, troubles of pestilence; and there shall be rumors of barbarians; rumors from the east and west, and from all sides, and men will yearn for the visions of the prophets. The priesthoods shall perish and priests be stripped of their rank, princes shall wear sack-cloth and the people be crushed by tribulation. All men will lose courage and as they have judged, so shall they themselves be judged."

In another discourse is given a graphic and vivid prediction of a coming plague that was to ravage and decimate the whole of Italy. "Believe ye! there will not be enough men left to bury the dead, nor means to dig enough graves. So many will lie dead in the houses, that men will go through the streets crying, 'Ho! send forth your dead.' And the dead will be heaped

on carts and on horses, and they will be piled up and burnt. The cry shall be heard, 'Are there any dead?' and they shall come forth and say, 'Here is my son, here is my brother, my sister, here is my beloved one, my wife, here is my husband.' Again the cry shall be heard, 'Be there no more dead here?' And the people shall be so thinned that few shall remain," all which appalling events in a short time happened as Savonarola had predicted.

Occasionally, the veil hiding the future was drawn aside and he seemed to have a clear perception of the approaching end of his own life. Turning towards secret enemies, mingled in his audiences intently noting down every word that fell from his lips, he frequently addressed them: "Not yet hath the day come for you to wreak your will on me, *sed adhuc modicum tempus vobiscum sum* (for a little time yet am I with you). To the great Master I have said: 'I am an instrument in thy hands, do what seemeth good unto thee.' And he hath answered: 'Leave all to me.' And, therefore, like unto a good captain and a faithful and true soldier of the Cross, I will fight even unto death. I will look unto the hills whence cometh all power and strength. I know in whom I have believed and am persuaded; he is able to keep that which I have committed unto him."

#### "COMING EVENTS CAST THEIR SHADOWS BEFORE."

As time went on, the struggle between Savonarola and his opponents became keener, the combat waxed more deadly and intense, allowing him no time to lead Florence and inculcate in her the principles and precepts of the divine life, the reality and enjoyment of which are the only enduring delight and strength of the human soul. His field of action and thought, through the insidious designs and attacks of his enemies, became now more and more narrow and limited, necessitating him to defend himself with renewed energy in his contest, with overwhelming odds against him. Knowing that his every word would be reported to the pope and what the result would prove, Savonarola in his concluding lenten sermon, preached on the eighth day after easter, forestalled the coming blow by a remarkable and striking declaration: that though he acknowledged the authority of the church and its duly elected head and also the duty of obedience to papal commands, nevertheless, "we are not compelled to obey all commands when issued in consequence of lying reports, for

then they become invalid, and in evident contradiction with the law of charity laid down in the gospel, and, therefore, it is our duty to resist them even as St. Paul resisted St. Peter. We are bound to presume no such commands will be imposed on us, but in case they are we must then reply to our superior: 'Thou dost err. Thou art not the Roman Church, thou art a man and a sinner'."

They were bold words at a time when the pope was regarded by all Europe with superstitious feelings of awe and fear, and with a reverence due only to the Divine Being. In the annals of religious history from the remotest antiquity there is scarcely any parallel to it to be found. No institution, profane or sacred, secular or spiritual, has ever risen and acquired a supremacy over the human mind and conscience as did the church, in what are termed the dark and middle ages. Emperors, kings and potentates, all trembled before its fiats, dreading its power and abjectly submitting themselves to its commands and control, rendering obedience to its arbitrary dictates, ignorant that it was an upas growth of a debased and defiled christianity, an usurped tyranny, the antichrist that, encircling and shrouding itself in a fictitious halo of sanctity had thrust itself between humanity and its creator, who dwelleth not in temples, neither is worshipped with men's hands; as though he needed anything, seeing that he giveth life and breath to all things and hath made of one blood all nations of men to dwell upon the face of the earth, that they should seek after him, if haply they might find him, though he be not far from anyone of us, seeing that "in him we live and move and have our being." The impression produced by this particular sermon exceeded that of all other previous discourses. The reading of it even now instils the mind with lofty ideas and makes the heart glow and pulsate with new life, with new thoughts and clearer perceptions of the great and sublime verities of the divine life. The fame of it became noised abroad through the whole of Italy and beyond the Alps, enkindling enthusiasm in the hearts and minds of obscure and earnest souls seeking and yearning for the light, and exciting the rage and fury of his enemies ever alert seeking his ruin and downfall. This was particularly the case with Alexander and the Italian princes, who quailed before the force and thunder of Savonarola's powerful eloquence. His courage in daring to assert the precepts and exercise of charity, of liberty of conscience and justice, of faith and reason, and, still more, to impress them in defiance and

disregard of the threats and enmity of a powerful pope stained with infamy and vice was truly unprecedented, and by renewing and sustaining and strengthening the remnant of good still surviving amidst the spiritual darkness and gloom of the age in which he lived, Savonarola stands as the apostle of a pure Christianity and the proclaimer of the higher life, the connecting link that binds humanity and Divinity together and transforms the human into the divine, the consummation of all evolution, the end and object of all creation.

In order to understand better the extraordinary events that were now imminent in the life career of Savonarola, it will be essential to take a brief glance into the inner political life then prevailing in Florence, and which led up to the great tragedy that was about to transpire and be enacted and which, by its suddenness, astounds and staggers the mind and confusing the intellect, causes us for a time to lose faith and confidence in human nature and the existence within it, of gratitude, justice, charity and truth.

From the study of the previous history of Florence, we gather that politics formed the chief staple of its public life and existence. It is a record of conflicting opinions and factions whose aim was simply to rule and bear sway. Its citizens were always lovers of political liberty more as a sentiment than a principle, a liberty of license that was fond of change and had no regard and consideration of the rights and welfare of others not of their part, and thus they never realized or attained to the ideal of a real and permanent form of national government based on unselfishness and brotherhood. Their internecine quarrels and fratricidal dissensions developed and brought into action the passions and propensities of their lower natures, thus rendering them insensate and impervious to the dictates and influence and discipline of the Higher Self, the conscious obedience and conformity to which constitute the true secret of individual and national progress as of all true religious life. In these unhappy and deplorable circumstances, spiritual life and worship of the Divine had declined and become almost extinct, and politics formed the chief element in the life of Florence. Wearied at length with civic strife and party feuds and tasting the fruits of commercial prosperity, fostered and stimulated by the family of the Medicis, to whose rule and sway they surrendered themselves, the Florentine's became addicted to and contracted habits of luxury and dissipation, and, gradually, like the Romans of old,



parted with and lost their republican virtue and sank contentedly into a state of religious indifference and political lethargy in which they lived and dreamed the happy hours away, up to the appearance of Savonarola in their midst, whose mission it was to become the spiritual awakener of Florence and the restorer of her lost liberty and freedom. It was truly a herculean labor to undertake, in order to destroy and nullify the effects of a sixty years regime of licentious and corrupt autocratic government and inaugurate a moral and spiritual reformation and a renovation of public life and manners. To accomplish this restoration of Florence's republican freedom and guide her into the path of a nobler existence and a higher destiny as a state, and become the proclaimer of the higher life, knowledge of which was wholly lost, to carry on his mission in face of opposing obstacles and hindrances almost insuperable, and subjected to danger of assassination and an ignominious death at the hands of an infamous crafty pope or of no less wicked enemies continually seeking and plotting his ruin and downfall, this is the glory of Savonarola; that he effected the onerous and arduous task without the occurrence of those atrocious deeds of bloodshed that generally accompany and characterise political revolutions and sudden changes of national government. In first attempting the moral and spiritual regeneration of Florence, he laid a sure basis for a political edifice which, upreared on the principles of the Higher Life, would leave and outlast the attacks of lawless factions and remain unshaken and permanent amidst the changes and innovations of coming centuries. That his teachings and principles might take root and produce a lasting radical change in the public life of Florence, needed time and required constant care, since their growth is apt to be subjected to and dependent upon the fleeting conditions and subversive movements of political events and circumstances. This fact was clearly perceived by his adversaries who, taking advantage of it, assiduously applied themselves to tear them up root and branches. They recognized the futility of all attempts to destroy his political prestige and damage his credit in the eyes of the citizens, many of whom, though caring little or nothing for his spiritual teachings, regarded and admired him as the founder of their new republic and so were united in defending the life and liberty of their benefactor. The method of their attack was therefore

changed into a personal contest between Savonarola and the pope. The great preacher's bold and fearless declarations respecting the authority of the papacy rendered Alexander furious and impelled him readily to lend his aid to their nefarious plan of future action, for he now began to feel alarmed at Savonarola's teachings becoming widely circulated and known throughout the whole of Europe. Though he had given a verbal permission, allowing him to resume preaching, it was in the hope that he would moderate if not refrain from his denunciations of clerical and ecclesiastical corruption. On learning that it was at the expressed request of the signory that Savonarola had preached these remarkable lenten discourses, Alexander at once addressed objurgatory reproofs to them for so doing, and to the representations of the Florentine ambassadors on Savonarola's behalf replied: "Well! Well! we will not further speak of Fra Girolama just now; a time may come perhaps when we can speak of him to better purpose."

*To be continued.*

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## DESIRE.

BY JOHN B. OPDYCKE.

Thou art desire, and thy desire is will;  
As these may be so also is thy deed,  
And thou shalt reap but of the self-sown seed,—  
The harvest then doth thy desire fulfill.  
Relentless Law! whose spirit should instil  
A habit of desire from evil freed:  
Complied with, yielding very Life as meed,  
When violated, destined but to kill.

Remember then, if given to passions fire,  
If struggling in the maelstrom of thine ire,  
If tempted for possessions to aspire,  
Or harboring base revenge and hatred dire—  
What radiates from thee as mere desire  
Thru will and deed thou shalt at last acquire.

## THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

BY KNUT M. PAULI.

(Continued from Page 125.)

### XV.

#### THE HIERARCHIES OF THE [3] AND THE [1].

THE last of the seven Orders, before the great Third Degree is reached has several characteristics which have been alluded to in previous articles. It has been called The Order of The Flame because it is the chief spiritualizing factor in the universe. In its first essence, the flame of divine life radiates from this cosmic hierarchy and represents the fulness of the law of trinity, which, with the balancing quality of the great center, the Order of the [1], makes the ruling Tetrad of life. In our change of seasons the point is represented by the summer solstice, when the sun enters the sign of cancer, and the descent of light begins. In winter, the note, B, and the purple color play the same part in the evolution of light.

The law of breath or rhythmic motion is inseparably connected with the forces at work. It is by the correct breathing and concentration on the human zodiac that the flame is evolved, which burns the coarser tissues, spiritualizes the body and makes ready the condition for drawing into the organism the sun body of the [1].

The purple flame has a reddish and a bluish tinge; it is by the true application of these two forces that the desired result is reached.

The planetary center of this Order is in our own earth. Previous chapters show the important mission of our planet. A line of force connects our earth with the center from which our solar system is ruled. This line of force contacts the earth in

the East. There the masters of The Flame have their refuge, and do their great work behind the scenes of life.

The science of pure geometry—the formative power of substance—[28] reaches its height in this Order and is given to humanity by secret symbols, regularly and at certain epochs. These symbols have a force, the force of form, of which the scientific world knows little. Unlike such forces as electricity, sound and heat, this force has been little experimented with. It cannot be analyzed without a knowledge of the laws of geometrical symbols, which are represented in their fullness by the six regular solids. The action or influence of different forms, such as pleasant faces, high mountains and different kinds of natural scenery are well known in their effects, but little is known of the cause or nature of form vibrations. The attraction of certain elemental forces by a “signature,” or geometrical sign, was known to the ancients, but is not known by moderns. The nature of the entities attached by a sign, depends on the form of the sign as well as on the power of the sender. Different races of entities obey different signs. These entities belong to different periods and evolutions. In applying our knowledge of symbols, we should try to call the entities, high or low, which belong to the pure hierarchy of the [3]; that is, the purple ray of life, of which there are many degrees. Lower entities in direct service of the White Lodge must and will obey a call in the name of this Order. The higher form or name of the so-called master word is A U M; it is the key to the forces of this hierarchy.

By interior illumination, each initiate in this Order receives his own true name, which is “marked on his forehead.” It not merely symbolizes, but is identical with the soul which at that time occupies his body. Each letter of his name is a part of the work of that incarnating ray. The characters do not belong to any modern language, although we may understand them to some degree. Each character in the name is the result of the formative power of a spiritual organ of that soul. The name shows the planetary or interstellar origin of that soul his true home. If he works in line with the nature of his true name, he accomplishes the best results with the least expenditure of force. Each one must find his real name.

Such terms as “lunar races” and “lunar pitris” are found in theosophical literature, and these have been supposed to refer to the moon. These terms do not refer to the moon but to the pleiadic center from which our solar system is ruled, and from



which the inhabitants of the earth have been evolved by the joint action of the pleiadic center (the "moon") and the ordinary sun. The moon of the earth has little to do with our spiritual forefathers, the lunar pitris, which in another language are called the masters of the flame.

Having passed through the trials and ordeals of the Order of the [3], the initiate will step on to the [1], which is the lowest step of the great third degree of adeptship. The circle is once more closed; the two zodiacal paths form the figure 8; the two rays of the complete soul blend in perfect union; again the great hierophant, Christ, receives the Brother, not at his feet, but in his arms; and another jewel is attached to the crown of Jesus, The Christ.

#### THE END.

NOTE:—The articles which have appeared in THE WORD on "Universal Harmony" will be revised, enlarged and republished in book form as soon as it is possible for me to do so. Some practical examples of the theories will be demonstrated and colored diagrams and illustrations introduced in addition to the diagrams which have been given.

I take this opportunity to express my thanks to THE WORD for its consideration and to all readers for their kindly interest in "Universal Harmony."

KNUT M. PAULI.

## A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from page 115.)*

Awake! Awake! The mighty one  
Triumphant hath his course begun;  
Arise! Receive the light that he  
Again bestows on land and sea—  
Thus sing the watchmen far and near  
As beauteous Earth doth reappear.

Pelopa's eyes of heavenly blue,  
Responsive to the rosy hue  
Of new-born day, unclosed their lids—  
Like lotuses when sunlight bids;  
And fresh as lilies bathed in dew  
She woke to joyous life anew.

Close by a dainty bower concealed  
The bath where beauty stood revealed.  
Anon, half robed, the chosen one  
Of Atlas breathed unto the sun  
Her reverence in a simple prayer:  
Then 'neath her shower of golden hair  
She softly called, "Koromil, haste!  
If still thou art within thy nest."

A curtain parted, and the maid  
So gently summoned prompt obeyed,  
Protesting as she came, "Nay, nay,  
I ever rise at break of day."  
"Thou too," Pelopa said, "as I,  
Must praise the monarch of the sky;  
Our source of light and life is there,—  
A sunless world would bring despair.

"Come, bind my tresses in the way  
Our king approves,—some locks to stray,  
In not too wild a disarray;  
A little curl behind this ear,  
Another on my forehead there.

"I brought thee from our native place  
To dwell amid a foreign race,  
Not dreaming I might here remain  
As mistress of this broad domain.  
But if it please thee yet to stay,  
Abide with me til comes the day  
When I shall see thee leave my side  
Contented, as a happy bride.

"This girdle that he gave to me  
I'll wear, and fasten on the toy  
I coaxed from him—as thou dost see,  
A polished blade that could destroy  
A life with but a single thrust;  
I pray thee touch it with distrust.  
Its gleaming surface looks so fierce,  
One's very heart it seems to pierce.  
Replace it in its lovely sheath,  
Where harmless it may lie beneath,—  
I found its tracery passing fine;  
The king at once then called it mine.  
Adjust it on this side—'T is well.  
So if thou yet with us will dwell—

But hark! What sounds are those?  
Unbar the door, Koromil, quick!  
*His* name is cried! My heart grows sick  
And quivers with an awful dread!"  
She cried, and from her chamber fled  
While voices ever rose  
And rushing feet went to and fro,  
And tongues were clamoring to know  
What fate had wrought. "Our king stark dead,"  
Cried one, "is found upon his bed."

Half dazed, Pelopa forward ran,  
And Nalah, too, beholding Can  
With Heppel speeding to the door,  
Where guard of honor stood before.  
"Can, Can," the dame and princess cried,—  
But he, "I haste to Atlas' side."  
With him they go. The guards again  
Forbid the way to eager men  
Of many climes and lordly state,  
Who there the awful truth must await.

The regal couch but meets her glance  
When Nalah doth a cry elance—  
"The dream! the dream! my father's dead!"  
And casts herself upon the bed.  
Can, silent, o'er great Atlas bends  
And sorrow deep his bosom rends.  
Heppel his anguish cannot stay—  
"Called he? while I in slumber lay—  
Failed I his summons to obey?  
To death betrayed! He cold and numb,  
While I unto his voice was dumb!—  
No pardon I for this will take—  
Destroy me, Cimil! for his sake."

The king lies rigid, cold in death;  
Asleep he drew his parting breath;  
And Heppel chafes those icy feet.  
Pelopa hears her pulses beat;  
Can's countenance her eyes devour,  
For surely he some subtle power  
Must have, at once to animate  
The form of Atlas, Good and Great.

Can lifts his eyes to meet her own  
While from his heart escapes a moan;  
But calm and still her hand he takes  
In his, and her delusion breaks  
In words his wisdom deems the best;  
While Nalah sobs upon the breast  
Of Mu's last Atlas, gone to rest.



Pelopa, frenzied, breaks away  
From Can's restraining hands, to slay  
Herself upon the regal bed  
To which her nuptials would have led.  
But Heppel from her clasp has seized  
The shining blade that lately pleased  
Her eye when, glad to give her joy,  
The king resigned the dangerous toy:—  
No pause makes he, but thrusts the steel  
Within his breast, intent to deal  
A wound whence death may be attained;—  
He falls—his raiment crimson stained.

Pelopa flings herself beside,  
To snatch the deadly blade and hide  
Its gleam within her snow-white form,  
But Can as swiftly stays her arm—  
“In the name of Atlas I forbid  
His bride affianced so to rid  
Herself of life, while yonder lies  
His child whose heart for pity cries,”  
Can says, and summons to his aid  
Attendants who are quickly bade  
To bear Heppel where art and skill  
May save the form he seeks to kill.

To those beyond the room Can said—  
“Our king, the Great and Good, is dead”;  
To sentries then, “Let none pass here  
Until among ye I appear.”  
Returning now he murmurs low,  
“Her reason staggers 'neath the blow.  
Philosophy! if aught avails  
Thy staff while deepest woe assails,  
Sustain our fainting souls and give  
The strength to suffer and to live.”

She rushes on him like the wind—  
“My dagger! I entreat thee, Can,  
Ah! give to me! Place not thy ban  
Upon the death I long to find.”

But he, "Peace, peace,—behold his face;  
With passion thou wilt not disgrace  
Thyself and his still majesty,  
His, who in spirit worshipped thee.  
Submit! his soul commands; be still  
And hear my words. Thyself to kill  
Would be to love him not. Abide!  
Let him behold his chosen bride  
As Nalah's comforter and guide."

To her his voice seemed far away,  
And vague the princess where she lay  
Convulsed with sobs. Pelopa's eyes  
Burned bright; so awful this surprise  
The founts were scorched; but now she raised  
Her voice on high, by anguish crazed—  
"Come back, come back, my king, my all—  
Ah! monstrous Death! that dared to call  
Thee hence. Great Atlas! let thy voice  
Pelopa's heart once more rejoice.  
Accursed day! that sees her live  
While thou art dead. My dagger give  
To me, dear Can, deny me not  
The means this wretched life to blot—  
Death by his side would be most sweet!"  
His words were stern—"Cease to entreat.  
Thy king forbids the deed. I feel  
His presence to my soul appeal.  
Have as thou wilt; exhaust thy woe;—  
Self-slain to him thou shalt not go."  
Her wrists he held—Dishevelled now,  
The golden hair about her brow  
And on her shoulders rippling lay,  
In wild and lovely disarray.  
So calm the look, so firm the hands,  
Of him who uttered his commands,  
The tempest of her mind was stilled;  
Beneath his gaze her blue eyes filled  
With softer light. Then, "Oh," she cried,  
"It cannot be that he has died!  
Some traitor hand has stifled here  
The life to us than life more dear."

But he, "Hush! hush! for Nalah's sake,—  
 Such thought her tender heart would break.  
 Pelopa, be thou noble, strong!  
 Betrothed of Atlas, would'st thou wrong  
 This child who for thy face will yearn  
 When from this presence she must turn?  
 For thee existence now doth seem  
 An empty shell—a horrid dream;  
 But time thy anguish must abate,  
 And courage give for any fate:—  
 If this be not fulfilled I know  
 That unto him thou soon wilt go.  
 But share with us this darkened hour;  
 Thou, loved of Atlas, dare not cower  
 Beneath the lash of Fate!  
 Leave that to mortals frail who quake  
 With fear, and bounds of reason break  
 Whene'er they should be great.  
 Dear Queen—for queenly now thy soul  
 Doth rise, thy anguish to control—  
 Much form is due to kingly state,  
 And duties mournful on us wait.  
 From this dear presence thou must go;  
 The princess too; on her bestow  
 Thy tenderness, ne'er yet denied  
 By thee." Approaching Nalah's side  
 His strong arms clasped the slender maid.  
 Resisting not, her head she laid  
 Upon his breast and sobbed the grief  
 Whose dolor keen found no relief.

Pelopa, gazing on the face  
 Of Atlas, saw majestic grace  
 And calm; as if the flesh to stone  
 Had sudden turned while there alone  
 He slept—of her perchance he dreamed—  
 The light of happiness still seemed  
 To lend its smiling presence there,  
 She thought,—and, yielding to despair,  
 Lamenting, by his side now flung  
 Herself, and to him fondly clung;  
 Her rounded arms so soft and white

About the form of him whose flight  
From earth had left her desolate,—  
To hope quite lost, bereft by fate:—

"Dear eyes, dear lips, no more to move—  
O for one look! one word of love!  
Thy Lotus pleads, yet cold art thou;  
Like mountain ice thy royal brow.  
But let thy soul a whisper send,  
Beloved!—From the gods descend—  
Pelopa pleadeth at thy side,  
And longs in death to be thy bride.  
These hands last night were clasped in thine  
While melody and starry shine  
Of blissful days a promise seemed—  
But, while thy lotus fondly dreamed,  
Art gone—and if I must here stay  
To mourn for thee, not far the day  
When thou wilt take my hand once more  
On that mysterious, distant shore."  
Can draw anear and by her stood—  
"Dear lady, noble, true and good,  
The child he loved I trust to thee  
To keep from harm as faithfully  
As I will guard his bride:—  
The will of Atlas I express;  
And hope some happiness may bless  
You both, whate'er betide."  
Thus he, and with persuasion led  
Them from the presence of the dead  
To Nahah's rooms. Pelopa's grief  
In bitter tears now sought relief.

But unto Atlas Can returned;  
His heart for solitude now yearned.  
Immersed in sorrow-laden thought  
With diligence he closely sought  
A mark that might betray the hand  
Of him whose name should bear the brand  
Of infamy. No sign he found.  
Upon his reverie fell the sound  
Of Manab's voice,—high priestess she,



To Atlas sister. Earnestly  
Can bent to her—"Ah! holy maid,  
No guard, I trust, *thy* footfall stayed."

"Nay, friend; not thro' *that* door," she said,  
"Came I." Then drawing to the bed.  
'O last and greatest of our line!  
The glory of thy soul doth shine  
Upon thy face; my words dost hear.  
This nation to thy heart so dear,  
Of thee unworthy grew, but now  
It shall to baser monarch bow.  
Thy mind this tongue will sometimes give,  
That they who hear may righteous live."  
"Good Can, what sayest thou? Meseems  
That, waking from my troubled dreams  
Wherein I knew his life was done,  
There flittered o'er my vision one  
I leave unnamed. So heavy lies  
My aching heart I cannot rise  
To find the light that would unveil  
The one whose act we now bewail."

*To be continued.*

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There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.

—EMERSON, "*Self-Reliance*."

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.

—EMERSON, "*Self-Reliance*."

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 121.)*

**S**AID Rabbi Eleazar: "By these words, 'And Cain brought of the fruits of the ground,' we learn that Cain and Abel offered sacrifices of a character corresponding to their own state and nature. According to the actions or works of a man, so is his offering. It is pure or impure, acceptable or otherwise, as it is written, 'Say unto the righteous, it shall be well with him, for he shall eat of the fruit of his doings, but woe unto the wicked, it shall be ill with him, for he shall eat of the fruit of his doings.' (Is. iii., 10 to 11.) Cain brought the fruits of his doings and met the death angel. Abel brought the firstlings of his flocks and found they were acceptable and pleasing unto God; as it is written, 'And the Lord had respect unto Abel and to his offerings, but unto Cain and his offerings he had no respect,' wherefore the wrath of Cain was aroused and he was greatly incensed and so we read that when they were in the field, he fell upon his brother Abel and slew him. From other words in scripture we infer that a quarrel arose between them respecting Abel's twin sister, which is further confirmed by the traditional rendering of the words, 'And she brought forth again with her brother Abel,' showing that Abel was born with a twin sister. It is written, 'If thou doest well shall thou not be accepted' (Gen. iv., 7). These words have already been explained but there is another signification given of them by Rabbi Abba, thus, 'If thou doest well,' thy soul shall ascend on high and never fall again below (sath). That is, if thou livest according to the dictates of thy Higher Self, thou shalt become united with it; but if not, thou shalt sink lower unto the dust of the earth from which thou hast come forth."

Said Rabbi Jose: "This interpretation of the word 'sath' is very good and excellent, but I have heard another interpretation, which is, God said to Cain: 'If thou doest well, the impure spirit will not abide with thee nor cleave unto thee, but if thou doest not well, sin or evil lieth at the door' (ready to overtake thee). By the word 'door' (lepathach) is meant justice or punishment from on high, for the great tribunal of divine justice is designated by this same word, door or gate, as it is written, 'Open unto me the gates of justice' (Ps. cxviii., 19). By 'sin lieth at the door' is meant the impure spirit which if thou fallest into its power, will bring thy soul before the tribunal of divine justice, when it will be hurled to destruction and become dissolved into the original element out of which it has been formed and produced."

Said Rabbi Isaac: "At the time that Cain killed Abel he knew not how to separate or disjoin body and soul, but bit him like a serpent. From that moment he became accursed and wandered about in the world, an outcast shunned and abhorred, until at last repenting of his sin, he became reconciled with the Lord and found a habitation on a lower earth or world."

Said Rabbi Jose: "It was not on a lower, but on our present earth that Cain after his repentance was admitted into human society, as it is written, 'And the Lord set a mark upon Cain' " (Gen. iv., 15).

Said Rabbi Isaac: "From these words we gather that it was from this earth which is called Adamah that Cain was driven, and that it was on the earth called Arqa that he afterwards became a dweller, as it is written, 'And Cain said thou hast driven me this day from the face of Adamah' (earth). After his repentance, however, it was granted him to live on a lower earth (arqa) of whose inhabitants it is written, 'They shall perish from the earth (aqua) and from under these heavens' (Jer. x., 11). It was here that he lived and dwelt as scripture states, 'and dwelt in the land of Nod, on the east of Eden' (Gen. iv., 16). Moreover, when Cain had killed Abel, Adam separated from his wife and cohabitated with two female elementals, and from his intercourse with them was begotten a great and numerous progeny of demons and elementaries who at night time appear in attractive forms and thus give rise to offspring like unto themselves. In scripture, they are termed 'the plagues of the children of men.' Though human in appearance, they are void of hair and of them scripture speaks. 'I will chasten him with

the rod of men and with the plagues of the children of men' (Sam. vii., 14), they visit both men and women alike. After a hundred and thirty years he became united again with Eve and brought forth a son and called his name Seth, signifying thereby that as the two letters S and Th are the last of the alphabet, so this son was the ending of the terrible experience through which Eve and Adam had passed and undergone.

Said Rabbi Jehuda: "He was called Seth because he was a re-incarnation of Abel, as it is written, 'For God hath appointed me another seed in place of Abel, whom Cain slew' (Gen. iv., 25). Furthermore, we read that Adam begat a son in his own likeness, after his image, and called his name Seth (Gen. v., 3), denoting that the first children of Adam had no resemblance to him either physically or morally. This was the opinion of Rabbi Yeba the aged as given by Rabbi Simeon. The first children brought forth by Eve were begotten by Somoal who appeared to her riding on the back of a serpent, and were therefore not endowed with the human body. If the question be asked: seeing that Abel came from a different side of the tree of life to that of Cain, wherefore had not Cain a human body? The reason was, because neither of them were begotten in a state of absolute purity."

Said Rabbi Jose: "But scripture states that though Adam knew Eve, his wife, and she conceived and brought forth Cain, yet it does not say that Adam begat Cain. Speaking of the birth of Abel it further states, 'She brought forth again his brother Abel.' Therefore, of each of them it is not said that they were begotten after the likeness and image of Adam, as it is expressly said of Seth."

Said Rabbi Simeon: "Adam as stated was separated from his wife a hundred and thirty years, during which time he begat demons and elementals that swarmed throughout the world. Whilst under the influence of the impure spirit he felt no desire to become associated with Eve, but after repenting and overcoming his animal propensities, he became again united to her and then it is said, 'he begat a son in his own likeness.' Observe that when a man begins walking in the wrong and downward path his thoughts and inclinations become impure and carnal, all love of virtue and purity leaves him through the impure elementals he attracts into his aura. Happy and blessed are they who find and walk in the path of light that shineth more and more unto the perfect day, for then are their lives truly clean



and real lives and their offspring is like unto them; and of them scripture saith, 'For the upright shall dwell in the land.' " (Prov. ii., 21).

Said Rabbi Hiya: "What signify the words 'And the sister of Tubal Cain was Naamah' (gentleness), and wherefore was this name given her? Was it to indicate that she possessed the power of seducing both human and angelic beings?"

Said Rabbi Isaac: "She overcame Aza and Azael who in scripture are called 'sons of God.' "

Said Rabbi Simeon: "She was the procreatrix of all the demons of Cainite origin, and she it is that along with Lilith afflicts infant children with epileptic diseases."

Said Rabbi Abba to Rabbi Simeon: "Master, you have stated she was so called because she inspired men with carnal desires."

Said Rabbi Simeon: "That is true, for though she excites lust in human beings, yet this does not prevent her from afflicting young children and thus she continues her operations in the world up to the present time."

Said Rabbi Abba: "Seeing that demons and elementals are subject to death, wherefore do Naamah and Lilith continue to exist through the ages?"

Rabbi Simeon replied: "All demons and elementaries do indeed die, but Naamah and Lilith together with Agereth, daughter of Mahlath their offspring, abide in the world until the day that the Holy One will banish and drive all evil and impure spirits out of the world; as it is written, 'And I will cause the unclean spirit to pass out of the land' (Zach. xiii., 2). Woe unto those who are ignorant and therefore unable to avert and ward off the influence of these defiling elemental beings that swarm in their myriads throughout the world. If it were permitted to behold them, we should be amazed and confounded and wonder how the world could continue to exist. Observe that Naamah being the exciter of human concupiscence and carnality, it is obligatory on everyone to practice and perform acts and rites of purification, so that he may become and preserve himself pure and undefiled."

*To be continued.*

## MOMENTS WITH FRIENDS.

*Why are precious stones assigned to certain months of the year? Is this caused by anything else than the fancy of people?*

The same stones are said by different people to belong to different months, and certain virtues are said to come from certain stones when worn in the month or during the season that these people say they should be worn in. All of these different opinions cannot be true, and most of them are most likely due to fancy. But fancy is an abnormal working of the mind or a distorted reflection of the imagination; whereas, imagination is the image making or building faculty of the mind. In the same way that the cause of a distorted reflection of an object is the object itself, so may the many fancies about the virtues of stones be due to the virtues in the stones themselves and to the knowledge which once existed concerning the virtues of stones, but of which lost knowledge remain the fancies only, or abnormal working of the mind, as the reflection of past knowledge preserved in the traditions of men. All objects are centers through which forces of nature act. Some objects offer less powerful centers for forces to act through than other objects. This is due to the arrangement of the particles of different elements in certain proportion. Copper which is prepared and wrought into a wire will offer a line along which electricity may be conducted to a given point. Electricity will not run along a silken thread, though it will run along a copper wire. In the same manner as copper is a medium or conductor of electricity, so stones may be the centers through which certain forces act, and as copper is a better conductor of electricity than other metals, such as zinc or lead, so certain stones are better centers for their respective forces than other stones. The purer the stone the better it is as a center of force.

Each month brings a certain influence to bear on the earth and all things on the earth, and, if stones have their respective values as centers of force, it would be reasonable to suppose that certain stones would be more powerful as such centers of force, during the time when the influence of the month was most powerful. It is not unreasonable to suppose that there was a knowledge of the seasons when stones possessed certain virtues and that because of this those of the ancients who did know assigned the stones to their respective months. To attach any particular value to stones is useless for this or that person who may derive his information from an almanac or fortune-telling book or some person with as little information as himself. If one feels a particular liking for a stone for itself, aside from its commercial value, the stone may have some power from or for him. But it is useless and may be harmful to attach fanciful virtues to stones or fancy that stones belong to certain months, because this creates a tendency in that person to depend on some extraneous thing to assist him in what he should be able to do for himself. To fancy and not to have some good reason for belief is injurious to a person rather than helpful, because it distracts the mind, places it on sensuous things, causes it to fear that from which it seeks protection, and makes it depend on extraneous things rather than on itself for all emergencies.

*Has a diamond or other precious stone a value other than that which is represented by the standard of money? and, if so, on what does the value of a diamond or other such stone depend?*

Every stone has a value other than its commercial value, but in the same way that not everyone knows its commercial value so not everyone knows the value of a stone other than its money value. A

person ignorant of the value of an uncut diamond may pass it by as he would a common pebble. But the connoisseur knowing its value will preserve it, have it cut in such a way as to show its beauty, then give it a proper setting.

The value of a stone in itself depends on its being a good center for the attraction of certain elements or forces and the distributing of these. Different stones attract different forces. Not all forces are beneficial to the same people. Some forces help some and injure others. A stone which will attract a certain force may help one and injure another. One must know what is good for himself, as well as know the value of one stone as distinguished from others before he may decide intelligently which stone is good for him. It is no more unreasonable to suppose that stones have certain values aside from their money value than it is to suppose that the so-called lode stone has another value than what it is worth in money. Some stones are negative in themselves, others have forces or elements acting actively through them. So the magnet has the force of magnetism acting actively in it, but soft iron is negative and no such force is acting through it. Stones which are the centers of act-

ive forces cannot well be changed in value; but negative stones can be charged by individuals and made centers for forces to act through, in the same manner that soft iron can be magnetized by a magnet and in turn become a magnet. The stones which, like magnets, are centers through which one or more forces act, are either those which are so arranged by nature or which are charged with force or connected with forces by individuals. Those who wear stones which are powerful centers may attract to them their particular forces, as a lightning rod may attract lightning. Without knowledge of such stones and their respective values, the attempt to use stones for this purpose will only lead to confusion of thought and superstitious ignorance. There is little reason in acting fancifully with stones or with anything else for occult purposes, unless one knows the laws governing the thing which is to be used and the nature of the person or forces in connection with which it is to be used or applied. The best way concerning any unknown thing is to keep an open eye and mind and be ready to accept anything which seems reasonable concerning that thing, but to refuse to receive anything else.

A FRIEND.

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An institution is the lengthened shadow of one man; as, Monachism, of the Hermit Antony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called "the height of Rome"; and all history resolves itself very easily into the biography of a few stout and earnest persons.

—EMERSON, "*Self-Reliance*."

I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza;—read it forward, backward, or across, it still spells the same thing.

—EMERSON, "*Self-Reliance*."

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 145.)*

THERE are many grades through which the disciple passes before he becomes an adept. He may have one or more teachers. During this period he is instructed in the natural phenomena which are the subjects of the outer sciences, such as the structure and formation of the earth, of plants, of the water and its distribution, and of the biology and chemistry in relation to these. In addition to and in connection with this, he is taught the inner sciences of earth, water, air and fire. He is shown and learns how fire is the origin and mover of all things which come into manifestation; how in its aspects it is the cause of change in all bodies and how by the changes caused by it, it receives all manifested things back into itself. The disciple is shown and sees how air is the medium and neutral state through which unmanifested fire causes the immaterial things to be prepared and made ready to pass into manifestation; how those things about to pass out of manifestation, pass into the air and are suspended in air; how air is the medium between the senses and the mind, between things which apply to the physical and those which appeal to the mind. Water is shown to be the receiver of all things and forms from the air and to be the fashioner and transmitter of these to the earth; to be the giver of physical life, and to be the cleanser and remodeller and equalizer and distributor of life to the world. Earth is shown to be the field in which matter is equilibrated and balanced in its involutions and evolutions, the field in which fire, air and water meet and are related.



The disciple is shown the servants and workers of and in these different elements, with the forces acting through them, though he is not as disciple brought into the presence of the rulers of the elements. He sees how fire, air, water and earth are the fields of action of the four races or hierarchies which are mentioned. How the three races preceding the physical body are of the fire, air and water. He meets the bodies belonging to these races and sees their relation to his own physical body, that of earth which is composed of beings belonging to these races. Besides these four elements, he is shown the fifth, in which he will be born as an adept at the completion of his development. The disciple is instructed concerning these races, their powers and action, but he is not carried into the realms or spheres of these races until he is more than a disciple. Some beings of these races are summoned before his developing senses that he may become familiar with them before birth among them and before he is trusted and allowed to act independently in and among them.

The disciple is instructed concerning the earth and its inner side; he may even be taken in his physical body to some interior parts of the earth, where he will meet some of the races spoken of. The disciple is taught concerning the magnetic qualities of minerals and is shown how the magnetic power acts in and through the earth and his own physical body. He is shown how magnetism as a body and a force acts within himself and how the body may be repaired in its structure and strengthened as a reservoir of life. Among the duties required of him may be that he shall learn the power of healing by magnetism and to make of himself a fit reservoir and transmitter of life. The disciple is instructed in the qualities of plants; he is shown how forms of life are developed through them; he is taught the seasons and cycles of the action of the sap of plants, of their potencies and essences; he is shown how to compound and manipulate these essences as simples, drugs or poisons, and the action of these on the tissues of human and other bodies. He is shown how poisons become antidotes to poison, how antidotes are administered and what is the law of proportion controlling these.

It may be required of him in his duties in the world that he be a prominent or an obscure physician. As such, he may impart the information to self appointed disciples who are fit to receive it, or he may give to the world such information as it can use to advantage.

The disciple is instructed concerning the astral remains of dead men; that is to say, the remains of the cast off desires of those who have died. He is shown how the desires last for a long or a short time and are remodelled and adjusted to the ego coming again into physical life. The disciple is shown desire forms, their different natures and powers and how they act on the physical world. He is shown harmless and inimical creatures who live in the atmosphere of man. It may be required of him to prevent such beings from attacking mankind, when mankind allows of protection. It may also be his duty to integrate some of these beings when they pass beyond their boundaries and interfere with man. But the disciple cannot suppress such creatures if the desires and thoughts of men will not permit. He is taught the means of communicating with and summoning the presence of beings of these worlds; that is to say, he is instructed, in their names, the forms of their names, the pronunciation and intonation of these names, and the symbols and seals which stand for and compel them. He must become thoroughly familiar with these matters under the immediate supervision of his teacher, before he is allowed to practice alone. If the disciple attempts to command these presences or influences without having thoroughly mastered them, he may lose his life in a similar manner as one who loses it while experimenting with chemistry or electricity, without due precautions to protect himself.

The disciple who in that life is to be born into the new life as adept, is before his turn of life required to leave the busy life of men and retire to some quiet and secluded place or to a community of the school to which he belongs. The turn of life of man is the beginning of the decline of his physical power. With some men this happens at thirty-five and with others not until their fiftieth year. The rise of life of physical manhood is marked by the increase of power of the seminal principle. This power increases until it reaches its highest point, then it begins to decrease in strength until man may become as impotent as he was in the child state. The turn of life comes after the highest point of seminal power. The disciple cannot always tell when the highest point is reached; but if he leaves the world for the purpose of adeptship in that life and body, it must be while his power is increasing and not when it is in its decline. The sex function must have ceased in thought and act before he can begin the forming of that body the birth of which will make of him an

adept. When he leaves the world for this purpose he breaks no relationships, neglects no trusts, is not serenaded and his departure is not announced. He often leaves unnoticed and his mission is unknown to men. His departure is as natural as the passing of an hour.

The disciple now comes under the care and direction of the experienced adept who is to be present with him till birth. The disciple passes through a process analogous to that through which woman passes during the gestation and birth of a child. All seminal wastes are stopped, the forces and essences of the body conserved as taught him in his initial stages of discipleship. He is shown how each individual organ of the body gives up something of itself toward the formation and development of the body which is being formed through, as much as within him; though that which is being formed in the new body is not of the same kind nor for the same purpose as the organ from which it comes. Full adepts as such, in and out of physical bodies, are now met and communicated with by the disciple, as he progresses in his development toward adeptship. This is so, that he may become more and more familiar with the nature and life of an adept and in order that he may intelligently come to birth. He may live among or visit a community of adepts or one in which adepts rule.

In a community such as before described as that of the early race of physical man who are preserved in their natural purity, the disciple sees physical humanity as they were before the class of sensual minds had incarnated among them. This stock was preserved in order that mankind might be carried in its physical line unbroken from the time of the inception of the physical until the time of its passing from fourth race physical humanity into fifth race and sixth race and seventh race humanity, or through physical, psychic, mental and spiritual stages; humans, adepts, masters and mahatmas. The pure physical race among whom the adepts move are seen by the disciple to have a season ordained by nature for self reproduction. He sees that they have no desire for sex apart from such seasons. He sees in them the types of strength and beauty, and grace of motion into which the present humanity is destined to grow again when they shall have learned to grow out of and beyond their present appetites of sex and sense. This community of early humanity regard the adepts and masters who may be among them, as children regard their fathers; in simplicity and candor, but

without the fear or apprehensions which some children have of their parents. The disciple learns that if a disciple should fail during the period through which he now passes, he is not lost nor entangled or retarded by after death states before returning into life as other men may be, but that he who fails to attain adeptship after he has reached a certain point along the path of attainment, is guided by the adept under whose direction he acts through the after death states and back into physical life and birth as one of the community among whom the adepts live. In that birth he will surely attain adeptship.

As the disciple advances he sees that adepts, as such, do not have internal organs similar to those in their physical bodies. He sees that the organs of the physical body are required for the generation and preservation of the physical body, but besides that they correspond to powers and faculties of other worlds. The alimentary canal is not needed in the adept because the adept as such requires no physical food. There is not secretion of bile nor circulation of blood in the adept, nor are there any of the products manufactured and elaborated by the physical body to maintain its structure. The adept has his physical body which does all this, but he is a separate being and is not his physical body. True, the physical of the adept has its virgo form body (*m̐ linga sharira*), but the astral adept body here spoken of is the perfected adept body, the scorpio desire body (*m̐ kama*), which is the complement of the virgo form body.

The disciple senses the changes going on within and through his physical body and is made aware of his approaching birth. This is the event of his lives of effort. His birth is equal to a physical death. It is a separation of body from body. It may be preceded by a conflux and tumult of the forces and fluids of the physical body and attended by apprehension or by calm and mellowness like as of the evening, at the glowing of the setting sun. Whether his travail be like unto the rumbling thunder amid the deepening darkness of gathering clouds or the quiet glory of the dying sun, the seeming death of the physical is followed by birth. As after a storm or luminous sunset the darkness is brightened by the stars and the light flood of the rising moon, so emerges out of the effort of overcoming, so grows out of death, the new born being. The adept emerges from or through his physical body into that world which he seemed to know so well but which he finds he knew but little.



His adept teacher, present at his birth, adjusts him to the world in which he now lives. Like the changes in the infant's body which are effected by its entrance into the physical world, so changes take place in the new born adept as he rises from his physical body. But unlike the infant, he is in possession of his new senses and is not helpless.

Much of that which has been described of the life of the aspirant in the school of the senses applies to the self appointed disciple in the school of the masters, in so far as it pertains to the observance of self-control and care of body. But the requirements of the aspirant for discipleship in the school of the masters differ from those of the other school in that the self appointed disciple shall not attempt the development or use of the psychic senses. He must use his physical senses in the observation of facts and in the recording of experiences, but must accept nothing as proved to him by his senses unless it is sanctioned by his mind. His senses bear evidence, but the test of these is made by reason. There is no age limit for the aspirant to discipleship in the school of the masters. One may appoint himself a disciple when very old. He may not become an accepted and entered disciple in that life, but his step will bring him nearer to the point of discipleship in a succeeding life. The self appointed disciple is usually one concerning himself with obscure things, asking himself or others questions not generally thought about. He may be interested in subjects of mystery to the senses or in mental problems and processes. Psychic faculties may have been possessed by him from birth or they make their appearance during the course of his studies. In either case, the self appointed disciple who wants to enter the school of the masters must suppress and stop the use of these faculties. Suppression without injury is had by turning his interest from the senses themselves to the subjects which these senses present. The self appointed disciple who is in natural possession of psychic faculties can make rapid progress in mental development if he will close the doors to the psychic world. When he so shuts the doors he should try to gain entrance to the mental world by using and developing the mental faculties. When he dams the psychic floods they rise as energy and he receives an accretion of mental power. This path may take a long time to travel as compared with the results gained in the school of the senses, but in the end it is the shortest way to immortality.

*To be continued.*

# THE INNER LIFE AND THE TAO-TEH-KING.

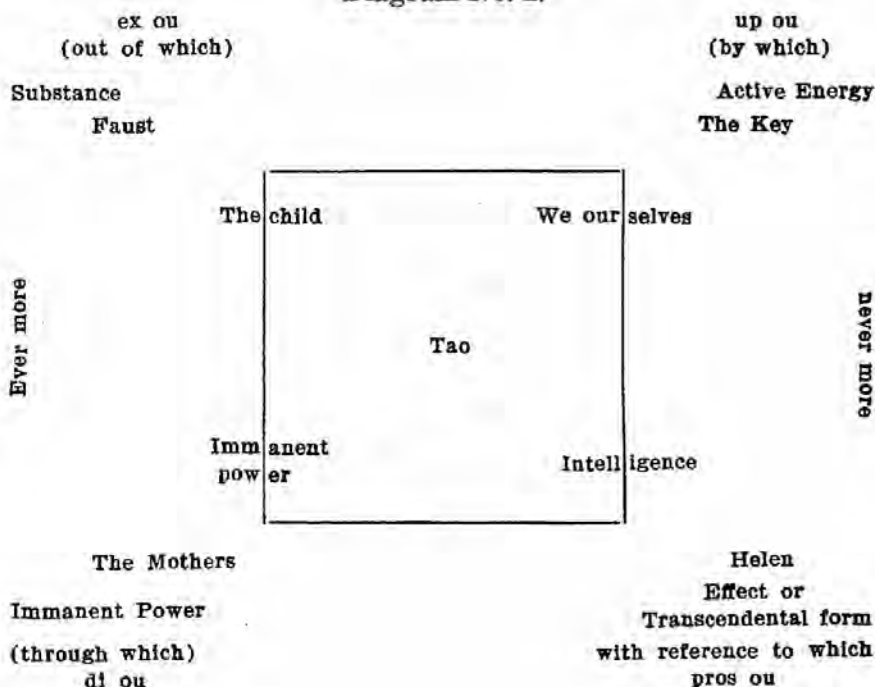
By C. H. A. BJERREGAARD.

## IX.

**L**OOK at the diagram (No. 1), it is the motto for this chapter. The word Tao is not on it, yet it is a picture of Tao.

I shall use the word Tao very little in this chapter, yet, not only the frame of it is of Tao but its content is about Tao; yea, I dare almost say it is Tao. The diagram will explain itself as I proceed with my expositions; I say expositions, because I shall really give two; the first one is a short one, consisting of four paragraphs, and, the second somewhat longer going over the same ground as these four paragraphs though very differently. The first exposition runs as follows:

Diagram No. 1.



(I) Observe the child. It knows what it is to be in the condition of having the thumb in the mouth, but it does not know what thumb means nor what mouth means. It has not the ability to substitute the technical terms thumb and mouth for the condition which I call "thumb-in-mouth" condition. The child knows quality, but not the name for quality.

(II) Again; we all as children know something shining brightly, now, as in daytime all around us, then in the darkness as coming from certain objects; how we do not know. We may be taught to call it light and we may call it so, and most of us continue so throughout our whole life, never even suspecting that we talk merely like parrots, not knowing what we say. How many know why brightness is called light and how that conception arose? This condition is sense-consciousness; it is not intelligence. Intelligence does not arise till we in our inner man have found for ourselves a solution and a term for that brightness we have been taught to call light. As an adjunct to this, the second point, I will have you realize how much injury we receive by being educated, as we call it. We learn certain results attained by others and that, of course, is useful, but it kills all originality; it kills the initiative in most people. In the schools we are not even warned of our danger.

(III) Again; cotton cannot weave itself into cloth. Neither can sensations transform themselves into thoughts. Machinery weaves cotton into cloth. The thought-form system transforms sensations into intelligence.

(IV) Again; our value as human beings depends first of all upon intelligence. Where there is no intelligence there is no humanity, properly speaking.

These four points are really a chapter in themselves, and stand independent of the sequence of the chapter, but they are nevertheless the fundamental ideas that lie at the bottom of it and are four sides of Tao, and that will appear by and by.

Without exaggerating much, I can say that this diagram (No. 1) is a diagram of the motions of your life and mine, not only in the four large divisions of life from birth to death, but it also represents the stages and the driving forces of our thinking and acting. Our life swings around the four points, whether we will or not, and, the diagram may be compared to a clock; a clock that has a voice. If you listen closely you hear in the "tick-tack" a song of "evermore"—"nevermore."

With the triad added, this tetrad becomes our templum.

You know what that word means; I explained it in two forgone chapters. Yes! this diagram is the ground plan of our templum and with the triad added it reaches into the heavens. Being of so much signification, I may well urge you to pay much attention to it. The Innermost Square is characterized by four terms: the child—we ourselves—inherent power—intelligence. These terms express the four stages of our spiritual evolution. I need not describe them. It happens that Aristotle has already done it. The small Greek words on the corners corresponding to the terms I already have mentioned, explain them. The *ex ou* is the "out of which" the evolution starts. The *up ou* is the "by which" it starts. The *di ou* is the "through which" it is accomplished, and the *pros ou* is the final end "with reference to which" the whole evolution has taken place.

The diagram will be of great practical value to those who wish to see the workings of their own psychological movements. All ought to wish to see that, because intelligence wishes to see itself and you can never be sure of your motives or your fate on the Path unless you follow yourself step by step through these four. This is the first exposition. Now for the second.

Since the beginning of our present cycle, there is in human consciousness, in most people, an unconscious and in the few a conscious demand to understand, or let me say to absorb understandingly the object. After we have grasped it with the feelings, we crave to draw it into ourselves; we crave to possess the object. To grasp the object by the feelings is true action, but the craving is a perversion of an inherent and otherwise correct longing for an identification with the object. So long we do not in understanding grasp an object, so long it remains outside of us and is of no use to us; nor do we possess it, which we wish to and have a right to. In the preceding chapter I have already stated that if we do not attain such a grasp of the object, we miss the opportunity of the present cycle and live for nothing. It is in the understanding that I possess an object; in no other way do I possess it. A flower in my buttonhole, or, a house, even if my legal title is perfect, is not in my possession. They are no part of me and remain no part of me, no matter what I do. But if I understand them in their principles, they and I become one, and, in that oneness, I become a ruler. This identification and blending is a law of Nature. Nature is a system of nuptials. Not only the poet (Shelley) knows that, but science and common observation shows it.



“The fountains mingle with the river  
And the rivers with the ocean,  
The winds of heaven mix forever  
With a sweet emotion;  
Nothing in the world is single;  
All things, by a law divine  
In one spirit meet and mingle—”  
Why not Thou with the Beloved?  
“See, the mountains kiss high heaven,  
And the waves clasp one another;  
No sister-flower would be forgiven  
If it disdained its brother;  
And the sunlight clasps the earth  
And the moonbeams kiss the sea;  
What are all these kissings worth—”  
If Thou kiss not the Beloved?

This is Shelley's rendering of the law, and also his statement why this mingling takes place—it is for a sign and symbol, that we kiss the Divine, or come to the great mystic object: union with God.

In the Vedanta it is said that Nature is like a dancer, who comes upon the scene to charm the spectator and to be carried home. The meaning is of course this, that we shall learn the higher lesson of love, which is that between the soul and the Deity. “All things work together for good to them that love God,” is the old gospel truth. I shall not stop further and show you the details in Nature's life. They are easy enough to see if you will but look. Everywhere there is Beauty, and the word beauty correctly translated means “coming together” and nothing else. But it is not merely in nature that this happens. In your own life you have had experiences that are of the same kind. You know how often you have heard the same wisdom taught, for instance, set forth by lecturers or friends, and you could never catch on to it, apprehend it or re-express it in your own terms, till some day, all of a sudden, a happy word or phrase or expression at once made everything clear and you burst out, Ah! now I see it! In such an experience the law of these psychological matters is to be seen. In the novels you read, if they are skillfully written, there are many psychological moments in which the hero or heroine argue for or against their love or other actions. Such argumentations also show

the method according to which the thoughtform system works. They always lead to a climax in which the hero or heroine "sees," "understands," or "realizes," and, the trend of the whole story takes a new and decided turn.

Human consciousness, where it is awakened, is not satisfied with a mere view of an object, a view obtained by merely seeing the object. If we were satisfied, our consciousness would be worth no more than the stare of a cow upon a red-painted door. To know about a thing is not the same as to know it. You may know a great deal about Europe, without knowing it. You may know about Theosophy without being a theosophist. No bliss is bliss unless realized intelligently; no thought is thought to us unless translated into mental substance. In Nature, no sweets will be absorbed as health, unless the system needs them; otherwise they are poison. Nor is human consciousness satisfied by the mere excited feelings or emotions that may pass over it. What are emotions worth if they are not translated into intelligible words? Surely no more than opium dreams, or more than the gusts of wind that have struck us and which we have forgotten and perhaps not even noticed. Human consciousness to be worth its name, demands an understanding, an intellectual possession, or a mental transmutation of that which the senses experience.

I have much against the way life is lived in our own day and in the present cycle, and, have several times in the foregone chapters expressed myself very strongly in condemnation of the authorities who are responsible for the degradation of the age. I shall not add anything at present, but say, that the only point which saves this age is that it still contains those who profess that all philosophical, moral and æsthetic schools, ought to be keyed in the note of the thought-form system, or set in the principles of order, form, rule, number, method, and so forth. Those few balance that other mass, or those who let the sympathetic system run wild, allowing it to destroy them in their fury and burn them in its unquenchable fire.

I referred to the senses. The senses are the windows of the soul, not its governors. The soul looks out through these windows and the sun looks in with the whole company of objective figures, movements and impulses. When all these forms enter through the window, our image-making power, one aspect of the thought-form system, gives them body or turns them into shapes, or, as Shakespeare in a fine line has it, "gives to airy nothing a

local habitation and a name." They enter as "airy nothings" but by us they receive "a local habitation and a name," or, in other words, they become something substantial in our minds, and that is all the reality they have or ever will get, as far as we are concerned. But this substantiality they thus receive is our salvation or redemption or understanding of them, and, if they did not receive that substantial form they would be of no use, nor become a part of us, and would affect us no more than a wind that sweeps over our heads. We would know through our feelings or our sense consciousness that something had happened, but no more; and knowing no more, we should derive no mental, moral, or spiritual benefit from them.

Dryden speaks of his work when it was only a confused mass of thoughts, tumbling over one another in the dark, when the fancy (he meant image-making power) was yet in its first work, moving the sleeping images of things towards the light, there to be distinguished (that is, separated), and then either to be chosen or rejected by the judgment, namely, reason. This, which Dryden here calls the "sleeping images of things," are those first or original shapes which our image-making power gives all our sense perceptions, and they are the ones we have to deal with and out of which comes complete consciousness. You must notice this point, that they get their sustenance from our minds or personality and have no other. The process is that of the seed laid in the soil. It grows and develops by means of the substance it derives from the soil, but is and remains itself. The growth or the shape acquired is the middle link, the child, if I may so call it, born of the potentiality of the seed and the soil. Without it, no union, no at-one-ment. This child, as I call it, is the thought-form manifesting itself. You see not only how the thought-form manifests itself, but also its tremendous importance in what we call life. The personality in which this has taken place is worthy to be called intelligent; and it is on the Path. Some people say that now the christ-child has been born in them. Meister Eckardt said so, too.

I will now attempt to illustrate this process and I shall vary the nature of illustrations. In the foregone chapters, I have drawn my illustrations from our moral consciousness and sometimes from our sense consciousness. Now I will take them from our æsthetic consciousness and lead into it by one illustration from our intellectual consciousness.

It is the inherent demand to bear "the child," a demand

for transmutation, for reconciliation, for personal appropriation, that in the philosopher demands a "notion" or an idea or a word which will contain the object in a mental form, and thus give him a mental equivalent for the outside object. When he finds or conceives this notion, or idea, then he is free of the object, and the object is subject to him, and he controls it in such a way that it practically is taken out of the universe as an independent power and becomes his and his only. You have heard of magians possessing words which enabled them to perform wonders. Such words are acquired by the process I mentioned. They are not gotten by mere transmission from a master to a pupil. They can only be acquired by the magian himself, by the magian himself passing through the alchemical process.

Of course, I cannot here, even if I were able to do it, explain the alchemical process, but, as I at present am dealing with our æsthetic consciousness, I can picture it to some extent, and thereby perhaps cause you to "work," as it is called alchemically, or to enter the Path, as they say in the Orient and among mystics. I will take a scene from Goethe's *Faust*. It is found in the second part, first act. *Faust* demands that *Mephistopheles* shall produce Helen, the most beautiful, but also the most baneful Greek woman. *Mephistopheles* objects, but *Faust* persists. *Mephistopheles* says:

"The Heathen-folk I am glad to let alone;  
In their own hell is cast their lot,

but admits there are ways and, forced by *Faust*, he declares

"Loth am I higher secrets to unfold.  
In solitude, where reigns nor space nor time,  
Are goddesses enthroned from early ages—  
—'Tis hard to speak of beings so sublime—  
—The Mothers are they.—"

At this word, the "mothers," *Faust* shrinks back terrified, but recovers under *Mephistopheles*' sarcasm and admits he is in fear and trembling. *Mephistopheles* explains that these goddesses are unknown to men, and unwillingly named by him. He also tells *Faust*, who demands to know the way to them, that there is

"No way; to the untrodden none,—  
No locks nor bolts—  
Only solitudes—"



Do you know what the void is? Faust, as usual, stops Mephisto's dilatory talk and persists in his demands. Finally Mephisto hands Faust a little key which, he tells him:

"Follow! thee to the Mothers it will lead!"

Again upon hearing the word "the Mothers" Faust shudders, but soon springs up in ecstasy, because now he has found the word, the liberating power, the key.

"Good! Firmly I grasp it. New strength is mine;

My breast expands! Now on to accomplish my great purpose;" And Mephistopheles approvingly cries out:

"—So, that is right!

The key cleaves to thee; it follows like a slave!"

I need not continue Goethe's drama any further. Faust has the key and Helen is brought forth. Now, what is it that takes place? It is this, that Faust immediately grasps the situation in that moment he discovers what the key can do. The key to him is the same as the "notion" to the philosopher. At that moment he rises as master; all confusion is blown away, and no longer overwhelmed with fears or tremblings or the power of the situation, he exclaims:

"Good! Firmly I grasp it. New strength is mine

My breast expands! Now on to accomplish my great purpose;" and Mephisto also knows that Faust has "seen," has "understood," has "realized," or in other words, has undergone that psychological transmutation I have explained in details. Let Faust represent the philosopher, and my illustration will point to one of the methods of the thought-form system by which the reflective mind attains control over itself, or awakens to the value of life and its means of salvation.

At present I shall say nothing further about Faust and Helen. The two other powers are far more interesting. "The key" is of course "the active energy" in existence, and in these chapters called the thought-form system. I have chosen that term, I have said before, because it best expresses the Tao of the Tao-Teh-King, such as it slowly is coming to the front in these chapters and as you shall see it fully when we come to the end of them. I can give you several equivalents for it in Occidental philosophy, but I shall not use them myself because they are to me no more than suggestions and not full expressions. It

was the Greek mind that first began to search for an abstract and technical term and found it in Anaxagoras. He named it *Nous* and meant thereby the ordering principle, that principle which as active energy gave unity, system and movement to the universe. Pythagoras later called it Number, a wonderful term, for law and order. *Nous* with Plato became an attribute of deity, and psychologically also the highest form of mental insight, or reason, as we are wont to call it. All knowledge and insight depends upon *nous*. This is sufficient for the present. It may help you somewhat. The later senses given to *nous* will appear in due time. At present I call it the thought-form, and I speak of the thought-form system when I say "the key" that Faust got, and which brought him to the mothers and unlocked the power that could lift Helen into the world. Next come the mothers before us and crave our attention.

The mothers are modern names for nature-goddesses among the Pelasgians, the prehistoric races of large parts of southern Europe. The Greek and Roman goddesses Persephone and Demeter were survivals of these nature-goddesses. The mothers as conceived by the Pelasgians were identical with the tripod upon which and inside of which they lived. They were the types of all conceptions, causes and energies; hence Faust must go to them. All of which, of course, means that he must descend to the core of the universe, to the "Immanent Power," through which alone things happen in our sphere of existence. He attained his object by "the key," or the "active energy."

All of this is, of course, symbolism and life-truth, and can be studied in various ways. At present, I present it all as the thought-form system and have represented it in the diagram. If you follow the inscriptions and this Faustic scene, you will see how they explain each other. I shall not dwell much upon the diagram now. It will receive many more inscriptions as I refer to it in the future, when we shall see Tao under all four forms.

In this scene of Goethe's we have the four elements, the quaternary represented by Faust, the Key, the Mothers, Helen. Mephisto is the *deus ex machina* and does not belong to either quaternary or ternary. For the present study of Taoism, the Tetrad, the 4, is the most important, and among its many names, I will mention the most interesting in the connection with the subject in hand. Four is called "the fountain of nature," and

many peoples of antiquity had a name for Deity consisting of four letters; hence I surmise, for that reason, four was called "the keybearer." Four also is the constituent of a virtuous life, the four virtues being Prudence, Temperance, Fortitude and Justice. But the most interesting at present is this, that Taoism distinguishes Tao under four aspects, four aspects which coincide with the four causes of Aristotle and the four forms already presented.

What is Tao? The answer, I shall give, I take from an eminent Taoist, Huai-Nan-Tzu. "What is Tao?" he asked; and answers: (I) "It is that which supports heaven and covers the earth; it has no boundaries, no limits; its heights cannot be measured, nor its depths fathomed; it enfolds the entire universe in its embrace, and confers visibility upon that which of itself is formless.

(II) It is so tenuous and subtle that it pervades everything just as water pervades mire. It is by Tao that mountains are high and abysses deep; that beasts walk and birds fly; that the sun and moon are bright, and the stars revolve in their courses.

(III) When the Spring winds blow, the sweet rain falls; and all things live and grow. The feathered ones brood and hatch, the furry ones breed and bear; plants and trees put forth all their glorious exuberance of foliage; birds lay eggs, and animals produce their young.

(IV) No action is visible outwardly, and yet the work is completed. Shadowy and indistinct, it has no form. Indistinct and shadowy, its resources have no end. Hidden and obscure, it reinforces all things out of formlessness. Penetrating and permeating everything, it never acts in vain."

Now what is this in our language of the Occident but Nature, the creating and forming principle of existence and also the substance of all we know. It is the *natura naturans* of the philosophers as well as the *natura naturata*, the cause of all phenomena as well as the phenomena themselves.

Tao, then, is Nature. That is the first translation of the word; others will follow. If we analyze the description given, we see how the author begins by (1) the ideas of substance; (2) then he defines Tao as immanent power; (3) then as active energy; and finally he sums up by (4) transcendental terms and definitions. In other words, he begins in the tangible and ends in the intangible, and, that is so beautiful, because that is

the order of regeneration both intellectually and volitionally. It is Nature's way of training us.

(I) Laotzse, the master, like the disciple, speaks of Tao under four forms, and speaks of it as being from before the beginning, immaterial, and a primordial mystery. It is everywhere, and can be on the right side at the same time as it is on the left. In other words it is substance.

(II) Laotzse also speaks of Tao as manifested or individualized: in man, for instance, as reason for immediate knowledge. This is Tao as immanent power.

(III) Laotzse finally says: "These two are one and the same and differ only in name," and this "sameness" leads to a new signification of Tao, namely, as "the abyss of abysses."

(IV) But Laotzse also emphasizes again and again that Tao cannot be comprehended, or, in other words, that Tao is transcendental. Here, then, are four important aspects of Tao and I must try to elucidate them, but not at present.

Thus far I have been dealing with the thought-form system mainly as it manifests itself in the philosophical mind or in the form of our mind which reasons. I said before I would do that, introductory to some forms of our æsthetic consciousness under the influence of the thought-form system. I now come to these æsthetic forms, and will first speak of the musical mind.

A musician builds a tune-architecture, which is a visible, rather than an audible form, and this form overcomes the corporeal. That form scintillates with light; light which never was on sea nor land. I said visible, not audible form, because music, of all arts, is the most powerful image-maker. True enough, we hear it in its first appearance, but it stays with us as a visible image, because it is an image. And ever afterwards its appearance is before the inner eye as a light, a form without extension; or to put it in another way, it is ever afterwards spirit appearing as spirit, or spirit focussing itself. It is therefore that I call it a visual image rather than an audible image. Of course, I am speaking of music in its real or occult sense. I mean by Music: the inner Word, or Logos. I mean sounds which, when they enter us, transform themselves to intelligence, to mind. Music is mind speaking to mind, or cosmic emotions vibrating in unison with subjective emotions, and as such, reflecting themselves in the musician. Music is not the same as harmonious sounds, however charming. Music is the speaking voice of the Divine. It is a message to the world coming through



the musician. All this is of course of transcendental nature, something that takes place in the sublime solitude of genius and in that stillness spoken of before. The world outside of solitude and stillness hears a manifoldness of sounds, perhaps in geometric or arithmetic order, and it trembles at times into ecstasy and feels the transcendental has come very near. But the outside cannot retain the musical images; it cannot translate them into rational terms. And music is not music unless such translations take place. Only genius in stillness can do it. One prophet understands another; one mystic perceives immediately the inspiration of another. As I already have said, all this takes place in the sublime solitude of genius, in stillness. And when it does take place, Tao has taken the spirit in its arms. If we wish to hear the fabled music of the spheres, and wish to rise to the goddess of beauty that keeps the immortally tuned harp, we must retire to the solitude or quiet places of our own souls, there, and, there only, do we find the universe reflected and see those tune-architectures which stand in that sea, whence sprang the Anadyomene. The wave-born Venus Anadyomene is not wantonness, she is Music, a celestial love-song.

In the first chapter I stated that "solitude means that the ego is alone with itself." That solitude is the plane of "the twice-born;" all of which means that the noisy and clamorous sense-consciousness has been subdued and that the thought-form system rules. Such are the conditions necessary for the birth of music and for the birth of the musician, or, as applied to ourselves, for the opening and energizing of the musical consciousness of ours.

The sculptor reduces his perceptions to a form, let me say a human one, and this form or image he builds up by lines, in such a way that his image represents to him the true or real man, and, moreover, in such a way that this image fills him with the power of the ideal world. And he is both the conception and the birth. His image becomes himself, and, unless he becomes that image, the eternal form is not found.

This image, or the finished statue, is to him his reconciliation or at-one-ing of an outer objective world and his own consciousness. In it, the dualism is at-one-ed and he calls his art higher than the nature which it represents. This image or finished statue makes him feel that he is a master-creator, and it lifts him beyond himself. In his own work he sees the immortal power that worked in him and by him and for him. And if he has

reverence, he does not call the work his own in any special sense. I do not think that Michael Angelo for a moment thought of "the Aurora" on the tomb of Lorenzo de Medici, as his in a special sense. I do not think that the artist who caused the daemonic expression on the Venus of Milo, dreamt of it as his. The sculptor's work is the seal of his election, and that is his pay. He lies in the arms of Tao. He has tasted the waters of Pythagoras' well at Crotona, and is no longer at war with himself and his surroundings. He is one of the immortals. And that is enough. This is done in solitude, in stillness. In solitude he and the objective were married, and the child of that marriage is himself. Here again I quote what I said in the first chapter about solitude, that it strips us naked of all the incidental and trivial and burns these up. In solitude none of the five senses work; they are merely doors by which the soul passes in and out; in to itself and out to Nature.

How is the poet born and how does he lie in the arms of Tao? As for the poet: "He must come to us, another Numa, radiant and inspired from the kisses of Egeria." Egeria was a nymph, and nymphs do not live in market places; they are only found on solitary woodpaths and secluded places in Nature's secret haunts, in stillness. There the poet retires, when he seeks the word that shall overcome and slay the hydra of confusion and discord. The word, namely, which for him is the thought-form that can supplant the passion, which thrilled him. The word, in which he and the eternal become one. Whether the storm rushes into the woods like Boreas, or breathes like gentle Zephyrs, he perceives and lays hold of the rhythmic swing which vibrates solutions and conceptions to his genius. And in that moment he is free, and master over those very vibrations. The poet is like the musician. They both formulate sentient life, and thereby attain their freedom, but the poet is not satisfied by merely rousing sentiment, he wants to portray it, too. Hence he endeavors to translate his passion into thought, and to awaken the image-making power that he may fasten his images in that power. He does this by language. His language is best or only learned in Nature's solitudes, in the stillness of Tao. In fact, the poet is the only one who speaks an original language; all others are his imitators. The poet is the one who translates Mother-Nature's sentiments into set terms for the rest of us, and thereby he becomes an interpreter for us and gives us that insight, that understanding we longed for but were not able to give ourselves. He

can do so because Egeria, the nymph, kisses him, and Hybla, another nymph, bathes him in the ethereal dews. Of Nature's original stillness, the poet was the first prophet, the first revealer, the one who set man free by giving him the word.

You are all familiar with the story of the New Testament, I suppose, and have all probably read the life of Jesus, told in it. You will agree with me, that it is a most marvellous and beautiful tale. Indeed, that story will as Renan prophetically saw it, be told throughout all ages and never grow stale or lose its charm.

You have perhaps also discovered that unwritten poem of the Christ, which vibrates between the lines and trembles in the accords of the life of Jesus, as it is played upon New Testament Strings. It is the mystic life, the life of immaculate conception. It is a form of the Inner Life told in the terms of a living man, and thereby giving us that understanding I spoke of, which we long for in order to get a tangible symbol, like the idea, which the philosopher conceived; or the accord that composes itself in the heart of the musician, or the word that placed itself upon the poet's tongue. It is the divine life, the Inner Life, as it was conceived in the soul of Mary. It is that life which is born in solitude, through Mary, not by Mary. It is the life that eternally was with the Father and which comes into the world, but the world sees it not. This mystic story interwoven with the gospel story is the "eternal gospel" of which older mystics—such as, for instance, Joachim of Flores—speak much. It is the life of "the indwelling Christ" in the twice born. It is the life that makes Jesus a master mystic. It is the life of which Jesus testified, that it would be lived, when men no longer worshipped in Jerusalem; it is that life which Jesus refers to when he says "I am the truth, the way and the life," and, when he declared that no one comes to the Father except by him. Need I say that that life is the life of re-conciliation and that it is learned in solitude? It is a life in the arms of Tao.

Jesus, the poets, the musicians, the sculptors and the other artists take us into the white light of life's flame; but the religionist, the professional, the priest, plunges into the abyss of the red and terrible fire that burns in the core of every flame. In intense passion and fanatic self-destructiveness, he seeks destruction as a solution of life's dualism. Sacrifice to him is reconciliation. Sacrifice is his cry! Immolation is the means; he teaches, not of redemption here—it is too patent that it does not come here—but yonder, in another world—he does not know where lo-

cated, and does not care. In frenzy he has relished and in fierceness he has revelled in the blood of his sacrifice and thought he bought his peace. But no! That understanding we long for, that verbal key we seek to Nature's mystery, is not found in the cry of the sacrificial victim. The sacrificial method is not the method of our cycle; our thought-form system cannot use it. If the cries of his victims could be steered into one stream, that stream would be powerful enough to unhinge the universe, I think, but could never give freedom and the peace of Tao's arms.

Nay, my friends, Empedokles did not find the solution he sought by plunging into the Etna volcano. It is only at a distance that the volcano is beautiful; it is only on the stage that violence becomes dramatic; it is only in fancy that lust can be made luminous, and, it is only when the lightening behind the thunder cloud illumines its edges, that it becomes sublime. The actuality is terrible and carries no redemption from burdens; offers no reconciliation of opposites and blood cries for revenge. Reconciliation is not attained by sacrifice or by blood! It comes only in stillness. Over all this religiousness lies a solitude which is dismay, isolation, and the death, that is death. Tao's arm is not underneath.

And now I come back to Shelley's poem quoted in the beginning of this chapter: "What are all these kissings worth—" and the final line "If Thou kiss not thy Beloved?" What are they worth? Are they worth-ships?( weorth-scip.)

You remember what I said in a foregone chapter on worship and its value, its character as an expression of our union with the Divine. "All these kissings"—that of the philosopher and the notion—that of the musician and his visual image—that of the sculptor and the line—that of the poet and the passionate language—"all these kissings" are conquests of elemental powers and, to be real blessings, we lay them upon the altar of an humble heart. They are conquests, I said. The musician can, after the method of Faust, use the fire-power to create, recreate and to dissolve worlds. The simple experiment of breaking a glass by a violin bow is enough to prove it. The poet, by the same method, becomes an embodiment of the Over-Soul, and, the sculptor touches that which ordinary man can neither see nor touch and he draws that etherial line which constitutes the heavenly mathematics. The philosopher forges a tool for all of these souls whereby they literally build their astral and spiritual bodies.



Each and all bring these powers to the worship (Weorth-scip) of the Supreme.

All that which I have expressed by forms drawn from our aesthetic consciousness has also practical value and can by you be applied to will and moral consciousness. That which I have said is not merely entertaining thought (if it is that), it is occult philosophy and Inner Life. No matter on what plan you break through—on the aesthetic or the moral—break through you must. The breaking through is the second birth and none shall live but those who are born again.

It is not necessary that you or I should become philosophers, musicians, sculptors or poets, but it is necessary that the principles which these genial souls embody should be awakened in us and set in activity.

*To be continued.*

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

### OLD HANNAH'S DICTUM.

“**T**HINGS is mighty onsartin' in dis world; 'taint what I hears dat I believes in, it's what I feels. De out'ards is very little 'count—I goes by de in'ards. When ons't de in'ards is got right—and it's turr'ble hard to get 'em right so as dey can be trusted; you 'aint got no call to try and work yo'se'f out of a tight place by makin' kalkilations in yo head. It's people dat loves demselves goes by deir heads; but people as loves deir God an' der neighbo's better dan demselves, dey goes by deir hea'ts. Dey just go it blin, de way dat love leads 'em; maybe it looks like as dough it was all agin reason and common-sense—and or'nary folks t'inks dem crazy; but laws my dearies! dat don't matta. People as goes by reason and common-sense don't know nothin' about de happiness dat people have as goes by de love dat drives dem afore. It's old Hannah as says it, an' you'd betta believe it.”

## THE CHRYSM OF THE CHRIST.

BY JAMES L. MACBETH BAIN.

**N**EED I say that the doctrine of the chrysm of the soul by the power of the Christ is independent of any event in our world's history, and would not be touched were it proved, e.g., that our Jesus never lived on earth. It is a spiritual, i.e., a universal doctrine. For the chrysm, though effected in the individual soul, transcends its personal relationships. Jesus may have been born in Bethlehem, but our Christ, the ageless, the deathless One, has neither birth nor death in time and space. And it is better to speak of Christ as the living One than as the Risen One, for Christ could never be laid in a tomb.

I am now constrained to speak as plainly as I can, for many good and intelligent souls do I know who, being yet bound by the ties of the personal and historic, careful about the grave-clothes of Jesus Christ, are sorely hampered thereby in their spiritual course, and my Christ would serve their need even as I love them. For our Christ, even the Great Love in us, is always the liberator of soul and mind. And my Christ would set my brethren free from the thralldom of the mind and will of death.

For the word that spoke to their childhood cannot now satisfy their intelligence. The adoration of Jesus was then a good. But who can estimate the hurt that has come to Christendom through the clinging of the stronger spiritual intelligence to this adoration of Jesus, instead of the Holy One who was pleased to dwell in Jesus? Not only an utterly untenable and self-contradictory doctrine, but the dead literalism, and blank materialism, aye, the idolatry of the churches, with all its unspiritual fruit in the lives of the people has been the result of his carnal interpretation of the Gospel of Christ.

(Why rob our strong brother of his great human beauty by adoring and praying to him as to God? Why wrong that soul of sweet love?) Have not superficial unrealities taken the place

of the great ethical and spiritual realities? And a self-saving doctrine of death is given instead of the self-giving doctrine of Life. For the external word not only fails to dissolve the self-loving elements of the soul, but it gives them a sure sustenance and so perpetuates the actual hell of the earthly mind. And the fruit of the falsifying of a truth is baneful in proportion to the power of the life hidden in that truth.

What has the carnal or historic interpretation done for my beloved Scotland, a land "gospel-beaten," but not with the true gospel of the life and beauty of the living Christ? Have not the best of her sons turned from this priestly word with loathing and will have no more of it?

But in her soul of silent strength she has long-time groaned and laboured for the coming of the eternal gospel of the Ageless One. And even in these days the firstborn of her sore travail are receiving the word of Life. For I know no soul of stronger and finer elements for the use of the spiritual gospel than the soul of this people. And I believe she is called, if she so wills, to serve the Christ as the receiver and the giver of the word of Life to the world. But before the great soul of this people can do this work she must have learned to love not this world nor worship the powers thereof.

I shall not speak of any of the records of the life of Jesus other than those given in our gospels, as my main object in now writing is to help the student and lover of these scriptures towards a fuller light and understanding of them.

My opinion, and I give it as such and not as doctrine, is that the one we know as Jesus (the name may not have been just so, but that matters not) lived and worked the blessed works very much as recorded of him. Not to believe this seems on the face of the internal evidence of the records of his life, exquisitely living and marvellously vivid and naive pictures of a life as they are, to be most unreasonable, while the acceptance of the story as a literature not above the possibility of errors of narration, satisfies all reasonable demands.

And even to those, who may see in it a great myth-story or part of one, this acceptance of material facts in time and space which correspond to the inner or spiritual realities of which they are but the forthshadowing can only be acceptable. They who know most of the working of the hidden ways of the Spirit will deny no material fact recorded as miracle even to the feeding of the five thousand, for we know that as in the inner so in the

outer, and as in the higher so in the lower planes of manifestation, and that the one is complementary of the other and necessary to it in the economy of the cosmos.

But I have also much evidence which to me is most real and most satisfying, not only that Jesus lived as the great healer through whom the Christ blessed those of his day and country, but also that he is still living in the sphere of a greater potency, even the inner realm of causative power, whence he even to-day exercises a mighty will of blessing that is ever working in the soul of mankind as an enfolding, uplifting and inspiring energy towards its higher realisation of the Christ-life.

For the blessed one is garmented even now more gloriously in the high beauty of the Christhood than when he lived on earth; and when in communion with the beautiful one I only feel that I am not worthy to kiss the hem of his garment. But this knowledge, to me so real and worthy of faith, and given in a manner too sacred for publication, cannot be now the possession of every lover of the Trust. And I therefore only give it in passing as a sure fact of my experience. And out of this most solemn declaration a seed of silent thought, whose fruit may yet be towards the deep things of God, may fall into some earnest mind there to germinate in good time towards an even fuller apprehension of this truth than is now mine.

It is recorded that when Jesus had been baptized in the Jordan (thus publicly avowing himself to be now dead to the powers of the old, earthly selfhood) he saw the heavens open and the Spirit descend on him in the form of a dove; and he heard a voice saying: This is my beloved son in whom I am well pleased. And John the Baptizer also heard the voice. Now what is the interpretation of this beautiful story in the light of our present-day knowledge of psychic and spiritual things?

Is it necessary for me to say that Jesus was so illumined that he could both see and hear what was happening in the inner plane of manifestation, and that he could thus both see and hear what the ordinary man and woman of this earth have not yet the faculty to perceive?

And he saw the Spirit or Power of God shine out of the Innermost, and the appearance was that of a dove. For the dove represents, and that for reasons very obvious to observers of the ways of these gentle creatures, the power of Life in Love and the richness of the will of Love to bear fruit. Thus may it be said to symbolize the Motherhood of God (p. 3).



That this symbol was thus used by most ancient peoples is evident from the fact that the sign of the dove on the cross, signifying the passion of Spirit in Its Love-mode of life as It consciously merges Itself in matter for its quickening and redeeming, has actually been discovered in these days cut in stone, thus testifying that the doctrine of the Cross has come out of the ages, and cannot be claimed as the personal property of any creed. Surely the passion of the Heart of God is an ageless doctrine.

And I have often been told by those who are able to see into this inner world that when the conditions have been best for the manifestation of spiritual power, the holy Presence has appeared among them in the form of a white dove, the modes of the appearance varying with the present service of Life. Only last week the wife of a miner in Scotland asked me the meaning of her vision of the white dove bearing a ring, symbol of the union of the spouse of her heart with the Great Love. Another illiterate brother sees it shedding a fragrant dew, and this phenomenon, objectively and actually manifested, betokens the gift to that brother of the power of healing.

It has been seen in a radiance of glistening whiteness, either to hover over or to alight upon the head of the servant of the Spirit. And they who see this, know that the words will be the winged words of Life; and the serving one is conscious of the illumination; and the awaking to the inspiring power is in time according to this coming, and in degree according to the brightness of the Light.

Also I have been told in sweetest trust by most saintly people that at the time of their illumination and chrysm they have seen the dove come and make its abiding as within the breast. And there it dwells as their Comforter. Some have even heard it sing its sweet plaint within the soul. This is a most sacred theme, and I speak of it with deep reverence and in as few words as suggestion demands. But I know that these are words of truth.

Now the soul and body of Jesus was ready to become the serving body of the Christ. And Jesus saw this form of Light descending on him; and when it had rested on him he heard the word of divine recognition. Now this Radiant Soul of universal Love, of a purity beyond quality, represented, we must say, imperfectly by the white dove, is our Holy One of blessing, the Divine One of humanity, the very Christ the Holy Spirit, our Mother in God, our Healer, our Nourisher, our Comforter, our

strong Redeemer whose labor is to lead us into the kingdom of the Great Love, our God, yea, our one God.

And what Jesus saw was the psychic manifestation of his soul's baptism of the Holy One, even her chrysm of the Christ-light, her anointing of the oil of the gladness of the Soul of Love. And this Great Love is the human word of the cosmic Christ.

Into the soul of Jesus the power of the Holy One comes, there to abide. And in virtue thereof he forthwith is the one-begotten, unified Son of God, beloved and well-pleasing in the light of the Highest, i. e., he becomes Jesus the Christ or Anointed of the power of Heaven, strong par excellence for our salvation from the powers of the lower degrees of our world-mind. And that he, as a unified soul, becomes the power of God for us is testified from the innermost of Being. For out of the Deep comes the word of the eternal Will of blessing: This is my beloved Son, Hear ye him.

This was the hour of the great joy of the soul of Jesus; it was the coming of the Bride unto her own. He now knew and was known of his Father the Christ, the Holy One; and he becomes the Christ of God in soul and substance, in form and power, and abides so forever. And this is the great Union, and henceforth I and my Father are one.

Now this is the Holy One to whom our Jesus prayed and taught his followers to pray as the Father in heaven, to whom he cried with strong crying during his days of labor among men.

It was to meet and commune with the Holy One that our strong brother went so often apart and into the lonely hills.

This is the One to whom he cried in anguish: "Father, if it be possible, let this cup pass from me." This is the Holy Power who sustained the soul of blessing and nourished the sweet body of the healing Jesus Christ throughout his period of service among us. And the hour of his darkest gloom was when on the cross he felt that the Holy One had gone from him, and his human soul uttered the great cry of her deepest sorrow: My God, my God, why hast Thou forsaken me? And this is the recognition of Peter when, illumined by the Christ-spirit, he says: Thou art the Christ. For he saw the Divine One in Jesus and spoke to It. And it is against this Truth of Christ that the gates of hell cannot prevail. This we know well, for we have proved it true.

Now this is the chrysm of the Christ or Holy Spirit in the soul of Jesus and his recognition as such both by the human

and divine. And never yet has any human soul become the home of the divine Spirit, but that this same word of recognition and the command to hear what he may say has been uttered from the very Soul of Being. And he who has been anointed of the Divine Strength hears the word. And all who have ears to hear also hear it. And the witness is borne out of both the human and the Divine Heaven.

And even as Jesus, now indeed not merely the inspired, but the Servant indwelt of the Holy Spirit the Christos, and therefore Jesus the Christ, forthwith gives himself to the uttering of the word of the power of the kingdom of Love, which is healing and blessing, both to the soul and the body of man, so everyone who has received this holy baptism even in a degree necessarily feeble, because proportionate to the degree of the soul's unfoldment and her capacity for Its reception, must out of constraint of the new Power in him give himself to the work of the Great Love, even to the fulfilling of the will of blessing. And many, many have been so baptised. And according to the powers and purity of the soul are the works and words of healing. For it is in us to give the way of manifestation even unto the Holy One of Blessing, the Christ of the Ages.

And inasmuch as he now belongs to the great cosmic body of the spirits of the Christhood, he may be named John Christ or Mary Christ, William Christ or Margaret Christ, and there is no irreverence in this use of the holy name when we know of the degrees of the Christhood.

And no one can be a healer of the soul of man or beast in whom this power does not dwell. And no one can truly heal the body of man or beast but in virtue of it, and inasmuch as the great or self-giving Love takes possession of and uses the soul with all her powers during the time given to the work of healing. For healing cannot come through any other channel but that of the Christ-soul or self-giving Love in us.

And though a physical or magnetic healer may not rank very high in our standard of spiritual and æsthetic values, yet must there be found, hid in the stuff of this child-soul, the priceless gem of the Great Love who ever gives freely and of a sweet constraint of Its life to others.

And in whomsoever we find this holy thing a-working, there we find the Christ of God, even though unrecognized of the so-called religious world. And wheresoever we find this holy

Christ, we love and reverence It as the incarnation of God in the serving soul of man or woman.

And inasmuch as the Christ is formed in that lowly soul, insomuch is that human soul one with God. And inasmuch as that serving soul fulfills the will of the Christ or Holy One of blessing in it insomuch does it grow in its oneness with the Christ its God.

And to that lowly soul of service the day of the great joy will yet come when it too can say: I and my Father are one. This is the atonement of Christ, and its fulfillment in the soul is the work of many chrisms.

*To be continued.*

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## ONWARD AND UPWARD.

BY JOHN B. OPDYCKE.

The truth of all eternity abides,  
And you and I forever-ward are bound;  
The spirit of divine direction guides  
That by us two the route direct be found;  
The joy of all the universe betides  
Wherever you and I are passing round;  
The beauty of high holiness provides  
That we shall journey where the stars are crowned.

Come join us as we make our brief sojourning,  
Gird up your loins and have your lamps a-burning,  
With eager hearts unto the way be turning,—  
No mite of it regard with evil spurning.  
All's well: We go—arrivals amply earning  
According as our souls are upward-yearning.



## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

By DR. W. WILLIAMS.

*(Continued from page 175.)*

### PLOTS AGAINST SAVONAROLA'S LIFE.

**T**HE year 1497 was a fateful one in the life of Savonarola. No one knew this better than he himself. He was fully aware that the pope had determined to wreak his concealed rage and seek his destruction and waited only for a favorable opportunity, not daring to do it openly, fearing lest violent and summary measures would recoil upon his own head. Alexander knew that Florence, though infested with his secret enemies, would resent his attempts against the life of their favorite preacher and faithful counsellor whose prescience and timely advice were indispensable to the continued safety and welfare of the republic.

Seeing, however, that the pope was highly incensed against Savonarola, through the false reports and slanders forwarded to Rome, the signory strenuously endeavored to mollify his animosity and calm down the rage with which they saw him so much enflamed, but their efforts proved in vain. To all their representations the pope's reply was: "We well know that all this comes of your faith in the prophecies of that parable-monger of yours and allowing him to lacerate us, to insult us and threaten us and trample upon us who, by lawful election, now occupy the holy chair of St. Peter." Amidst circumstances so fraught with danger to himself, Savonarola remained calm and unmoved, holding aloft the torch of truth, of purity and righteous living, attacking not individuals, but vice and wrongdoing in high places, both in church and state. In vain were the taunts and railings of Fra Mariano, his old and inveterate

enemy, who was now engaged in circulating the most unblushing falsehoods and fiercest invectives against him. He was unceasing in his endeavors to inflame and embitter the minds of the citizens of Florence and undermine him in the implicit confidence and respect with which Savonarola was still regarded by reviling him as a ribald and a thief who had stolen money and hidden treasure. He also wrote to Rome, "Oh pope! oh cardinals! how do you tolerate this hydra? Has the authority of the church come to such a pass that a drunkard of this sort may trample it so ignominiously under his feet? Oh pontiff! take heed; you know not what that man is devising. He will say things to darken the sun." Such was the class and character of foes that Savonarola had to face and deal with. Slowly yet surely they wove about him a net of falsehood and slander with which to circumvent and enmesh him.

Meanwhile the political state of affairs in Florence was becoming critical and serious by the renewed efforts of Piero to capture the city by surprise and thus again seize hold of the reins of government. For this purpose and with the secret connivance of the pope, he began gathering troops and equipping an expedition for another assault on the city. When informed of this by his anxious friends, Savonarola exclaimed, "Go tell the signory that Piero di Medicis will ride up to the very gates and ride off again without obtaining any success," which actually happened a short time after. Approaching the city with a considerable number of well trained and armoured soldiery, Piero experienced a warm reception and stout resistance from the towers and walls filled and defended with citizens armed to the teeth and prepared to fight to the death for liberty and freedom. Seeing that all attack was hopeless, he retired before night came on, fearing lest his retreat should be cut off.

This event tended greatly to enhance the prestige and influence of Savonarola in the minds of the populace, much to the chagrin and intensified hatred of the Arrabiati who now resolved upon resorting to more desperate schemes and devices for his overthrow. As, after finishing the lenten sermons, Savonarola retired into the privacy of convent life abstaining from preaching in public, they proceeded to affix insulting and scurrilous placards on the walls of San Marco and other parts of the city and rudely annoyed the congregations assembling in the convent by creating disturbances during the services. These crude and desultory efforts failing in their intended effects they waited

for another and better opportunity to carry out and execute their designs. This occurred on the 4th of May. Rumors of a coming plague that had been formerly predicted by Savonarola had reached Florence. It was even then prevalent in various parts of Italy and the signory were beginning to feel alarmed at its approach. They, therefore, prohibited all services in the churches after the 5th of that month. The fourth day being Ascension Sunday, Savonarola resolved on preaching the annual customary sermon. As soon as this was known, a somewhat angry and heated discussion arose between the Arrabiati and his adherents, the former declaring he would not be heard, the latter, maintaining he would. Bets and wagers were made and laid by the various parties which however were declared null and void by order of the signory who forbade any attempt to interfere and prevent the delivery of the Ascension sermon. Notwithstanding this ordinance, the Arrabiati and Compagnacci, another clique of opponents so named on account of their scurrilous and libellous songs against Savonarola, determined on making this day the occasion of killing or inflicting some bodily greivous injury on him. For this purpose they engaged with a firework maker to blow up the pulpit during the sermon, but abandoned this idea at the last moment foreseeing that though it succeeded, it would frustrate their ulterior design and arouse popular opinion and vengeance against themselves. Their ringleader was a miscreant named Dolfo Spino who with his confederates, obtaining a surreptitious entry into the cathedral defiled the pulpit with filth and draped it with the skin of an ass recently killed. They also drove iron spikes into the ledge on which Savonarola was accustomed to lean or place his hands, in his lofty flights of eloquence, hoping by this means to excite a riot and thus accomplish their lethal purpose.

Ere the day arrived, innumerable reports prevailed throughout the city. It was rumored that the pulpit had been sprinkled with some poisonous powder or chemical that would cause him to drop dead as soon as he entered it; also that he would be murdered in church. His friends, somewhat alarmed, implored him not to risk his life by preaching on the day appointed; to whom he replied: "No fear of man shall induce me to deprive the people of their sermon on the day appointed by Christ to his disciples for going to spread his teachings through the world." On hearing these words they consulted together for the purpose of defending and protecting him from injury and insult. At

early dawn the church attendants discovered that the pulpit had been tampered with and defiled. It was therefore cleansed and its surface replaned and everything restored to its former state. At noonday, as Savonarola issued from the convent of San Marco guarded by his adherents and entered the great church which was again packed and crowded with a vast audience, the Compagnacci or libertines were distinguished by their finery of dress and perfumed garments, their bold and arrogant demeanor and irreverent manners and behavior being in marked and strange contrast with the grave decorum of the rest of the worshippers. As he gazed for a moment upon the vast assembly and became conscious of the mingled influences of thousands of hearts and minds filled and pulsating either with love or hatred, with sympathy or aversion, his form vibrated with conflicting emotions and feelings, almost beyond his powerful will to repress and control, and moved inwardly by a great invisible mighty force or power prompting him to the utterance and enunciation of the transcendent fact and reality of faith or the higher and diviner life, Savonarola commenced speaking:

"The Divine Life," he said, "is all powerful. It can overcome and surmount every obstacle and lead us to condemn and estimate at their true worth, earthly things by assuring us of the existence and enjoyment of it within ourselves. It is the great mystery from the beginning of the ages, hidden from the worldly wise, undiscovered and therefore unappreciated by the selfish and carnal, unrevealed and therefore unknown to the sensualist and wrongdoer. Only to the pure in heart, to those living not unto and for their own selves but addicted to the exercise of works and deeds of a truly noble and beneficent altruism comes it as a radiant beam of light streaming into the human soul, out of which all darkness flies away. It surrounds and encircles childhood with a reflection of grace and beauty that charm and delight. Youth and maidenhood it preserves and protects from the attacks and withering influence and dominion of passion and selfish desires and hallows old age with a halo of sanctity and glory that are manifestations of an immortality won and gained, the high and undying aspiration of humanity in all its different and various states and phases." Turning towards his foes, in tones of intense fervor and power, he exclaimed: "The times predicted are now at hand. The hour of danger has struck and now it shall be manifested, who are possessors of the divine life. You thought to prevent this sermon



to-day; but know that I have never shirked my duty through fear of man. No mortal on earth has ever hindered me from fulfilling my office. I am ready to lay down my life in the discharge of its duties. Brand me as a seducer of the people, denounce me as an imposter. I call upon holy angels and saints to witness that all the things and events predicted by me have been revelations from on high, vouchsafed unto me during long and protracted vigils of the night endured for the sake of this people now plotting against me. You cry aloud, I am no prophet, yet do all things to fulfill my prophecies. I tell you again that Italy will be devastated by foreign hordes, when destruction after destruction will befall our land, but as to the wicked and wrongdoers."

Thus far had Savonarola spoken, when a loud volley of shouts and cries came from the Arrabiati. A tremendous crashing sound was heard throughout the vast building, caused by one of the Compagnacci seizing the almsbox and hurling it violently on the floor. In a moment, doors were smashed in and broken open, a wild pandemonium of shouts and yells, a confused hubbub of noise and cries of rage and fury, vociferous clamorings and clashings of contending parties filled and shook the building. Benches were beaten and torn up, doors were banged and torn from their hinges, confusion and disorder reigned rampant and panic ran riot until at length, a body of Savonarola's friends sixty in number, fully armed with swords and lances forced their way into the church and stationed themselves in front of the pulpit for his defense and protection. Amidst and at the height of this scene of uproar and excitement Savonarola was observed to kneel with head bowed in silent prayer. The effect was soon manifested, as a great overwhelming effluent wave of something, felt yet not discerned, seemed to emanate from his bended and cowed form, and arms raised to strike and tongues shouting defiance or uttering execrations and curses, became palsied and dumbstricken. The clamor, the din of shouts and cries gradually subsided and contending angry parties stood transfixed in amazement, gazing at each other, abashed and disconcerted until at last the Arrabiati and Compagnacci silently trooped and stole out of the wrecked edifice under the impulse and inward sense of an invisible presence before which they quailed and cowered, and left it in possession of Savonarola's friends who then escorted him in safety to the convent of San Marco.

THE EXCOMMUNICATION OF SAVONAROLA.

This discourse of Savonarola was immediately printed and circulated in Florence, Rome and the rest of Italy, giving a true and accurate account of the disturbance in the cathedral and of the dastardly attempt to assassinate the great preacher, the sole presiding genius of Florence, protecting and safeguarding her from the many dangers that now threatened her.

Owing to increase of power acquired in the following elections, the ring-leaders and authors of this disgraceful proceeding remained unpunished, the signory contenting itself by issuing an edict to all the churches prohibiting friars of any order whatever to preach. An effort was also made to procure the banishment of Savonarola from Florence, but signally failed through fear of a general rising of the citizens in his behalf. Recourse was then had to the pope who, secretly acquainted with the intentions and designs of the Arrabiati, had delayed taking open measures, counting upon the success of their attack on Ascension Sunday. On learning of it and urged on again by Fra Mariano, Savonarola's most bitter and inveterate foe who had fled from Florence on the failure of Piero's recent assault, and had taken refuge in Rome, and also seeing that the time was now favorable to his own purpose, Alexander dispatched a brief of ex-communication which however was delayed through the fear of the messenger entrusted with it, that he would be torn in pieces by the friends of Savonarola. He, therefore, on reaching Siena turned back, so that the excommunicating missive did not reach Florence until the end of May. It was prefaced by the declaration:

"We have learned from many persons worthy of belief that a certain Fra Savonarola at this present, said to be vicar of St. Mark's in Florence, hath disseminated pernicious doctrines to the scandal and great grief of simple souls. He had already commanded him by his vows of holy obedience to suspend his sermons and come to us to seek pardon for his errors, but he refused to obey and alleged various excuses, which we too generously accepted, hoping to convert him by our clemency. But on the contrary, he persisted still more in his obstinacy; therefore, we now command you, on all festivals and in the presence of the people, to declare the said Fra Savonarola excommunicated, and to be held as such by all men for his failure to obey our apostolic admonitions and commands. And under pain of

the same penalty all are forbidden to assist him, to hold converse with him or approve him by word or deed, in as much as he is an excommunicated person and *suspected* of heresy. Given in Rome this 13th day of May, 1497."

The excitement and commotion were tremendous when the pope's brief became known in Florence. From their political agents at the papal court, the citizens were well aware of the secret reason of the pope's action, the downfall of Savonarola whose political counsels and timely advice to the signory were in direct opposition to Alexander's design that Florence should become subservient to his rule and join in the league of Italian princes against the French king. In that age, excommunication was a terrible, a monstrous and horrible engine of tyranny and cruelty wielded by popes over the nations of Europe and regarded with the same feelings of fear and dread as Numbo Jumbo still inspires in the minds of the natives of western Africa. It was a fulmination of the most terrible pains and curses against an offender. It cursed him by day and by night, walking or lying down, asleep or awake. It cursed him in this world and the world to come. It blasted him with the leprosy of Gehazi and doomed him to the hopeless despair and hell of Judas, as also to the awful death of Dathan and Aberam, to sigh and tremble on earth like Cain, with the wrath of God ever on his head and countenance. It forbade anyone to administer to him the rites of the church or bless him, to give him the antidon or blessed bread, to eat or drink, to work or converse with him. It was an instrument of cruelty and tyranny and injustice, equally revolting as the awful and inhuman execrations of eastern brahmins, the invention of heartless ambitious priests and ecclesiastics who ruled and governed the church not by love but fear, that formerly constituted the basis of all sacerdotal power and authority in general. As soon as the pope's brief excommunicating Savonarola reached Florence, it was proclaimed and read in the several churches by torchlight in presence of a considerable number of the clergy and laymen, with the tolling and clanging of bells. As the last word was uttered in deep lugubrious tone, all lights were extinguished and the church became plunged in silence and gloom. Happily mankind has outgrown the sway of superstition, the phantom giant, Frankenstein, that was offspring of its states of ignorance and mental and spiritual darkness that have now vanished through the advance of science and the wide diffusion of a true knowledge of his spiritual nature

and relationship to the universe and its divine author. No longer, as in former ages, is the pope dreaded as the vicar of Christ on earth with the keys of heaven and hades. To attempt to cut off a soul and outlaw it from the visible and invisible church, from the church militant and church triumphant, would now be regarded as a farcial anachronism, whilst to lay a state, a city or kingdom, resisting and refusing obedience to papal authority under an interdict, forbidding the opening of churches, the burial of the dead, marriage and the baptism of children, would soon lead to the summary extinction and abolition of any institution misnaming itself a christian church.

After the promulgation of the pope's brief excommunicating Savonarola, Florence became filled with excitement, lamentation and disorder. It was the general impression that a great disaster had befallen the city, and alarm was entertained lest Alexander would proceed still further and lay the state under an interdict which would eventually bring ruin to its commercial interests and prosperity. Availing themselves and making the most of this popular anticipation of misfortune the opponents of Savonarola having obtained a slight majority in the signory after a recent election, redoubled now their efforts to force a national crisis and inaugurate a revolution and thus seize hold of the reins of government. To effect this more surely, they swamped Florence with the most scandalous libels and falsehoods reflecting on the character of Savonarola—printed and scattered abroad doggerel poems and verses, satirical sketches and indecent tracts of which he was the subject of abusive calumny and detraction, and also diatribes emanating from the always hostile order of Franciscans the most bitter of religious enemies. Becoming still more audacious and emboldened, a mob under the leadership of the dissolute Compagnacci made an assault upon the convent of San Marco, whilst the frati were celebrating vespers in the choir, yelling and singing obscene songs and committing great damage by hurling showers of stones through the windows. A frenzied craving or propensity, similar to what happens to reformed inebriates, ending in a reversion to former habits of vice and licentiousness that prevailed in the days of Lorenzo, that seemed a kind of popular madness, swept through the city. For a period afterwards, deeply regretted practices that had been discarded again came into vogue. Churches became deserted, taverns filled and crowded. Lewd women in immodest modes of dress and bedecked



with jewels again paraded the streets and thoroughfares. Midnight revellers and gay cavaliers sang ditties beneath the windows of their mistresses who listened unblushingly to the amorous strains of their gallants. Patriotism, civic virtue, declined and all sense of religion and duty seemed as though banished and gone altogether out of Florence, during this fit of mad intoxication and revelry. Such were the lamentable effects and disastrous results wrought in Florence by the pope's excommunication of Savonarola.

#### THE MANIFESTATIONS OF THE LIGHT OF THE DIVINE.

The heart and mind of every individual are, at times, the subjects of thoughts, emotions and aspirations that are inexpressible, save by comparison with outward and material things and objects. This is especially so with those inward and subjective states of spiritual enlightenment and experience indescribable, and only to be paraphrased by the effects and operation of light in the visible creation that have caused it to be regarded by mystics in all ages as the most appropriate metaphorical expression of the higher life within the human soul, the ultimatum of the divine light that enlighteneth sooner or later every man that cometh into the world.

The divine life, like its physical facsimile the sun in our planetary system, abounds in and pervades all space, encircling all worlds therein, vivifying and vitalizing each atom and molecule, causing them under the action of its law of attraction to assimilate and unite together in the production of forms of ideal beauty and loveliness, so transcendently magnificent, so majestic in their grandeur and sublimity, that have excited and overwhelmed the minds of men with those emotions of reverend worship and adoration that constitute the basis of all religion. As all force and energy and emotion, whether manifesting in the coruscations of glittering star and planet or in the splendid colors and tints of flowers and shrubs and trees, are but light in activity, so are noble deeds and heroic acts of virtue and probity, of unselfishness and beneficence, of moral worth and spiritual purity, the motions and operations of the higher life in man's soul or lower nature, rendering and forming it into a receptacle of the divine energy by which it eventually becomes assimilated to and unified with its creator, prototype and originator. When this is effected, its history is a record of self-

conquest, of victory over the world, of subjection of its animal passions and propensities and the direction of them to the service of humanity, resulting in the winning of immortality by becoming co-workers with the Divine and saviors of mankind. Then becomes life earnest and intensely real. Its duties and responsibilities are no longer regarded as shirkable and irksome, but occasions and means by which knowledge of self and human nature is acquired that enlightens the understanding, confirms and strengthens both the will and intellect and turning the soul inwards on itself, tends to concentrate its forces, fitting it for greater, stronger and higher flights into realms of divine light undiscovered and unknown save to those who have graduated through the gymnasium of the higher life and by the discipline of thought and feeling, the development and expansion of their latent spiritual faculties have learned the lesson that he who would govern and lead others, must first be master of himself, for then only can he become enrolled with the children and sons of light which, as the Kabbala teaches, was the great inheritance reserved and put by before the creation of the world by the creator, for the enjoyment of those who become masters of the hidden wisdom.

*To be continued.*

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## THE SEEKER.

By SIDNEY FISHBLATE.

In ages past I knew I was allwise;  
And ages passed and my false knowledge faded from my eyes;  
And ages came, my ignorance to show;  
And now I know in ages yet to come that I shall know.

I sought in musty tomes and volumes rare,  
And after many weary days I found vast knowledge there:  
But, "Who art thou?" a voice cried to my soul,  
And yet I knew not who nor what, and wandered forth to stroll.

I wandered over hills and valleys green,  
I saw the earth and all the things that mortal man has seen;  
But always when I found what I had sought  
The end seemed ever farther on: for other things I wrought.

I sat upon the summit of the dome  
And vowed that there forever more I'd sit and never roam;  
Awhile, my eyes grew wearied of the sights;  
I clambered down that I might seek and climb up greater heights.

I stood upon the heights of earthly love  
And gazed about, until I saw no loftier place above:  
But when the clouds had faded from my view  
My heights were gone, and so I wandered on for others new.

I found the staff that maketh all men slaves  
And said: "At last! This is the end that every mortal craves;"  
But I hurt one who clasped my feet to pray:  
And then I said: "No man needs this," and threw the staff away.

I sought for wealth and gained my heart's desire  
And breathed great joy; my heart was palpitating with that fire:  
But then I found my brother's heart was cold,  
And mine grew chill, and so again I wandered as of old.

My feet grew numb—I found despair at last:  
"And this," I muttered, "is the end of all my journeys past;  
Cold, dark and lone, this goal that all must win!"  
But even while it wrapped me round a voice cried "Seek within."

In ages past I knew I was allwise;  
And ages passed and took the bright illusion from my eyes;  
And ages came, the place of light to show;  
And now in ages yet to come I know that I shall know.

## OSRU.

### A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

*(Continued from Vol. 9, page 304.)*

#### INCARNATION THE FIFTIETH OF THE SOUL OSRU KNOWN TO MAN AS JARED WILSON.

Lo! Desire is potent. But endless its waxing and waning  
Till with Justice (called Love) it be blent, the True Path attaining.

**J**ARED WILLSON, staunch union man, took advantage of the prolonged applause to slake his thirst from the contents of the white stone-china pitcher at his elbow. He drew the back of his hand across his mouth, brushed the hand absently against his right trouser leg, and faced his audience again.

His eyes blazed with strong personal feeling. Somehow his subject was a little out of hand to-night; had the bit in its teeth and was dragging him along. For one thing, the day was an anniversary of great sadness to him and memory had been torturing him cruelly.

"'Taint fer no milk-and-water, mushy-wushy sentimental reasons, nor yet fer fear—you know me, all of you, and you know it aint fer fear,—that I'm telling you to leave vengeance out of the matter and go in fer justice, jest plain, unadulterated justice. You kin safely leave the vengeance to Gawd—He's looking out fer that—and don't you fergit it! But look out fer yerselves, that there ain't no vengeance owin' t'you, fer you'll surely git it, here or hereafter, here or hereafter.

"So what I say is this: If it'll improve the conditions of you and yer mates in any way—really improve them—to smash a damned millionaire, why smash him. Blow him up with dynamite, if you want; only be damn sure that getting him out of the way is a reel step toward justice." (Applause.)



"As sure as there's a Gawd in Heaven, and there is, they'll all pay up for their sins, now or by and by. I've been a christian fer fourteen years but I don't want none of this here 'only believe on the Lord and your sins shall be washed whiter than snow.' No comrades, the Gawd I believe in is a just Gawd. Let the mercy go, I say. Or else, make it mercy fer the sinned against, and justice fer the sinner." (Applause.)

"If you git very free with yer mercy to the sinner, the sinned against is tolerable likely not to git even justice done *him*. Justice is all I want, and justice is what I'm willing to take fer whatever I've done, and justice I'll work for, night and day, till I drop dead." (Applause.)

"So don't you waste no valyble time, like our esteemed friend, the last speaker, growling about the good times the men who rob you of your earnings are having with their ill-gotten gains. They'll pay. As sure as there's a Gawd they'll pay, measure fer measure; an eye fer an eye, and a tooth fer a tooth. The old Jews was right about it. The Gospel is true too, but it don't really give the lie to the plain, sound justice of an eye fer an eye and a tooth fer a tooth, as some of these here mushy preachers says it does.

"You wont find nothing in the words spoken by our blessed Lord himself to interfere with every feller getting his just deserts. You just look agin ef you think so.

"But I didn't set out to preach no sermon, lads. Excuse me all. What I wanted to say is this. Do you think that skinny old devil of a kerosene thief, fer instance, is going to pray himself out of any of the sufferin' that is his due fer the way he's made the victims of his rascally business methods suffer? Not one jot, not one tittle. Till all be fulfilled. Eternity is plenty long. He'll have time to suffer pang fer pang, fer every pang he's ever caused any one. And he can't plead, 'Oh, Lord, I didn't know I was doin' it!' neither, fer he knows well enough when he's doin' as he wouldn't like to be done by, and that's plenty to fix the blame on him.

"I don't believe in no eternal hell, because there wouldn't be no justice in letting a man go on sufferin' after he'd felt as much pain as he'd caused, but I guess it'll take most of eternity to square the accounts of some men. His sort, f'instance. Why, take jest one case, that happened to come beneath my notice. This devil forced a man to shut down. This man wouldn't sell when he wanted him to—you know the trick—so when he had

him hipped, he refused to buy. Teach the other chaps a lesson, you know.

"There was one man who had worked for the man he had busted up, who couldn't get another job. Too old, you know. This man had a wife and a granddaughter. They starved for a while, and then the girl got tired of that, and drifted onto the street, and broke their hearts. Years of shame and sufferin' fer three people—and only Gawd Almighty knows how many more suffered, one way or another, from that one foxy business trick—and a few more thousands a year that he can't spend fer the old cheat that planned it and put it through. Now ther' aint no just Gawd that'll let him off fer one second of the sufferin' he caused them three. If 'twas twenty years apiece, that makes sixty fer him. Measure fer measure, a tooth fer a tooth.

"No, there aint no Gawd that washes away yer sins till they're paid fer—don't you bank on it a minute. There may be heaven, there probably is, though I ain't no good on figurin' out what it's like. But I'm sure about hell. It's needed fer his kind, and bunches of others as bad in various ways. But I'm preachin' again. I aint myself tonight!"

(Cries of "Go on!")

"When I got religion, I got conviction of sin, but I didn't want nothin' but justice, even fer myself. I'm willin' to suffer fer every bit of pain I ever caused. I don't want no fergiveness' fer my sins—justice is plenty good enough fer me. I tell you what, there's nothin' like knowin' you've got to square your own account some time or other, to make you careful what you do. There's nothin' equal to it in the namby-pamby 'only believe and your sins shall be blotted out forever' religion. I tell you, no believing will blot out a single sin. They'll be blotted out as fast as you've paid fer them in kind; paid fer them in kind!" (Applause.)

Jared Willson wiped the sweat from his forehead with his palm, and shook the drops from his hand.

"Some of you young chaps have been talking up this strike in the wrong sperit. You'd think, to listen to some of you, that the only reason for a strike was to cripple the capitalists, and give them less money to spend on their pleasures. Fool's logic! But after all, it's just your unsatisfied sense of justice that's putting you wrong. Your heads is queered, but your hearts is right. Don't get the notion in your minds that it's your business to spoil the fun of the men who are spending your

rightful money. You've got bigger business than that, I hope. 'Vengeance is mine; I will repay, saith the Lord.' And he don't need no help of yours, either. If a man deserves death, he can drop a flower-pot on his head as he passes along the street. Or tip him over a cliff in the auto that he bought with your money. He don't need none o' your bombs, *he* don't. If a man deserves torment, and he's to get some of his Hell right here, the Lord kin let loose on him with some horrible disease, that will burn like hell fire.

"I won't say no more about it. You kin work it out fer yerselves. But keep it clear in your heads that what you're workin' fer is justice fer yourselves and yer fellows, and leave justice fer yer oppressors to work itself out. There's a hereafter, and they'll get their dues. Oh, they'll get what is coming to them, don't you fret. I should go clean mad, when I remember what I've suffered through no fault of mine, if I didn't have that blessed faith in a just Gawd to tie to. His strong right arm will overtake every one of the devils who have made my life a hell for nigh onto thirty years.

He choked up and fell silent a moment. He was thinking of his petted Janet, just turned sixteen, who, nine years ago that night had died, the victim of some ruthless, unknown tramp.

"The Lord do so to me, and more also,' if I've ever done a hundredth part of the meanness and evil that's been done to me. I don't want nothin' better fer myself than that same justice I want to see visited on the heads of my enemies.

"With whatsoever measure ye mete'—remember that—'with whatsoever measure ye mete.'"

\* \* \* \* \*

"Tell me a story, Jack!"

"You know them all, Sis."

"You fibber! Three years in Cuba and home a week—not a week yet—and you've told me all your stories already. Oh, Jack! Begin!"

She perched on the arm of his chair and forcibly conveyed his pipe from his languid fingers.

Jack laughed.

"All right, Kitten. I'd forgotten what a dictatorial infant

you were. Give it here. I can't talk without it. Now stop whisking the flies off my chin with the end of your pigtail, that's an angel child. Better make me comfortable when you want a story, there's a straight tip for you. What sort of story?"

"About some man who was brave. About the bravest man you saw in the whole three years."

Jack smoked with irritating deliberation.

"Isn't there one who was braver than the rest?"

"There's one I think was braver than the rest. I don't know whether you'll see it, Kate."

"Go on, Jack. What did he do?"

"He hardly comes up to specifications; not the conventional ones,—the ones you judge heroes by. He didn't make any spectacular grand stand play you know. I believe he had about six lines in the paper handed him afterwards. That's all I ever saw. He didn't look like a hero either. He looked like the sort of man that works in gangs on buildings. A mason, perhaps, certainly no higher."

"Oh Jack!"

"I'm not treating you very well, am I, Kate? Well, this is a story from life, and life isn't so very picturesque." He picked up her "Morte d' Arthur" that lay on the veranda railing. "If you don't like my hero go back to Mallory, with his dinky Sir Percivales and Sir Launcelotes. We can't compete with him now-a-days."

Kate laughed and pinched his cheek till he screwed up his face in protest. "If he's a hero I shan't mind his being a workman."

"How good of you! You wouldn't have approved of his manners. He was a rough old fellow who swore about as often as you say, 'How perfectly dreadful.'"

"How perfectly dreadful!"

"Exactly. And he swallowed some whiskey straight about as often as you drink water."

"Hm!" sniffed fastidious Kitty, who was just old enough to have views on the liquor habit.

"You don't like the sort my hero is? Too bad. And what's more, he was by no means cleanly in his habits. I never saw him when he didn't have dirty finger nails—"

Katherine put a firm hand over his mouth.

"Now that's enough, Jack Ryder. If he's a hero, tell me about it and quit fooling."



"Fooling, young lady! I'm merely giving you a faithful pen picture! But all right. We'll skip the rest of the personal description if you want to. You're too young to appreciate it, that's the matter." He caught her chastising hand and held it.

"You know we had the deuce of a time cleaning Cuba up. And especially we had to wipe out the yellow fever before they would let us come home. You knew about that, or at least you thought you did. You know that after a while we found that the regular Egyptian plague of mosquitoes they have down there carried it."

"I read all about that," quoth Katherine, feeling very well informed.

"You haven't the least idea what fools the Cubans were. Every year when the season came round they used to lie down and die, as thick as flies and as meek as good old Moses. They never thought for a second there was anything to be done about it."

"Were you sorry you were a doctor then?" questioned Kitty.

"No," said Jack shortly, his face darkening. He remembered how he had had to set his teeth when he started for the quarantined pavilions, until habit came to his aid and he could go there without thinking what he was doing.

"Some of the experiments we had to try got into the papers. Not all of them, though. Some of them weren't very dangerous and some of them were. This one was."

"What one?"

"The one," said Ryder, "that we tried on the old mason who didn't clean his finger nails."

"Oh!" said Katherine. And then, "Did he die?"

Jack looked carefully enigmatic.

"I suppose you've picked up the habit of turning over to read the last page. Don't you know that spoils the story?"

"West—he was still the Surgeon-General then—posted that he wanted a volunteer, and what for. Generally when he asked for volunteers he got 'em—right off the bat. But this time there were just about nine chances out of ten that the volunteer would have a soldier's funeral, d'you see, Kitten? How do you like my hero now?"

"Did he die?"

"Do you have to die to be a hero?" evasively. "Well

there weren't any takers for two or three days, and that's a long time for one of Uncle Sam's calls for volunteers to go begging. Then this old chap came around to headquarters and asked for Dr. West. West was out and they handed him over to me. He hadn't come to volunteer exactly, he had a lot of questions to ask first. But it wasn't long before I saw he was really going to do it. I was sorry for the old boy, it looked to me so like a dead sure miss for him, and much as we needed his help I talked against it. Do you remember Mettius Curtius?"

"Of course. I adored him," said Kate winking away the unwelcome tears.

"Don't cry, Kitten. I'm just telling you a hero story, that's all.

"Every time he was off duty he'd hunt me up with more questions to ask. He knew exactly what he was doing, you know. There wasn't any hot-headed, impulsive, 'hurrah boys' physical courage about it. It was just cold-blooded walking up and shaking hands with death. That's a lot harder, Kate.

"I used to ask him why he was going to do it and what do you think he said? 'I don't know. I've never done nothin' fer nobody.' Doesn't sound much like Sir Percivale-Launcelot, eh Kitten?"

"Stop about Sir Percivale-Launcelot!"

"All right. And then he would go on quizzing me about what would come of it if we found out what we wanted to find out, and what it would do in the long run towards cleaning up Cuba. He was a wise old bird. Always, every five minutes or so, I'd remind him that it was quite on the cards that he wouldn't pull through and he would shrug his shoulders and go on asking the keenest questions, till he knew just about as much about it as I did."

"Was he very unhappy? Had he gone to war because he wanted to get killed?" asked Kate, remembering the heroes of some score of novels.

"No. He liked living well enough. . . . He just kept saying that he never had done nothing for nobody. . . . The courage bug had bitten him I guess, Kitten," pinching her cheek as he saw the tears start again. "Too bad about his double negatives, isn't it, Toots?"

"A truly hero can use any kind of grammar he likes," declared Kate stoutly.

"Right! They'll never make a snob of you, Sis!"

"Well?" prompted Katherine.

"He was a psychological problem," mused Jack aloud, forgetting her. "He wasn't the sort heroes are made of at all—not that kind. Brute courage, maybe. Sticking to his engine till it was ditched—that, yes. Not the Mettus Curtius type."

"Did he die?" asked Kittie, her eyes widening.

Jack took out a clipping and showed it to her. "The papers didn't get at all of it. If they had, he'd have had the whole of the first page at least once."

"Jared Willson, one of the soldiers who volunteered to be inoculated by the bite of a mosquito that had previously bitten a yellow fever patient, is dead. He was one of six who answered the recent call of Surgeon-General West to submit to inoculation, and experimental curative treatment in case yellow fever developed. The incident has proved beyond question that Yellow Jack has been repeatedly transmitted by mosquitoes. It is thought certain that the other five will recover. Willson is a martyr to science."

"There, there, Kitten!" sopping her eyes with his handkerchief. "Don't you suppose they take good care of heroes when they get them over on the other side?"

## AFTERWORD.

And suddenly the Shining One was with me.

Far, dizzily far, below us reeled the world. I put my hand out timidly and grasped a fluttering end of his garment. For I saw that I had no wings and I was very sore afraid. The earth swung past below us and we trod lightly upon—what?

He looked into my eyes, smiling serenely, and withdrew his raiment gently. And straightway I was ashamed that I had known fear.

He said: "Is not God—?"

Then I smiled also, and floated gladly beside him. (Shoulder to shoulder, the angel and I, even as two brothers).

And he said: "You have seen what you desired to see."

"I have seen."

"And you have understood?"

I answered: "I could not have believed that out of so much evil good would come!"

Said the Shining One, "What is Evil?" And I was dumb before him.

Then he said: "What is Good?"

And still I was dumb.

He looked at me with searching eyes that probed to the roots of my being. And suddenly a light stole in upon my soul, and I made exultant answer.

"All is as God would have it!"

Said the Shining One: "Even so!"

We swept through space together, two sons of God, gloriously exulting, thrilling to the dominant chord of the universe.

*All is even as God would have it!*

I looked below me again. The earth was no longer there, so far had we fled through space. Neither were there stars, nor any other planet. And there was nor darkness nor light, yet I saw the Shining One.

And I said: "It is well with that man but—"

"But—?"

I pled for him.

"But he does not know it is well with him!"

The inscrutable, smiling eyes of the Shining One answered somewhat, but I could not fathom their meaning.

"If he might but know what I know!" I pleaded. And again.

"Even if he must straightway forget it, and go back to the bitterness of earth, blind, deaf, to all we twain understand!"

The tears rained from my eyes.

"I see well that he must not remember, else no pain could ever again hurt him! Yet will it strengthen him a little to know for a moment and the strength will remain."

I cried aloud.

"He has great need of strength. The path he has chosen has little light and his feet will be bruised often."

I found courage to stoop and kiss the hand of the Shining One, humbly supplicating.

Then the Shining One answered me.

"Those lives you re-lived but now were yours."

I hid my eyes with my hands and fell through space, for an eternity. The seraph swept down beside me.

Afterwards, I uncovered my face and looked up. The smile



of the Radiant One was even as before, inscrutable, all-comprehending, ineffably gentle. He said:

"It is given to all, on the eve of returning to embodiment, thus wholly to understand."

And I said to him then:

"All is well, for all is as God wills it! I will go back there now, to endure whatever it is just that I should endure. But I am fain, if this be possible, to suffer all it remains for me to suffer in one life and so bring it to an end."

The Radiant One grew of a sudden more dazzling, as though joy streamed from him, and he said:

"Even so you chose, the last time you drew near the earth seeking rebirth. Behold, that former desire and the fruits thereof are accomplished. It is now given you to desire anew."

Marvelling, I thought aloud, "I do not understand!"

He smiled.

"What would you fain do when you return to the flesh?"

I trembled.

"That which I choose—will come to pass?"

"Desire is potent."

I found no words.

"And also the fruits of desire are ever to be well thought upon."

Then I answered with passion:

"I would that I might harm no one! Though it slay me; though I must walk through fire for untold ages to avoid offense; yet I choose it rather; yea, a thousand times rather!"

Then for the last time the Resplendent One smiled down upon me.

"You have chosen well. But—does it suffice, to harm no one? Yet is it a step on the Path. Rest here in peace, for the moment of your return to earth is not fully come."

He is gone. . . . I can hear the singing of the worlds hurling themselves through space . . . it is granted me to perceive how their orbits interlace everlastingly. . . .

THE END.

## A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from page 186.)*

"Alas!" the man of learning sighed,  
"Beneath an overwhelming tide  
Of woe, we seers too must wait  
In darkness, till our grief abate.  
But tarry—I a plan have laid,  
And if my order be obeyed,  
That priest from Sais waits without  
Whose actions I have watched, in doubt  
Of his designs." This said, he neared  
The door, whence soon he reappeared  
With Zatlil by his side.  
"Inou art a stranger here," Can spake,  
"The death of Atlas cannot make  
Thy spirit dull, nor shut the light  
Denied to us in Sorrow's night,—  
Which numbs the sense that would unfold  
What truth the dead must silent hold,  
Or to the dead confide.  
A priest art thou—Is thine the gift

From things concealed the veil to lift?  
Then, of thy courtesy aid now  
To learn what laid great Atlas low."  
On Zatlil's countenance both bent  
Their gaze, impelled by one intent.

Concern he showed not while he kept  
His eyes on him who lifeless slept.  
At length—"Why call on me to find  
The cause? What hides within the mind  
Of you that ask? How can I know  
Why death hath laid great Atlas low?"

"Our thought concealed reflected lies  
In thee," said Can, "I see it rise  
And shadow forth the name—"  
"Hold! hold!" the priest excited cried,  
"I'll hear it not, lest woe betide,  
And on me fall the blame."

"Enough! thou art in truth a tool,  
A cunning knave, or guilty fool.  
Confess the deed, thy lips unseal,  
If thou stern justice would not feel."

At this a cry from Zatlil broke.  
Then Manab, "Wilt thou here invoke  
The god most sacred to thy heart  
To witness bear that thou no part  
Hast taken in the horrid deed  
That unto death could Atlas lead?"

"Yea, priestess; Ra do I invoke!  
If false my words, may lightning stroke  
Cut short this breath. Ah! now forbear  
Thy threats; O Can, in mercy spare  
My feeble body from the hands  
That torture at their lords' commands."

Aghast the sage and priestess eyed  
The wretched man as thus he cried.  
Then Can, "What horrid thought was this  
That blanched thy cheek? Thou can'st dismiss  
The fear of torture from thy mind.  
Not in our kingdom wilt thou find  
The awful means employed by those  
Who seek to wrest the truth by blows  
And dread contrivances applied  
To they who would some secret hide.  
Such agony hast surely known;  
Thy fear abject this plain hath shown.  
A tyrant master holds thee fast  
In meshes crime hath round thee cast  
I, in the name of Ra, demand  
The truth. Know'st thou the dastard hand

That took his life? Say nay once more  
And, if 'tis so, pass thro' yon door.  
But if thy hand, thine eye, thine ear,  
Have shared this crime, go forth in fear  
Of every shadow on thy road,  
Thy conscience weighted with a load."

Now Zatlil, eager to go free,  
But lightly heeded this decree  
Till, as he slowly took his way,  
His limbs no longer would obey;  
The will of Can there stopped his feet,  
For he would once again repeat  
That stern demand,—“Thy yea or nay?”  
The priest's thin face was turning gray;  
He tried to move, but rooted here  
Stood quaking with a craven fear.  
Then Can, “Reply! I will release  
Thy limbs. Reply, and go in peace.”

Zatlil exclaimed, “Quite innocent  
Am I. No action or intent  
Of mine confronts me now. Mine ear,  
My hand, mine eye, of guilt are clear.  
Once more to thee by Ra I swear  
That in this deed I have no share;  
Nor aught can tell to shed a light  
On what befel in dead of night.”

“Thou art released,—depart,” Can said,  
And turned again where, near the bed,  
The priestess silent looked and mourned  
The brother she so oft had warned  
Of fate impending o'er his head.  
“In presence of our sacred dead,”  
To Can now thus she spake, “I feel  
'Twould be in vain we might reveal  
The thought within us both, tho' he  
Suspected too, 't was plain to see.  
Our laws demand the *proof* of deeds  
Ere justice punishment concedes.  
No proof have we, and ne'er can bring



The wretch who surely killed our king  
To retribution; but the day  
When this dear form is laid away  
On yonder height, I will proclaim  
A curse on whom should fall the blame.  
Watch thou his face, for blench it must—  
The gods will hold our cause in trust.  
Ere now a messenger hath flown  
To make the death of Atlas known  
To that base prince who soon will come,  
Alas! to make this court his home,—  
Where Atlas reigned. Let wisdom now  
Guide all our ways. We may not show  
Our mind to him if we would keep  
Our power. Let dark suspicion sleep,  
That safely we may tarry here,  
Protecting those who were so dear  
To him." She ceased, and Can replied,—  
"Yea, in thy judgment I confide.  
I may indeed be driven hence  
For fancied or for real offence.  
But thou—not even he himself would dare  
Dispute thy right. Let him beware!  
And now the monarch we must yield  
To whom his noble form can shield  
From swift decay." Forth Manab went  
To comfort those by anguish bent;  
While Can sought Heppel's couch to know  
What hope might offer Kadimo.

O'erspreading Mu a sombre pall,  
A leaden cloud, seems near to fall  
In torrents; yet the heavy skies  
May still weep less than mortal eyes,—  
For on this day thro' all the land  
Wail multitudes on every hand;  
Their garments tear; while on their brows  
The dust of earth each mourner throws.  
In fasting they have spent their days,  
And in the city's broad highways  
Have chanted dirges long and loud,  
By grief for Atlas sadly bowed.

The Great and Good is gone for aye,  
And nevermore shall he allay  
The wrath of tyrant lords, nor plead  
With them for kinder word and deed.  
The princely guests had summoned been  
To nuptial rites of king and queen;  
Gadeirus now can proudly boast  
Himself of all these kings the host.  
No more with mirth the palace rings;  
Okomil's harp so longer sings.  
The thousand servitors are hushed  
In voice and step; for grief has crushed  
All joy, and on this woeful day  
Their king beloved is laid away.

The priestesses, all robed in white,  
Await King Atlas on the height  
Where he, incased in purest gold,  
Shall rest near Poseidon the Bold.

The child of Atlas prostrate lies,  
Watched by Pelopa's tear-drained eyes.  
Tanatis and Koromil there  
Will stay to give them tender care.

A vast assembly sallies now  
From out the palace, pacing slow  
Thro' avenues, the solemn throng  
Increasing as it winds along.  
The mourning train is forward led  
By priests, each bearing on his head  
The flowers that make the earth so fair,  
With divers luscious fruits and rare;  
And sacred images—their hue  
That soft inspiring azure blue,  
That every mourner on this day  
Must wear as part of his array.

The favorite steeds of Atlas great  
Come harnessed to his car of state;  
While, reins in hand, the charioteer  
Treads slowly in the chariot's rear.

Priests follow after, one by one,  
With trophies of the kings long gone.  
The pontiff with libation vase  
And censor comes the next in place,  
Surrounded by attendant priests.  
Behind these follow sacred beasts—  
White elephants that slowly tread  
And forward drag the funeral bed,—  
A couch of gold where Atlas lies  
No more beholding earthly skies.  
Alone by this Gadeirus slow  
Advances with his head bent low.  
The other kings of Mu next come,  
With eyes cast down and voices dumb.  
Now follow they who kinship bear,  
And friends who dear to Atlas were,  
Their heads in mournful silence bowed;  
While those who follow wail aloud—  
The multitude—these heavenward send  
Prolonged lamentings as they wend  
Their way unto the holy shrine  
Of Poseidon, first king divine.

Within the temple princes eight  
Bear Atlas, there to rest in state.  
Each priest unto an altar brings  
Some offering; these are by the kings  
Arrayed. The priests libations make,  
And incense burn for Atlas' sake.  
The pontiff's chant is clearly heard  
Reciting ritualistic word;—  
Which done, he praises long the dead,  
And in dissent no word is said,—  
But acclamations at the name  
Of him no mortal tongue could blame.

As silence falls, the priestess near  
Her sentence utters loud and clear:—  
"If earthly foe o'er life prevailed,—  
Who hath the Great and Good assailed  
Shall live accursed and wretched die;—  
Seal our decree, O earth and sky!"

The mighty multitude repeats  
This curse, while throbs with heavy beats  
The blackened heart of him who stands  
Chief monarch over all those lands.

*To be continued*

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Johann Tauler is a name which fails in no Literary History of Germany: he was a man famous in his own day as the most eloquent of preachers; is still noted by critics for his intellectual deserts; by pious persons, especially of the class called Mystics, is still studied as a practical instructor; and by all true inquirers prized as a person of high talent and moral worth. Tauler was a Dominican Monk; seems to have lived and preached at Strassburg; where, as his gravestone still testifies, he died in 1361. His devotional works have been often edited: one of his modern admirers has written his biography; wherein perhaps this is the strangest fact, if it be one, that once in the pulpit, 'he grew suddenly dumb, and did nothing but weep; in which despondent state he continued for two whole years.' Then, however, he again lifted up his voice, with new energy and new potency. We learn, farther, that he 'renounced the dialect of Philosophy, and spoke direct to the heart in language of the heart.' His Sermons, composed in Latin and delivered in German, in which language, after repeated renovations and changes of dialect, they are still read, have, with his other writings, been characterized, by a native critic worthy of confidence, in these terms: 'They contain a treasure of meditations, hints, indications, full of heartfelt piety, which still speak to the inmost longings and noblest wants of man's mind. His style is abrupt, compressed, significant in its conciseness; the nameless depth of feelings struggles with the phraseology. He was the first that wrested from our German speech the fit expression for ideas of moral Reason and Emotion, and has left us riches in that kind, such as the zeal for purity and fullness of language in our own days cannot leave unheeded.'

—Carlyle, *Early German Literature*.



## THE SEPPER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 190.)*

### TRADITIONS CONCERNING ADAM.

**T**HIS is the Book of the generations of Adam. In the day that Alhim created man, in the likeness of Alhim made he him." (Gen. v., 1.) Said Rabbi Isaac: "The Holy One showed Adam the forms and features of his descendants that should appear in the world after him, and of the sages and kings who should rule over Israel. He also made known to him, that the life and reign of David would be of short duration. Then said Adam to the Holy One, 'let seventy years of my earthly existence be taken and granted to the life of David.' This request was granted, otherwise Adam's life would have attained to a thousand years. This was the reason that David said: 'For thou, Lord, hast made me glad through thy work; I will triumph in the work of thine hands (Ps. xcii., 5), for thou hast filled me with joy in prolonging the days of my life. 'It was thy own act and wish,' said the Holy One, 'when thou wast incarnated as Adam, the work of my hands and not of flesh and blood.' Amongst the wise men and sages that should appear on the earth, Adam rejoiced greatly on beholding the form of Rabbi Akiba who would become distinguished by his great knowledge of the secret doctrine. On seeing, however, as in a vision, his martyrdom and cruel death, Adam became exceedingly sad and said: 'Thine eyes beheld me ere I was clothed in a body and all things are written in thy book; each day hath its events that shall come to pass, are therein to be found.' Observe that the book of the generations of Adam was that which

the Holy One through the angel Rosiel, guardian of the great mysteries and secret doctrine, gave unto Adam whilst yet in the garden of Eden. In it was written all the secret wisdom and knowledge concerning the divine name of seventy-two letters and its esoteric six hundred and seventy mysteries. It also contained the fifteen hundred keys, the knowledge and understanding and use of which had never been imparted to anyone, not even to angels, before it came into the possession of Adam. As he read and studied its pages, angelic beings assembled around him and acquired the knowledge of Hochma, or divine wisdom, and in their delight exclaimed 'Be thou exalted, oh God above the heavens, and let thy glory be above all the earth' (Ps. lvi., 5). Then was it that the holy angel Hadraniel sent one of his subordinates to Adam, saying unto him, 'Adam! Adam! guard thou well and wisely the great and glorious gift entrusted to thee by thy Lord. To none of the angels on high have its secrets ever been revealed and imparted, save to thyself. Be thou therefore discreet and refrain from making them known to others.' Acting on these injunctions Adam zealously and secretly kept this book up to his expulsion from the garden of Eden, studying it and making himself acquainted with its wondrous mysteries. When, however, he disobeyed the commands of his Lord, the volume suddenly disappeared leaving him overwhelmed with grief and most poignant regret, so that he went and immersed himself up to the neck in the river Gihon. On his body becoming covered with unsightly ulcers and sores threatening physical dissolution, the Holy One instructed Raphael to return the book to Adam. After obtaining a full knowledge of its occult teachings, he handed it, when at the point of death, to his son Seth, who in his turn bequeathed it to his posterity, and eventually it came into the possession of Abraham who was able by its secret teachings to attain to higher and more enlightened knowledge of the Divine, as was the case with his predecessor Enoch and enabled him, as it is written, 'to walk with the Alhim,' that is, to converse with them."

"MALE AND FEMALE CREATED HE THEM."

Said Rabbi Simeon: "In these words are involved and contained great occult truths, even the greatest and most profound divine mysteries respecting the origin and creation of man, and so beyond human comprehension that they must remain subjects

of faith and not of knowledge. Of the creation of the world it is written, 'These are the generations of the heavens and the earth *be hibaram* (when they were created); but at the creation of man, scripture states, 'God blessed them and called their name Adam, *be yom hibaram*' (in the day when they were created). From the terms male and female, we gather that every figure that does not bear the form of the male or female, is not in the image and likeness of Adam Kadmon, the primal ideal man of which we have formerly spoken. Observe that in any place of scripture where the male and female are not found united together, the Holy One is said not to dwell or be present with His blessing and the name Adam is only used when such is the case."

Said Rabbi Jehuda: "Since the destruction of the temple, Israel no longer enjoys the blessings that descend from on high daily on the earth. Yea, one may say that they have become lost unto Israel, as it is written, 'The righteous perisheth and no man layeth to heart' (Is. lvii., 1). The word perisheth here denotes the blessings from on high, but which are now of no beneficial effect in the renovation of human nature, for as stated, 'Truth is perished' (Jer. vii., 28); the truth that brings with it light, frees the soul from its downward propensities and informs us whence all blessings descend and come to man, namely, from the Holy One of whom it is written, 'And He blessed them.' It was through Seth that have come forth all the generations of the righteous in the world."

#### THE ANTEDILUVIANS AND THEIR MAGICAL ARTS.

Said Rabbi Jose: "Adam through disobedience to the divine commandment, lost the knowledge and understanding of the secret doctrine and occult power and meaning of the letters of the alphabet except the two last, namely, the letters Shin (S) and Tau (Th), because though he had sinned yet was not goodness wholly extinguished within him and therefore to express his feeling of gratitude for this concession, he called his son Seth. After his repentance and reconciliation with his Lord, the letters with the knowledge of their mystical meaning and power became known again to him, but in their reverse order thus, Th, S, R, Q, in which they continued up to the day the children of Israel stood at the foot of Mount Sinai, when they became arranged again in their normal order as on the day that the heavens and the earth were created. This redistribution of the alphabetical letters

contributed to the permanent welfare and endurance of the world."

Said Rabbi Abba: "When Adam transgressed, the heavens and the earth trembled and wished to become dissolved into their original elements and disappear altogether because the covenant between God and man on which they were founded had become broken, of which it is written, 'If the covenant of day and night had not existed, I would not have made those laws that govern and control the universe.' (Jer. xxxiii., 25.) We know that this covenant was broken by the transgression of Adam as scripture states, 'but they like Adam have transgressed the covenant' (Hos. vi., 7). If the Holy One had not foreseen that Israel on arriving at Mount Sinai would accept the covenant, the very heavens and the earth would have ceased their existence and reverted back into chaos."

Said Rabbi Hezekiah: "The Holy One remitteth and forgives everyone who confesses his sins and wrongdoings. Observe that when the world was created, the Holy One made the covenant upon which it continues to exist. We infer this from the word Brashith which should be written thus, bara, shith: meaning 'He created the foundation' or the covenant, symbolized by the letter Yod (I) in the middle of the word shith which though the smallest of the alphabetical letters, nevertheless represents the covenant through which all blessings come to mankind. When a son was born unto him, Adam confessed his sin and was forgiven by the Holy One, and therefore he called his name Seth, having the same consonantal letters as Shith without the Yod, symbol of the covenant he had transgressed. Furthermore, the Holy covenant is also symbolized by the letter Beth (B) which became incorporated with S and Th when the children of Israel stood at the foot of Mount Sinai and thus formed the Sabbath (S B Th), of which it is written, 'Wherefore the children of Israel shall keep the sabbath (or covenant) throughout their generations for a perpetual covenant.' It is a sign between me and the children of Israel forever.' " (Ex. xxxi., 16).

Said Rabbi Jose: "The two letters Shin and Tau were then associated and from the time the children of Israel received the covenant at Mount Sinai, they acquired the occult knowledge and understanding of the mystical meaning of all the letters of the alphabet that, with the exception of Shin and Tau, had become lost to mankind."

Said Rabbi Jehuda: "From the birth of Seth to the coming



of Israel to Mount Sinai, the mysteries of the letters were gradually unfolded and revealed to the patriarchs, but not fully, as the letters were not in their normal order as at present."

Said Rabbi Eleazar: "In the days of Enos, men were deeply versed in occult knowledge and magical science and the manipulation of natural forces, in which no one was more skilled than he, since the time of Adam whose chief study was on the occult properties of the leaves of the Tree of Knowledge of good and evil. It was Enos that taught and imparted this occult lore to his contemporaries, who in their turn handed it down to the antediluvians, the persistent and perverse opponents of Noah. They boasted that by their magical science they were able to ward off the divine judgments threatening them. Whilst Enos lived, men became initiated into the higher life, as scripture states. 'Then began men to make invocations in the name of Jehovah.'"

Said Rabbi Isaac: "All the just men who lived subsequent to Enos, as Jared, Methuselah and Enoch, did all in their power to restrain the practice of magical arts, but their efforts proved futile and ineffectual; so that the professors of them, proud of their occult knowledge, became rebellious and disobedient to their Lord, saying, 'Who is Shaddai, the almighty, that we should serve him and what profit should we have in praying unto him?' Thus spake they and foolishly imagined that by their occultism and magic they would be able to nullify and turn away the oncoming judgment that was to sweep them wholly out of existence. Beholding their wicked deeds and practices, the Holy One caused the earth to revert back to its former condition and become immersed in water. After the deluge, however, He gave the earth again to mankind, promising, in His mercy, it should never again and in like manner be destroyed. It is written, 'The Lord caused the earth to be covered with the deluge' (Ps. xxix., 10). The word for Lord, here, is Jehovah and not Alhim; the first representing mercy, the other severity and judgment. In the time of Enos, even young children became students and trained in the higher mysteries and knowledge of the secret doctrine."

*To be continued.*

## MOMENTS WITH FRIENDS.

*Does the spirit act with man and what are spiritual beings?*

We must question the question before we can answer it. Few people stop to think what they mean when they use such terms as spirit and spiritual. If definitions were demanded of these people there are few who would not feel their ignorance of what the terms mean. There is as much confusion in the church as there is out of it. People speak of good spirits and evil spirits, wise spirits and foolish spirits. There is said to be a spirit of God, a spirit of man, a spirit of the devil. Then there are numerous spirits of nature, such as the spirit of the wind, of the water, of the earth, of the fire, and spirit is attributed to alcohol. Each animal is created with a certain spirit and some scriptures speak of other spirits taking possession of the animals. The cult known as Spiritualism, or Spiritism, speaks of guardian spirits, spirit controls and a spirit land. The materialist denies that there is any spirit. The cult known as Christian Science, making liberal use of the term, adds to the confusion and uses it with interchangeable convenience. There is no agreement as to what spirit is or what state or quality the word spiritual applies to. When the word spiritual is used, generally speaking, it is intended to cover qualities, attributes and conditions that are supposed to be not physical, not material, not earthly. Thus we hear of spiritual darkness, spiritual light, spiritual joy, and spiritual sorrow. One is told that people have seen spiritual pictures; one hears of spiritual persons, spiritual expressions, spiritual sentiments and even of spiritual emotions. There is no limit to the indulgence in the use of the words spirit and spiritual. Such confusion will continue so long as people refuse to think definitely of what they mean or what they express in their language. We must use definite terms to represent definite thoughts, so that thereby definite ideas may be known. Only by a definite terminology may we hope to exchange views with each other

and find out way through the mental confusion of words. Spirit is the primary and also the ultimate state, quality, or condition, of all things manifested. This first and last state is far removed from physical analysis. It cannot be demonstrated by chemical analysis, but it may be proved to the mind. It cannot be detected by the physicist, nor by the chemist, because their instruments and tests will not respond, and because these are not on the same plane. But it may be proven to the mind because the mind is of that plane and may go to that state. The mind is akin to spirit and may know it. Spirit is that which begins to move and act apart from a parent substance. The parent substance of spirit is actionless, motionless, passive, quiescent and homogenous, save when a portion of itself departs from itself to pass through a period of manifestation called involution and evolution, and save when that portion which has departed returns again into its parent substance. Between the departure and the return the parent substance is not as above described. At all other times it is inactive and the same throughout itself.

The substance when it is thus put forth is no longer substance, but is matter and is as one great fiery, aethereal sea or globe in rhythmic movement, the whole being made up of particles. Each particle, as is the whole, is dual in its nature and indivisible. It is spirit-matter. Although each particle may and must later pass through all states and conditions, yet it cannot in any way or by any means be cut, separated or divided in itself. This first state is called spiritual and although of a dual, yet inseparable nature, the spirit-matter may be called spirit while in this first or spiritual state, because spirit entirely predominates.

Following the general plan toward involution or manifestation in this universal, spiritual or mind matter, the matter passes into a second and lower state. In this second state the matter is different than in the first. The duality in the

matter is now shown plainly. Each particle no longer appears to move without resistance. Each particle is self-moved, but meets with resistance in itself. Each particle in its duality is made up of that which moves and that which is moved, and though dual in its nature, the two aspects are united as one. Each serves a purpose to the other. The stuff may now properly be called spirit-matter, and the state in which the spirit-matter is may be called the life state of spirit-matter. Each particle in this state though called spirit-matter is dominated and controlled by that in itself, which is spirit, and the spirit in each particle of spirit-matter dominates the other part or nature of itself which is matter. In the life state of spirit-matter, spirit is still the preponderating factor. As the particles of spirit-matter continue toward manifestation or involution they become heavier and denser and slower in their movement until they pass into the form state. In the form state the particles which were free, self-moving, and perpetually active are now retarded in their movements. This retardation is because the matter nature of the particle is dominating the spirit nature of the particle and because particle coalesces with particle and through all, the matter nature of the particles dominate their spirit-nature. As particle coalesces and combines with particle, becoming denser and denser, they finally come to the borderland of the physical world and the matter is then within the reach of science. As the chemist discovers the different characters or methods of the matter they give it the name of element; and so we get the elements, all of which are matter. Each element combining with others under certain laws, condenses, precipitates and is crystallized or centralized as the solid matter around us.

There are physical beings, element beings, life beings, and spiritual beings. The structure of physical beings is of cells; element beings are composed of molecules; life beings are atomic; spiritual beings are of spirit. The chemist may examine physical and experiment with molecular matter, but he has not yet entered the realm of spirit-matter except by hypothesis. Man cannot see

nor sense a life being or a spiritual being. Man sees or senses that to which he is attuned. Physical things are contacted through the senses. The elements are sensed through the senses attuned to them. To perceive spirit-matter or beings of spirit-matter, the mind must be able to move freely in itself apart from its senses. When the mind can move freely without the use of its senses it will perceive spirit-matter and life-beings. When the mind is thus able to perceive it will then be able to know spiritual beings. But the spiritual beings or the life beings thus known are not and cannot be those creatures of the senses without physical bodies, which are carelessly and negligently called spirits or spiritual beings, and which long and lust for flesh. The spirit acts with man in proportion as man attunes his mind to the state of spirit. This he does by his thought. Man is in his highest part a spiritual being. In his mental part he is a thinking being. Then in his desire nature he is an animal being. We know him as a physical being of flesh, through whom we often see the animal, frequently come in contact with the thinker, and at rare moments we catch glimpses of him as a spiritual being.

As a spiritual being man is the apex of evolution, the primary and the ultimate manifestation and result of an evolution. Spirit at the beginning of involution or manifestation is indivisible.

As the primary spirit-matter involved gradually, stage by stage, from state to state, and finally that which was spiritual matter is held in bondage and imprisoned by the other side of the nature of itself which is matter, so the spirit gradually, step by step, reasserts its supremacy over the matter of itself, and, overcoming the resistance of the matter of itself, finally redeems that matter step by step from the gross physical, through the world of desire, by long stages at last reaching the world of thought; from this stage it ascends by aspiration toward its final achievement and attainment the world of spirit, the world of knowledge, where it re-becomes itself and knows itself after its long sojourn in the underworld of matter and the senses.

A FRIEND.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 198.)*

**I**N turning the mind from the senses to the subjects which the senses represent, one may clearly distinguish the difference between the school of the adepts, and the school of the masters. The school of the adepts controls or attempts to control the mind and senses by means of the senses. The school of the masters controls the mind and the senses by faculties of the mind. To attempt to control the mind by means of the senses is like harnessing and attempting to drive a horse with its head to the wagon. If the driver makes the horse go forward, then he goes backward; if he drives the horse backward then he will go forward but will never reach his journey's end. If, after thus teaching his horse and learning to drive it, he should reverse the process, his progress will be slow, because he must not only learn himself and teach the horse the proper way, but both must unlearn what had been learned. The time spent in becoming an adept is the time used in learning to drive the horse backward. After a disciple has become an adept and learned to drive the mind by means of the senses, it is almost impossible for him to take the better way of directing the senses by means of the mind.

The disciple self appointed to the school of the masters turns his study from the senses and the objects of the senses to the subjects of which these objects are the reflections. The subjects of what is received through the senses as objects, are perceived as subjects by turning the thought from the senses to that which they reflect. In doing this the aspirant is selecting for his discipleship the school of the mind; yet he does not forsake the senses. He must learn in them and through them. When he experiences through the senses, then his thought, instead of dwelling on the experience, reverts to what the experi-



ence teaches. As he learns what the experience teaches he turns his thought to the necessity of the senses for the experience of the mind. Then he may think concerning the causes of existence. Thinking of the causes of existence makes the disciple, who is self appointed to the school of the masters, adjust and relate the senses to the mind, lets him distinguish the differences between the mind and the senses and lets him see the modes of action of each. The aspirant to discipleship in the school of the masters will have experiences similar to those of the disciple self appointed to the school of the senses. But instead of attempting to draw the mind into and unite the mind with the senses, as by dwelling on a dream, looking at an astral figure or landscape and trying to continue to see and experience them, he asks and finds out what the dream means and what caused it and to what subjects the figure or landscape refer and what they are. By so doing he sharpens his thinking faculty, checks the opening of psychic faculties, lessens the power of the senses in their influence on the mind, separates in thought the mind from the senses, and learns that if the mind will not work for the senses the senses must work for the mind. In this way he becomes more confident and his thought acts more freely and more independently of the senses. He may continue to dream, but the subjects of which he dreams are considered instead of the dream; he may cease to dream, but the subjects of dreams will then take the place of the dreams and be present in his thought as dreams were to his astral vision. His thought is referred to the subjects of his senses instead of to the objects which the senses seek. Should the psychic senses manifest themselves, then that which they produce is treated similarly to what is observed through the physical senses. The aspirant learns to regard his senses as imperfect mirrors; that which they make manifest, as reflections. As when seeing a reflection in a mirror he would turn to the thing which it reflects, so in looking at an object his thought turns to the subject of which it is the reflection. Through sight he sees the object, but his thought rests not on the object except as on a reflection. He seeks the meaning of the object and its cause; and these may be found in the mental world, as thoughts; and beyond the thoughts, as ideas.

If the aspirant finds the meaning and cause of any object of the senses, he will instead of valuing the object for what it appears to be and the sense which tells him what it is, consider his sense as a mirror only whether it be an imperfect or a

true mirror, and the object as an imperfect or true reflection only. Therefore he will not place the same value on objects or the senses as he had theretofore. He may in some respects value the sense and object more than before, but the highest value will be given to the subjects and things which he will perceive by his thought.

He hears music or noises or words and tries to appreciate them for their meaning rather than for the manner in which they affect his hearing. If he understands what the meaning and cause of these are, he will value his hearing as an imperfect or true interpreter or sounding board or mirror, and the music or noises or words as the imperfect or true interpretation or echo or reflection. He will value the things or persons from whom these issue none the less because of his understanding the relationships between them. If he can perceive truly in the mental world what a word is and means, he will no longer cling to words and names as he had, though he will now value them more.

His taste is keen for foods, the savor, the bitterness, sweetness, saltiness, sourness, the combination of these in foods, but by his taste he tries to perceive to what these reflections refer in the world of thought. If he apprehends what any or all these are in their origin, he will perceive how they, any or all, enter into and give quality to the body of the senses, the *linga sharira*. He will value his taste the more, the more it is a true recorder of what it reflects.

In smelling he tries to be not affected by the object which he smells, but to perceive in thought, the meaning and character of its odor and its origin. If he can perceive in the world of thought the subject of what he smells, he will apprehend the meaning of the attraction of opposites and their relation in physical forms. Then the objective odors will have less power over him, though his sense of smell may be keener.

The sense of feeling records and senses objects by temperature and by touch. As the aspirant thinks on the subjects of temperature and touch, on pain and pleasure and the causes of these, then instead of trying to be hot or cold or trying to avoid pain or seek pleasure, he learns in the mental world what these subjects mean in themselves and understands the objects of these in the world of the senses to be reflections only. Feeling is then more sensitive, but the objects of feeling have less power over him as he comprehends what they are in the world of thought.

The true aspirant does not try to deny or run away from or suppress the senses; he endeavors to make them true interpreters and reflectors of thoughts. By so doing he learns to separate his thoughts from the senses. Thereby his thoughts gain more freedom of action in the mental world and act independently of the senses. His meditations do not then begin with nor center upon the senses nor the objects of sense for themselves. He tries to begin his meditation with thoughts in themselves (abstract thoughts), not with the senses. As his thoughts become clearer in his own mind he is better able to follow the processes of thought in other minds.

There may be a tendency to argue but should he feel pleasure in getting the best of an argument or in considering another with whom he argues as an opponent, he will make no progress toward discipleship. In speech or argument the self-appointed disciple to the school of the masters must endeavor to speak clearly and truly and to get at and understand the true object of the argument. His object must not be to overcome the other side. He must be as willing to admit his own mistakes and the correctness of another's statements as to stand his own ground when right. By so doing he becomes strong and fearless. If one tries to hold his own in argument he loses sight of or does not see the true and the right, for his purpose in argument is not to uphold the true and right. As he argues to win, he blinds himself to what is true. As he becomes in argument blind to the right, he is more desirous of winning than of seeing the right and he becomes fearful of losing. He who seeks only that which is true and right has no fear, because he cannot lose. He seeks the right and loses nothing if he finds another right.

As the aspirant is able to direct his thoughts forcefully, the power of thought becomes apparent to him. This is a dangerous stage on the road to discipleship. As he thinks clearly he sees that people, circumstances, conditions and environments, may be changed by the nature of his thought. According to the nature of others, he sees that his thought alone, without words, will cause them to respond to or antagonize him. His thought may affect them harmfully. By thought he may affect their bodily ills, by directing them to think about or away from these ills. He finds that he may have added power over the minds of others, by using hypnotism or without its practice. He finds that by his thought he can change his circumstances, that he may increase his income and provide necessities or luxuries. Change

of place and environment will also come in unexpected ways and by unlooked for means. The aspirant who by his thought causes others to act according to his thought, who cures bodily ills, causes bodily harm, or by his thought directs the thought and actions of others, thereby ends his progress on the road to discipleship, and by continuing his endeavor to cure, to heal, to direct and control the thoughts of others, he may attach himself to one of the many sets of beings inimical to humanity—not treated of in this article on adepts, masters and mahatmas.

The aspirant who obtains money by thought, and otherwise than by the means recognized as legitimate business methods, will not become a disciple. He who longs for a change of circumstances and thinks of it only, without doing his best in work to obtain desired circumstances, he who attempts to change his conditions and environments by wishing for and desiring these changes, is made aware that he cannot bring these changes about naturally and that if they are made they will interfere with his progress. He will have experiences to show him that when he fixedly longs and wishes for a change of circumstances or place, the change will come, but with it he will have other and unlooked for things to contend against, which will be as undesirable as those he sought to avoid before. If he does not stop longing for such changes in his circumstances and does not discontinue setting his thought to obtain them, he will never become a disciple. He may appear to obtain what he seeks; his condition and circumstances may be apparently greatly improved, but he will inevitably meet with failure, and that usually in his present life. His thoughts will become confused; his desires turbulent and uncontrolled; he may become a nervous wreck or end in infamy or insanity.

When the self appointed disciple finds that there is an increase in his power of thought and that he may do things by thought, that is a sign that he should not do them. The use of his thought to obtain physical or psychic advantages, debars him from entrance to the school of the masters. He must overcome his thoughts before he can use them. He who thinks he has overcome his thoughts and may use them without harm, is self-deceived and is not fit to enter the mysteries of the world of thought. When the self-appointed disciple finds that he may command others and control conditions by means of thought and does not, then he is on the true path to discipleship. The power of his thought increases.



Endurance, courage, perseverance, determination, perception and enthusiasm are necessary to the aspirant if he wants to become a disciple, but more important than these is the will to be right. Rather had he be right, than in haste. There should be no hurry to be a master; though one should let pass no opportunity for advancement, he should try to live in eternity rather than in the time world. He should search out his motives in thought. He should have his motives right at any cost. It is better to be right at the beginning than wrong at the end of the journey. With an earnest desire for progress, with a constant endeavor to control his thoughts, with a vigilant scrutiny of his motives, and by an impartial judgment and correction of his thoughts and motives when wrong, the aspirant nears discipleship.

At some unexpected moment during his meditations there is a quickening of his thoughts; the circulations of his body cease; his senses are stilled; they offer no resistance or attraction to the mind which acts through them. There is a quickening and gathering of all his thoughts; all thoughts blend into one thought. Thought ceases, but he is conscious. A moment seems to expand to an eternity. He stands within. He has entered consciously into the school of the masters, the mind, and is a truly accepted disciple. He is conscious of one thought and in that all thoughts seem to end. From this one thought he looks through all other thoughts. A flood of light streams through all things and shows them as they are. This may last for hours or days or it may pass within the minute, but during the period the new disciple has found his place of discipleship in the school of the masters.

The circulations of the body start again, the faculties and senses are alive, but there is no disagreement between them. Light streams through them as through all other things. Radiance prevails. Hatred and disagreement have no place, all is a symphony. His experiences in the world continue, but he begins a new life. This life he lives inside his outer life.

His next life is his discipleship. Whatever he was to himself before, he now knows himself to be as a child; but he has no fear. He lives with the confidence of a child in its readiness to learn. He does not use psychic faculties. He has his own life to live. There are many duties for him to perform. No master appears to guide his steps. By his own light he must see his way. He must use his faculties to solve the duties of life as do

other men. Though he may not be led into entanglements, he is not free from them. He has no powers or cannot use them otherwise than as an ordinary man to avoid obstacles or adverse conditions of physical life. He does not meet at once other disciples of the school of the masters; nor does he receive instruction as to what he shall do. He is alone in the world. No friends or relations will understand him; the world cannot understand him. He may be considered as wise or simple, as rich or poor, as natural or strange, by those he meets. Each one sees him to be what that one himself seeks to be, or as the opposite.

The disciple in the school of the masters is given no rules to live by. He has but one rule, one set of instructions; this is that by which he found entrance to discipleship. This rule is the one thought into which all other thoughts entered; it is that thought through which his other thoughts are clearly seen. This one thought is that by which he learns the way. He may not at all times act from this thought. It may be seldom that he can act from this thought; but he cannot forget it. When he can see it, no difficulty is too great to overcome, no trouble is too hard to bear, no misery can cause despair, no sorrow is too heavy to carry, no joy will overwhelm, no position too high or low to fill, no responsibility too onerous to assume. He knows the way. By this thought he stills all other thoughts. By this thought the light comes, the light which floods the world and shows all things as they are.

Although the new disciple knows of no other disciples, although no masters come to him, and although he seems to be alone in the world, he is not really alone. He may be unnoticed by men, but he is not unnoticed by the masters.

The disciple should not expect direct instruction from a master within a given time; it will not come until he is ready to receive it. He knows that he does not know when that time shall be, but he knows that it will be. The disciple may continue to the end of the life in which he becomes disciple without consciously meeting with other disciples; but before he passes from the present life he will know his master.

During his life as disciple he can expect no such early experiences as those of the disciple in the school of the adepts. When he is fitted he enters into personal relationship with others in his set of disciples and meets his master, whom he knows. There is no strangeness in the meeting of his master. It is as

natural as the knowing of mother and of father. The disciple feels an intimate reverence for his teacher, but does not stand in worshipful awe of him.

The disciple learns that through all grades, the school of the masters is in the school of the world. He sees that the masters and disciples watch over mankind, though, like a child, mankind is not aware of this. The new disciple sees that masters do not attempt to curb mankind, nor to change the conditions of men.

The disciple is given as his work to live unknown in the lives of men. He may be sent into the world again to live with men, to aid them in the enactment of just laws whenever the desires of men will permit of it. In doing this he is shown by his teacher the karma of his land or the land to which he goes, and is a conscious assistant in the adjustment of the karma of a nation. He sees that a nation is a larger individual, that as the nation rules its subjects, so it will be ruled itself by its subjects, that if it lives by war it will also die by war, that as it treats those whom it conquers, so will it be treated when it is conquered, that its period of existence as a nation will be in proportion to its industry and care of its subjects, especially its weak, its poor, its helpless, and that its life will be prolonged if it has ruled in peace and justice.

As to his family and friends, the disciple sees the relationship which he bore towards them in former lives; he sees his duties, the result of these. All this he sees, but not with psychic eyes. Thought is the means he works with and thoughts he sees as things. As the disciple progresses, he may by thinking on any object trace it back to its source.

By meditation on his body and its different parts, he learns the different uses to which each organ may be put. By dwelling on each organ he sees in them the action of other worlds. By dwelling on the fluids of the body he learns of the circulation and distribution of the waters of the earth. By brooding on the airs of the body he perceives the currents in the ether of space. By meditating on the breath he may perceive the forces, or principles, their origin, and their action. By meditating on the body as a whole he may observe time, in its arrangements, grouping, relations, changes and transformations, in three of the manifested worlds. By meditating on the physical body as a whole he may observe the arrangement of the physical universe. By meditating on the psychic form body he will perceive the dream

world, with its reflections and desires. By meditating on his thought body, he apprehends the heaven world and the ideals of the world of men. By meditation on and understanding of his bodies, the disciple learns how he should treat each of these bodies. What he had before heard concerning the chastity of the physical body—in order that he may come to self knowledge,—that he now clearly perceives. Having comprehended by observation and meditation the changes which go on in the physical body by the processes of digestion and assimilation of foods and having observed the relationship between the physical, psychic and mental and the alchemization of foods into essences, and having seen the plan of the work with its processes, he begins his work.

While strictly observing the laws of his land, fulfilling the duties of position to family and friends, he begins intelligently to work with and in his body, though he may have tried before. In his meditations and observations, thought and the faculties of his mind have been used, not faculties of the psychic senses. The disciple attempts no control of elemental fires, directs no currents of the winds, attempts no searches of the waters, makes no excursions into the earth, for all these he sees in his bodies. He watches their courses and nature by his thought. He attempts no interference with these powers outside himself, but directs and controls their action in his bodies according to the universal plan. As he controls their action in his body he knows that he may control those forces in themselves, but he makes no such attempt. No rules are given him, for the rules are seen in the actions of the forces. The races preceding his physical race are seen and their history is known, as he becomes acquainted with his physical body, his psychic form body, his life body and his breath body. The physical, the form and life bodies he may know. The breath body he cannot yet know. It is beyond him. Minerals, plants and animals are found within his form. The essences which are compounded from these may be observed in the secretions of his body.

One thing he has within him which it is his work to control. This is the unformed elemental desire, which is a cosmic principle and which it is his duty to overcome. He sees that it is as unconquerable to the one who tries to starve and kill it, as it is to him who feeds and satiates it. The lower must be overcome by the higher; the disciple subdues his desire as he controls his thoughts. He sees that desire can have no thing without the



thought to procure it. If the thought is of the desire, the desire will guide the thought; but if the thought is of thought or of the real, the desire must reflect it. Desire is seen to be fashioned by thought when thought dwells calmly in itself. Restless and turbulent at first, the desires are quelled and subdued as the disciple continues to exercise his thought and to bring the faculties of his mind to their fruition. He continues to think of himself in the mental world; thus he controls desire by his thoughts.

If he remains in the world fulfilling his duties to and among men, he may fill a prominent or obscure position, but he allows no wastes in his life. He does not indulge in oratory nor long dissertations, unless advised to do so. Speech is controlled, as are other habits of life and thought, but in controlling habits he must be as inconspicuous as his position will allow. When he is able to live without longing for and without regrets at leaving the world, when he appreciates that time is in eternity, and that eternity is through time, and that he may live in eternity while in time, and if his turn of life has not been passed, he is aware that the period of outer action is ended and the period of inner action begins.

His work is finished. The scene shifts. His part in that act of the drama of life is over. He retires behind the scenes. He passes into retirement and goes through a process analogous to that through which the disciple for adeptship passed in becoming an adept. The bodies or races which in ordinary men are blended with the physical have during his preparation in the world become distinct. The physical counterparts are strong and healthy. His nervous organization has been well strung on the sounding board of his body and responds to the lightest and most vigorous play of the thoughts which sweep over it. Harmonies of thought play over the nerves of his body and stimulate and direct the essences of the body through channels which until now had not been opened. The circulations of the seminal principle are turned into these channels; new life is given to the body. A body which seemed aged, may be restored to the freshness and vigor of manhood. The vital essences are no longer drawn by desire to act in the outer physical world, they are led by thought in preparation for entrance into the higher world of thought.

*To be continued.*

# UNDINE.

## A POETIC DRAMA IN THREE ACTS.

BY JUSTIN STERNS.

This is the story in symbol of the awakening of the soul through love. It is the old, old myth known to everyone, of the mermaid who loved a mortal and voluntarily endured the trials necessary to win a soul in order to be able to leave her sphere, the water, the elemental nature, and exist in his, the air, the human.

### ACT I.

THE scene is laid under the sea. Strange, wonderful, very beautiful sea-growths abound, without, however, intruding upon the eye. Into this marvelous place rush a crowd of merry little child nymphs who dance about in the fullness of their bubbling, effervescing glee. Their gamboling is the apotheosis of the merriment of childhood. After them come a band of lovely mermaidens who dance with joyous abandonment, keenly alive to the delights of mere physical motion. Presently a merman steals in and tries to grasp the nearest nymph. Immediately all is laughing confusion. The nymphs unite in badgering and tantalizing him daintily. He never succeeds in clutching even the robe of a mermaid. But presently a crowd of mermen appear. Then all is changed. The nymphs flee with thrilling, provocative laughter; the mermen pursue with deep-throated musical shouts. The nymphs are caught sometimes, but escape again. At last they all rush off together, some caught, some still pursued. As the last of the nymphs and mermen go, Undine enters, walking slowly and sorrowfully. She seats herself on a crude bench of coral, nearly erect but with shoulders drooping pitifully. Her feet are bent back and twisted together, her right hand lies listlessly in her lap, her left hand along the back of the seat, the fingers aimlessly tapping it. Her head droops, but her eyes are raised as far as the muscles can be compelled to raise them and stare unseeingly.

After a while she draws from the bosom of her robe a jewel attached to the chain around her neck, and looks at it wistfully.

Once she raised it to her lips.

*Undine:*

How runs that song the maiden daughters of men sang,  
Wandering two and two along the ocean  
Under the harvest moon? O Singers of Love  
That know not love! How they tore my heart with their song!

O Love that will not loose my hands!  
The world was full of flowers before you bound me,  
I wandered free and plucked them, ere you found me.  
And yet—and yet—ah, Love, loose not my hands!

O Love that binds my wanton feet!  
The open road, the over-arching blue,  
The perfumed earth,—all these, all these I knew.  
And yet—and yet—ah, Love, loose not my feet!

O Love that hath enslaved my heart!  
Your chains cut deep, and crush and bruise and wound me;  
Lo! I am seared and scarred where you have bound me.  
And yet—ah, Love, loose not my tortured heart!

O Love that overwhelms my soul—(breaks off).

That overwhelms my soul! That overwhelms my soul!  
O maiden daughters of men who know not Love!  
I cannot sing your pretty song to the end,—  
I have no soul for Love to overwhelm!

(Undine's two sisters enter pursued by two mermen whom they are struggling to escape.)

*Elder Sister:* Go! Go! Go!

*Younger Sister:* No! No! No! No!

(Two nymphs rush across the stage, casting provocative glances at the mermen who run off after them. The sisters come to Undine.)

*Elder Sister:* (embracing her comfortingly).

Sister, you are so sad; always so sad now!  
What has befallen you that thus you shun all joy?

*Younger Sister:* You, who once danced all day! why are you sorrowful?

*Undine:* Alas! I love a mortal. (Proudly.) A prince among men!

*Elder Sister:* (Horried) A mortal!

*Younger Sister:* (Indifferently) Ah, well! Take him!  
Wherefore weep

And leave the dance and shun all your companions?

Take him, Daughter of Neptune! What shall prevent you?

*Undine:* Ah no! ah no! For he would lose his soul!

*Younger Sister:* And gain three centuries of you—and  
laughter! Three hundred merry, careless years—and Undine!

*Elder Sister:* Ah, do not take his soul! Forget him, rather!  
Drink of the magic spring the sorceress enchanted!

Then shall you dance again, and be glad as are none

But those who know not Love! Take not his soul!

*Undine:* I have drunk the enchanted water! Drunk deep!  
but I have not forgotten!

*Younger Sister:* And wherefore not take him? His gain,  
three hundred years.

Three hundred years of joy undimmed, and Undine!

*Elder Sister:* And then to die and be forever dead.

To be as the foam that floats on the face of the water!

After three hundred years of soulless joy

No more than that shall remain to prove, we were.

*Younger Sister:* (Indifferently.) I am content. The price  
of untroubled joy

Is the death, when all's done, of the spirit. But the price of a  
soul

Is anguish and tears and heart-burnings and wasted endeavor.

*Undine:* (Dreamily) Yea! anguish and tears and heart-  
burnings and wasted endeavor!

Sorrow and striving and failure—

*Younger Sister:* And what is the guerdon!

*Undine:* I do not know. I only dream and wonder.  
Having no soul, how shall I understand

Wherein it is worth the overwhelming price

Men give to keep it? Ah, but I would pay

Threefold that price, without a murmur, gladly!

*Younger Sister:* Ah, sister! Say not so! The thought  
is folly.

What is better than Joy? And Joy is ours to the end.

(Sings, dancing.)

O Joy Unconqu'erable!

Surging within me,

Striving for utterance,



Crying, "Begone!"  
 Scarce know I what I do,  
 Swayed and possessed by you,  
 Only I feel your urge  
 Sweeping me on.  
 Always I feel your urge  
 Sweeping me on,  
 Ever sweeping me on.

(The song is taken up and repeated by the invisible nymphs, the younger sister dancing more rapidly and with greater abandon. Undine listens with moody indifference. As the nymphs finish singing, the younger sister draws the other into the dance and tries in vain to draw out Undine. The song is taken up by the mermen, both sisters dancing and singing madly.)

*Younger Sister:* What is better than Joy? Answer me, sister!

*Undine:* Love is better than Joy. I, who have known both, declare it!

Yet Love brings sorrow and tears, and wasted endeavor and anguish!

Strange, ah, strange! how the bitter joys of Love

Outweigh the cloying sweets of loveless joy!

Wherefore,—since Love is better worth than Joy,—

Why may it not be well to have a soul,

As mortals do, and suffer much to keep it?

*Elder Sister:* So be it, Undine, since you will it so.  
 There is a way.

*Undine:* That I may gain a soul?

*Elder Sister:* No daughter of the sea has ever sought one,  
 But it is written that whoso desires it, may.

I have heard the legend. Yet I would fain dissuade you.

The path is perilous; success uncertain.

*Undine:* Nay, nay, sweet sister! Seek not to dissuade me!  
 Behold! All joy has fled from me forever!

What is there left me but to seek a soul,—

That also I may gain my love—

*Younger Sister:* Perchance!

*Elder Sister:* Perchance!

*Undine:* (Firmly) Perchance.

*Elder Sister:* And failing, that hour you die!

*Undine:* (Passionately) How shall I bear three hundred  
 bitter years,

Consumed by love and longing, and devoured  
By pent-up passion? Nay! I will seek a soul,  
That I may win at last to him I love.  
And failing that, I shall be glad to die!

Tell me, then, sister! How gain my heart's desire?

*Elder Sister:* Nay, none know that save the enchantress.

*Undine:* The enchantress!

*Elder Sister:* Yea! Thought you 'twas some merry game  
you played,

The light-won prize, a soul?

*Undine:* Ah, no! Not so!

*Elder Sister:* No light-won prizes ever fall from the hand  
Of the dread Spinner of subtly woven threads.  
Remember!

*Undine:* (rising) I go.

*Younger Sister:* Then will I also go.

*Elder Sister:* Not so. She goes alone!

*Undine:* So be it. Farewell.

*Younger Sister:* (Clasping her) Ah, do not leave us! 'Tis a  
phantom light,

The phosphorescent gleam of long-drowned men,  
Luring you to destruction. Do not go!

*Undine:* (Seeking gently to put her away)

Last night I sought the palace of my love,—

Hard by the sea it lies,—and there I heard

A woman singing— Let me go, my sister!

Loose me and let me go! This was her song.

(As she sings, the sister slowly releases her and sinks down,  
overcome.)

Better than moonlight over a glittering sea,  
Better than Spring, when you ache to her witchery,  
Better than Life, when the sap in your blood flows free,  
Is the Joy of Heaven.

Sweeter than baby hands, that cling unafraid,  
Sweeter than Home, to the heart the world has flayed,  
Sweeter than Love, when the man's mouth finds the maid,  
Is the Joy of Heaven.

Deeper than the unplumbed purlieus of the sea,  
Deeper than Mother-love—and misery,

Deeper than Hell, and wider than Liberty,  
Is the Joy of Heaven.

Greater than the power of kings to make or mar,  
Greater than blazing sun, or whirling star,  
Better and sweeter and greater than all these are,  
Is the Joy of Heaven.

(Undine stoops to raise her sister. At this moment the Joy song is heard again and the nymphs and mermen dance madly across the stage singing it. The last two mermen try to get the younger sister to join them, and she suddenly catches the contagion and is swept away without a backward glance. Undine rises and draws her robe about her.)

*Undine*: Sweeter—is the Joy of Heaven!

*Elder Sister*: I know a spell

Of woven paces and of smooth-sung words,  
Will summon the enchantress. But who so calls her,  
For them the die it cast. Their path is chosen.

*Undine*: The die is cast! Therefore, summon her, sister.  
Call her, I pray you. She dwells a four days' journey  
Beyond my farthest, rashest wanderings.

(The elder sister performs the incantation, "with woven paces and with weaving arms," singing in an unknown tongue. Then she stops, arms folded at the level of the shoulders, and head thrown back, and sings):

O Spinner of Life and Death, of Hell and Heaven,  
Never hath any called thy name in vain.  
Spin now the threads that we—that we—have chosen,  
Spinner of Good and Ill, of Joy and Pain.  
What we desire, we desire that and no other,  
Be the cost what it may of woe and pain,  
Spin us the threads that we—that we—have chosen,  
Heedless whether they bode us loss or gain.

(She continues the incantation and pauses again.)

Weaver of Love and Hate, of Fear and Courage,  
Who claims thy service shall not be denied.  
Weave thou the thread that we—that we—have chosen,

Weaver of Hope and Dread, of Shame and Pride.  
 What we desire, we desire; that and no other,  
 Flouting the day of reckoning in our pride.  
 Weave us the thread that we—that we—have chosen,  
 Unmindful whether joy or woe betide.

(She again invokes the enchantress and stops, this time with her arms crossed meekly on her breast.)

Giver of Weakness and Strength, of Bliss and Torment,  
 Never hath any fled beyond thine arm.  
 Give us—what we have chosen—and All that must follow—  
 Giver of Scorn and Praise; of Succor and Harm.  
 What we desire, we desire; that and no other,  
 Let us pay what we must, if that we now crave breedeth harm.  
 Give, now, what we have chosen—and All that must follow—

(Darkness suddenly envelopes the scene. Then as suddenly the enchantress is there in a flood of rosy light. The elder sister is seen to be cowering and on the point of fleeing. She does so in another moment. Undine has sprung up and taken her place, bravely facing the enchantress.)

*Enchantress:*

Who summons the Enchantress of the Sea  
 Moulds his own fate, carves his own destiny,  
 Plays with the power that shaped the Universe,—  
 Let him beware, who dares to summon me!

Who summons me had best consider all  
 My devious ways. It were not well to fall,—  
 For a whim granted,—into some foul morass.  
 Let him beware, who dares on me to call!

Who summons me pays the full price I claim.  
 Ask what you will. Riches or ease or fame,  
 Love or revenge or bliss. But evermore  
 Let him beware, who dares to name my name!  
 Daughter of Neptune, what would you ask of me?

*Undine:* A human soul and immortality!

*Enchantress:* And wherefore—wherefore! Will no lesser  
 boon  
 Content you? Hard is the road to the gates of Heaven.



*Undine:*

I floated on the ocean's breast,  
And there I saw a drowning youth,  
I bouyed him on the rough waves  
In tender ruth.

I carried him to a near shore,  
Lifeless he lay upon the sand,  
His hair like golden sea-weed clung  
Around my hand.

I laid his body where the sun  
Shone full upon his pallid brow,  
And watched him there till a maid came,—  
I see her now!

Supple and lithe and very fair!  
And she was young, and bravely clad.  
She succored him, he was not dead.  
My golden lad!

I followed him to his own land,—  
A prince he is,—on a far shore.  
I loved him then, and day by day  
I love him more.

Often I let the flowing tide  
Bear me beneath his palace wall,  
And there I watch and see him pass,  
Or hear him call!

He wore this ruby when the sea  
Gave him to me. O gift divine!  
It lay upon his heart as now  
It lies on mine.

*Enchantress:* Daughter of Neptune, know you your own desire?

Would you indeed demand of me a soul,  
Or would you require at my hands this man you have chosen?  
(Undine does not answer.)

A soul—or only the love of the mortal you cherish?

*Undine:* I long for his love. But I would first be worthy.

*Enchantress*: There is no need! The daughters of the sea  
Have ever taken at will the sons of men!

(The light around the sorceress changes slowly to dull green.)

For thrice a million years the sons of earth  
Have been desired by Neptune's joyous daughters.  
Never have I denied them what they sought,  
Ever the price I ask they gratefully brought.

(A bauble of little worth.)

Take him, then, as the Daughters of the Sea  
Have taken their mortal lovers since time began.  
*As a fair woman,—a soulless woman,—mesh  
His senses with your beauty, and take his flesh.*

(And bring his soul to me.)

*Undine*: Ah no, ah no! He shall not lose his soul  
Because of Undine!

*Enchantress*: It were very sure,  
And safe, and certain, to take him so, remember.  
But if your will stands firm to seek a soul  
Then you must tread the gloomiest paths of earth.  
The way is long and difficult and dreary,  
And if you fail in aught, you fail in all,—  
Your life the forfeit.

*Undine*: Alas, alas! I love him!  
Oh, rather than harm the Beloved,—  
Love will bear the pain that sears,  
Love will starve, alone, in tears,  
Love will ache for a thousand years,  
Unmoved—unmoved!

Yea, rather than harm the Beloved,—  
Love its own fierce fires will quell,  
Love will travel the road to Hell,  
Love its very soul will sell,

Unmoved—unmoved!

(The light around the enchantress slowly changes back to rose.)

*Enchantress*: Daughter of Neptune, I spin you the thread  
of your choosing!

(Undine sinks to her knees.)

At dawn tomorrow  
 To that lone shore  
 There drink the wine  
 Shall know her  
 Upon her bosom  
 Among the cur  
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(Undine c  
 You shall be a  
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 water

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*Undine:*

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row let the flood tide bear you  
 more a league beyond his palace.  
 is potion,—and nevermore the Sea  
 daughter. You shall not float again  
 m. Nor sport with the merry dolphins  
 ling breakers. Nor plunging, sink  
 iet depths that were your home.  
 overs her face with her hands).  
 nymph no longer, but a woman,  
 ulless woman.  
 they shall find you  
 ious. With the tide rising around you  
 the garments that now float as lightly through  
 through air.  
 gain hides her face.)  
 shall pity the beautiful stranger,  
 emember her name nor her kin nor her country.  
 I dwell in the house of the prince, and daily  
 ves and desire his love. But ever—  
 ice you must pay for the treasure you seek—  
 dumb in his presence.  
 once more covers her face.)  
 f he hear,  
 rarest chance, one word you utter,—  
 aid, "I love you!"—all is lost!  
 pause.)  
 ve and wed you, Undine, daughter of Neptune,  
 I gain a soul and become altogether a woman.  
 another, that hour you perish.  
 changed into foam and toss forever.  
 introubled stars .  
 (Springing up) I am not daunted!  
 otion, O most dread Enchantress!  
 hantress gives it. There is sudden darkness and  
 ss is gone. Undine stands with drooping head,  
 phial, lost in thought. Then in the distance the  
 heard and the nymphs once more dance across the  
 g a brilliant background for Undine's somber medi-

CURTAIN.

*To be continued.*

## CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

"MAN'S CO-OPERATION WITH THE DIVINE."

**L**ET no man esteem himself unworthy to be a participator with the Divine in the service of humanity. All he needs is an intense longing after the Higher Life, and a passionate love for his fellowman. This at once constitutes him a burning-glass, on which will inevitably focalize the ardent rays of the divine affections; which are not special emanations vouchsafed only to persons peculiarly organized for their reception, but are radiations which fill the spiritual unseen universe and need only the requisite moral attitude to ensure their concentration upon any man who seeks to receive the light and the warmth they impart; and he will feel their blessed and vivifying influence grow more potent in the degree in which he can shake himself free from the scientific and theological trammels which now impede the development of men's higher faculties and blind them to the perception of facts of the higher spiritual life, which are invisible to and concealed from their finer vision, either through prejudice and selfishness or by the superstitions and narrow-mindedness of the learned and devout.

"PROCLUS' HYMN TO THE SPIRITUAL SUN-GOD."

"Oh thou leader of souls to the realms of light!  
 Hear and refine me from the stains of guilt;  
 The supplications of my soul receive,  
 The punishments incurred by sin remit,  
 And mitigate the swift, sagacious eye  
 Of sacred justice, boundless in its view.  
 By thy pure law, dread evil's constant foe,  
 Direct my steps, and pour thy sacred light  
 In all its bright effulgence on my darkened soul."

The one absolute definition of the almighty, self-existent, Supreme Being is, that He is Love. In any consideration of the Divine relation to or action upon ourselves, upon other men, upon the lower animal creation, upon everything he has made, it is essential to bear this fixed first truth always in mind. It is the central Sun around which all truth revolves.



## THE GENES SOUL

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# IS AND GROWTH OF THE CHRIST OF THE AND, SOME OF ITS MODES OF LIFE.

BY JAMES L. MACBETH BAIN.

is a body of Love, and it grows within the soul. There are many bodies or ways of power in the unity of Christ besides the body which we can see and touch. With- out intent to bind any mind to our generalization, and for those to whom such analysis may be new and of use, we speak of them in the order of their unfoldment from the inner to the outer; as the body of pure will, commonly called the spiritual or causal body, the mental body or way of thought, understanding and volition, the body of emotions and desires, called by some the temperamental or magnetic body, spoken of in various aspects as the etheric body, and of which the more material is the nerve body, and the nerve body of which the manifestor is the body of flesh. These fine bodies, faculties or ways of power, may be named the Christ body, all work according to one law, and they so corroborate the manifestation of this law, even in the most minute details, we carefully observe and discover the working of the law in one of the lower or outer of these manifestors, and then how it works in the higher or inner. Thus are the faculties of power substantially inter-penetrating and blended together, a whole body of life unified and kept whole by the guiding Spirit, the unnameable, the incomprehensible holy Thing of Life.

The body of Love is a way of life that grows or be- comes the very innermost shrine of this human unity of Christ in our whole psyche. And as it is the best or the most stor of the law or will of the pure Spirit in us, it is called the Christ body; that is, the body imbued and filled with the power of the highest of our divine Ideal. The finest of our substance, it is the worthy vessel of the Christ of Love. It is the holy Grail fit for the receiving and imparting of the life of the Christ. How it grows

and how it becomes a body worthy of this most holy Christ and use is surely a sweet theme for our contemplation. May we now talk together and seek to know, however feebly, somewhat thereon?

This body of our Best, ay, of our divine Ideal, grows within the whole unity of our psyche as in a womb, being nourished therein by the food of the affectional. So the Jesus-child grows in the womb of Mary, and is there nourished by her substance.

As this soul-body is being evolved through the physical and psychical degrees on to the pneumatic or spiritual degree, so its loves are.

Thus, when in the degree of the physical or animal it mani- fests in the love of kind. In the degree of the psyche the loves of the psychic correspondence of the physical are manifested.

But in the degree of the spiritual the one love of the whole, that is, the pure love of God in all takes the place of the loves of kith and kind. Slowly is the spiritual soul drawn away from these olden affections, and the attaching ties are gradually loosened. Little by little they cease to absorb it as they once did, until at last they are no longer a power in it, and it as a body of Love is now free to live in new life. But of all this a fuller word later on.

Corresponding to this fine inner body there is evolved of necessity, and in accordance with the law of the Innermost, a body of flesh of wondrous power and sensitiveness. Its sensitive- ness is as weakness to the grosser mind, but it is really a fine and strong delicateness, and of a high potency. It is not so subject to disease as the cruder flesh, and being finer it will pass unhurt through much that would surely destroy the grosser animal body.

(I fain would speak here of the law of life, whereby this fine body comes to desire only its own food, namely, a pure, living, bloodless diet, but I may not. It will save needless words if you read what is said on this in "Brotherhood of Healers," Addenda A.)

But it is very easily hurt by adverse conditions; and it is not always that we use it aright. For, even after it has come to be our body of flesh, we think we can use it as we used the grosser body out of which it has grown. And then we only learn how to use it by many very trying experiences. Being a body of much finer power than the former, it works so much the more efficiently. But it must be asked only to do its own work of blessing in its own sphere, and then it will serve well. For it



is the physical body of blessing, and that it may enjoy the fullness of health, its every breath must be according to the vibrations of the great Love.

This fine body suffers as the ordinary body of flesh cannot suffer. Thus, for instance, as it is no more a body fit for the fulfilment of the duties in the ordinary human or self-centered relationships, being evolved unto the service of the universal, it suffers greatly from the straining of the olden ties when in their clinging they seek to hold it in their bonds of personal service. And such a straining, if persisted in, would in time mean the dissolving of this body. On the other hand, if allowed to live its own life of blessing, and to be fed of its own fine food, it will serve in this degree as long as it so wills to serve. For it is in the Will of Life, and the power of Life is in it.

It is the vehicle of very subtle powers, and often when we might think that we are doing nothing our soul is really most effectively working through it. This is so with many gentle and patient sufferers, who fancy that they pass a useless life; and I give it to them as a sure word of comfort from the Christ of silent service.

In every human soul there is hid the seed of perfection. This is the Christ-seed, the germ or embryo of the immortal Christ-child, in the soul. It is also called the Light that lighteneth every man who cometh into the world, for it is the light of sweet reason, the light of the vision of divinity, latent in all, active in the many, and transcendently active in some as the power of the genius of blessing, of healing, or of making alive of soul and body.

Now it is only in as much as the animal soul has come to the joyance of this holy and deathless Thing that it has become a human soul. How it came up through lower forms unto the degree in which it was fit to receive this sweet seed of a latent perfection is a subject for very fine and very interesting and very profitable consideration. For it must ever have had a form corresponding to its degree of unfoldment.

It may be that the soul of the higher animal, for instance, the horse or elephant, strong in its patience and wisdom, or the soul of the dog, beautiful in its devotion and faithfulness, is on the way to, or very near to the human degree of self-consciousness. There is much in our life with these gentle companions to lead us to feel that all the experiences of what we call the finer brute-souls may be preparing these souls for yet being fit habita-

tions of the diviner spark. But as this is a word of doctrine, that is, experiential truth, we shall not now speculate further, howsoever pleasant it would be to do so.

That this seed has at last found a congenial soil or abiding-place in the animal soul is the one title by virtue of which it is able to take upon itself a human body. Without this the human form could not have been built upon it. Therefore let us remember that how low soever the manifestation of a soul who dwells in a human form may be, it is nevertheless a human soul enshrining the Christ-seed, and must be treated by us with reverence, howsoever unsightly the form appears to our æsthetic sense.

And how is the soul-body being cultured so as to become a fitting home wherein the seed of the Christ will most surely and speedily come to a perfect power of life in us as the body of Love, Through all the experiences of life in its largest sense. And here I would say that though I cannot give it as a doctrine, having no positive knowledge of the experiences, I can sympathise with those who would thus speak of the experiences of past lives, for I too have a very sure feeling of past lives, yet only a feeling. And so it is well that this remain an open question to be answered by everyone according to his own conviction. This we do know, that all experiences of the past have been culturing forces, preparing the soil of the soul, getting it into a fit condition for the reception of the Christ-seed, and for its nourishment and growth. Their work is the perfecting of our affectional nature, and they who teach a wilful abstention from these divinely ordained means of a spiritual education do greatly wrong the race, and to their own souls inflict a real loss.

For in the realm of human activity there is no act that is fulfilled in the power of the utterly unselfing or self-giving Love that is not a means of grace, *i.e.*, of soul-upliftment, to the giver and receiver. But it must be of this self-giving purity. For this is the redemptive or Christ-power in it, and is effectively so even when the issue may be embarrassing to our present code of social morals. This I say deliberately as a necessary elucidation of the teaching of Jesus Christ, the Buddha and other high spirits on this very human subject. For out of the height of their pure heaven they see things as they really are and not as they appear to be.

Why do the Magdalenes ever come to the Christs of men, and why are they received when the pharasaically pure are rejected? Because those love much even unto the forgetting of



self, and these love self alone. Why have the strongest and most saintly souls been so often the fruit of an illegal union? Because here too love was great, self-giving, counting not the cost. Why is the marriage of worldly convenience accursed and the sure way of hell to the two unfortunate who are fast caught in its meshes? Why is the fruit of this gruesome traffic in human flesh an inhuman progeny, a monster creature void of all filial or truly human affections? Because there is no Love, that is, no Christ, in it all. And where the Christ-love is not there is no God, no blessing. I fear not to give by these words the license of the Gospel of Love to immorality, for no soul who would think to find here any encouraging or condoning of the sin of self-indulgence will read this word. But I say what I must say, for it is in the service of the Holy One of Life. And the only word here uttered is the living Word that ever says to the sinner: Thy sins are forgiven thee; Go, and sin no more. But enough; the fire burns too fiercely in me, and I may not now speak my feelings. For here we are indeed now touching the very vitals of the Body of our Christ.

Now all of the simple love mode that relates to the generation of life in the physical is most holy, and must be used as a solemn service to the race and through the race to God, and never as a means of selfish gratification. In this latter abuse is sin and the sure way of death. It has its type in the spiritual and is therefore symbolical even as all nature, in all her degrees, is. But no symbols can convey the fulness of the Idea. And so all of this simple, human love-mode, being limited, is not a perfect *via media* of the Great or Christ-love. Yet is it, inasmuch as it is simple or pure, good in its degree as a service to the Spirit of Life.

And so, to the youth or maiden who has not tasted this simple, human love, I would say: Drink her cup if it is given you; ay, drink it to the dregs. For thus only can you come to know that in it there is not that which satisfies. Only in the highest can you, human soul, find satisfaction. And this highest is the Love that transcends all the limitations of the lower selfhood. For even in a pure sex-relationship there is necessarily involved the limitation of separateness. And such an element cannot enter the kingdom of the One Holy Love.

But there are those even now in this body who are already in the Kingdom of the One Holy Love, and they are called to a higher service of the Race than that of procreation wherein the

great mass of the people must yet serve. Not cold purists are they temperamentally. Nay, rather the richest among us even in the elements of human love are they. And it is in virtue of this richness that they are chosen for this service. For through the manifold ways of life these human love elements have been transmuted into the fine substance of the Divine Love. And the elements were necessary for the transubstantiation; for without them it could not be. In every sense they are the fine flower and first-fruits of the Christ a-laboring in the Race. They are as yet few, but they are the leaders of the people. They are the openers of the way unto the fuller life of mankind. And they serve the Great Love in this most serious service, for they are her first-born. And well proved have they been. And as they are pioneers of the new Race they are the strong ones of the Spirit, and they fight the great fight of the new Life, making a way for the many to walk therein. And every victory they gain over the appetites of the flesh is a victory for the Race, and every time they triumph over the desires of the *anima bruta* it is easier for the brother and sister who would walk in the way of Life the Blessed to follow. And they know that they fight not for themselves, but for the feebler ones. Let the unwedded here find the comfort of a great and a rare service if they can, and so turn what appears to the small vision of the animal soul to be a curse into a power of blessing. For there is a reason why so many in these days well suited for wedlock do not desire and do not receive its experience. And I believe the reason is in the call of the Mother of the ages of our Race to her firstborn children to come up higher unto the place of fuller life and greater power of blessing. Indeed, I know that the Christ, the living Truth, is in this word, and that in it is hid the key to the mystery of this dark and sore social problem.

To see well how the Christ-seed is nourished unto growth we shall use the classic symbol of the egg. For the egg has been in all ages the occult symbol of the soul in its purest or simplest essentiality. Our innermost essence or spiritual soul is in the form of, and is seen and has often been photographed as a sphere of light, which light, though white in itself, may appear to be hued according to the color of the aura of the affectional body through whom it may be shining. Yet, as we shall see hereafter, even this symbol is not a perfect figure; and there are other equally beautiful ways of setting forth the same truth,

as for instance, under the symbol of the grain of any corn or any seed of any living creature.

Now in the egg of the common barn hen there is a germ or embryo hid among the stuffs that make up the body of the egg. I am speaking here very freely, for I am not a natural scientist. Yet would I venture to say that this is not exactly the doctrine of spontaneous generation, though the truth of it is here, but rather that God, or the Holy Thing of life is necessarily immanent in all matter, and that only the fit conditions are needful in order that this inherent life be manifested in the form proper to and according to the degree of the evolution of the soil for growth.

And these food-stuffs are there close about it for its nourishment, and just as they will be needed. It is hid in them. But the germ would never awaken so as to use them as a food were not a power from without the shell brought to bear on it. And this power is in warmth, and it is of the living Fire. It is God. We shall not speak here of the quickening work of the incubator or of the sun, but we shall abide by the familiar figure of the mother hen brooding over her young. Not that the father bird in many cases does not take his turn at the work! But we shall gladly honor the mother in this most holy service of God by speaking of it as the special work of the motherhood.

The spirit of life in her soul makes her to brood over these eggs. She lays her body over them, and no doubt they are wrapped in her warm feathers. In her brooding she thus sends into the egg, even unto the sleeping life-germ there, her very soul, the virtue of her *anima bruta*, the power of her vital magnetism. Whether she is in any way conscious of what she is doing must remain an open question. But we do know that the Spirit of life in her knows well what is being done. For to this mother hen it is the most serious work, as the sympathetic study of her expression will clearly reveal; so serious that even the most timid of wild birds will risk her life before she will quit her eggs. Thus is the dormant germ quickened or awakened. And she continues to permeate the whole egg-stuff with her warmth, thus impregnating the now quickened and awakened embryo with her own living substance until it begins to function as a food-receiving organism. And it then feeds on the food lying around it.

And so the brooding goes on, and so the self-feeding goes on until the hidden, living thing has eaten up all the food in the

shell. And when this is so it is ready for a new sphere of existence. For it has formed a body whereby it can live and nourish itself outside the shell. And in the fulness of time the power of this new body's life, aided at times by the mother hen when it is necessary, breaks asunder the walls of the shell, and the chick emerges unto a life which is indeed to it the one real life. For, it enjoys the use of a perfect body, and its food and life are around it.

And so it is with the quickening and nourishing of the seed-divine within the human psyche and its growth unto the perfect body of Love which is indeed the Christ-body, the medium for the Spirit of healing and blessing among men. Hid in the soul within the mingled stuff of our human affections, it sleeps, until it is awakened by the great Mother Love whom we may well name the Holy or One Spirit. Nor would it awaken into life were it not for this brooding. Even as the grain of wheat that has lain as good as dead beside a mummy for thousands of years cannot awake into life until it has been kissed by the sun and the rain and has yielded its old husk to the disintegrating forces of the soil, so may not the Christ of our soul awaken into the power of its blessed life until the pure warmth of the Great Love has touched its hidden centre with Its quickening power.

. Now this great Love does brood over the sleeping Christ-germ, and that very patiently, ay, for years and years, and ages of years. Through all the manifold experiences of life this one Love is willing the holy power of Life the blessed to quicken and awaken into life the sleeping seed in the human soul. For the Christ-seed is not dead, but only asleep so far as it is related to the life of the Spirit. And there is nothing that happens to us as unquickened, sleeping or unregenerate earthly souls that has not this motive or divine power of the blessed Will in it.

And so slowly do the fine forces of the Spirit of Life work in the unfolding of a human soul that often we who judge according to hours and days and years think that nothing is being accomplished; and we are apt to despair. But this despair is only of our mundane way of thinking and judging of spiritual things.

For the work of the brooding Spirit is surely going on in every soul, and the sleeping Christ-seed, the germ of Love, is awakened there in good time; and it begins to feed upon, that is, to use and enjoy the affections and desires of the animal soul, wherein is its actual selfhood. It works through and lives



upon all our limited or personal psychic modes as a love or desire self-held and limited by self. And through this period it must pass. Therefore it is that we must fulfil the services in all the modes of these affections ordained of the spirit of Life, whether as brother or sister or husband or wife or child or father or mother or friend, and that even in the degree of the limited love.

And the new Thing so serves and so works in them, working and serving even unto the uttermost, that it ends by consuming and absorbing their good substance into its body of higher and stronger selfhood. They are not destroyed, but they are eaten up. And the strength of their elements are now in its greater soul. They are thus all gathered into the spiritual body of our *Christus futurus*. This is the gradual process of the sanctifying of our whole nature's strength unto the power of the Spirit, until we become in reality, what we have ever been in the Christ ideal, temples of God.

This is the assumption of Mary, the virgin bearer of the Christ of the soul into the heaven of God, that is, into the substance of the One Spirit. This is the redemption of the whole Israel of our psyche; and none of her good elements have been lost, even though they have long time been dispersed in the realm of the animal soul.

And it is only the way of health. For this giving up of our affectional strength even in the limited degree is a good inasmuch as we thereby part with our own soul-stuff or *proprium*. And if we would live we must give of our present or actual self-life. This is the law of health. For there must be passage of substance, and not stagnation.

*(To be continued.)*

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#### BEING BETTER THAN SEEMING.

The hero fears not that if he withhold the avowal of a just and brave act it will go unwitnessed and unloved. One knows it,—himself,—and is pledged by it to sweetness of peace and to nobleness of aim which will prove in the end a better proclamation of it than the relating of the incident. Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent. It consists in a perpetual substitution of being for seeming, and with sublime propriety God is described as saying, I AM.

## THE INNER LIFE AND THE TAO-TEH-KING.

By C. H. A. BJERREGAARD.

### X.

I SHALL now speak about Teh, which, as already said in past chapters, is the realization of Tao, or Tao as manifested in life at large and especially by the sage.

The Chinese sign, which spells Teh, is a double sign and made up of two others, which respectively mean "to go," "to walk," or "to pass," and "an upright heart"; in other words, the sign means "the walk of an upright heart," or, as we would say, virtue. Chinese dictionaries connect the word Teh with the word Tek, which means "to attain" or "to be able to." If this word Tek be the older word—that is, the word which expresses physical ability, which it probably does, then Teh could be construed to mean "that which we are able to do or which we must do." In either case the word will carry the sense of virtue; in the former it will mean moral virtue, in the latter something physical. In both cases something to strive for. So much for the technical meaning of the sign and the word Teh.

Inasmuch as Teh is the realization of Tao, it is necessary that I re-state the main quality of Tao in order to show how Teh is a realization. I will re-state what Tao is by a re-reading of Huan-Nan-Tzu's explanation, and you will recollect the fourfold aspect of Tao as I pointed it out before. Huan-Nan-Tzu explains what Tao is by saying:

(1) "It is that which supports heaven and covers the earth; it has no boundaries, no limits; its heights cannot be measured, nor its depths fathomed; it enfolds the entire universe in its embrace, and confers visibility upon that which of itself is formless.

(2) "It is so tenuous and subtle that it prevades everything, just as water pervades mire. It is by Tao that mountains are high and abysses deep; that beasts walk and birds fly; that the sun and moon are bright, and the stars revolve in their courses.

(3) "When the Spring winds blow, the sweet rain falls, and all things live and grow. The feathered ones brood and hatch, the furry ones breed and bear; plants and trees put forth all their glorious exuberance of foliage; birds lay eggs and animals produce their young; no action is visible outwardly, and yet the work is completed.

(4) "Shadowy and indistinct, it has no form. Indistinct and shadowy, its resources have no end. Hidden and obscure, it reinforces all things out of formlessness. Penetrating and permeating everything, it never acts in vain." (Religious Systems of the World, F. H. Balfour: Taoism.)

On diagram No. 1 I have already indicated by four terms these four aspects of Tao. I called them (1) Substance, (2) Energetic Power, (3) Immanent Power, (4) The Transcendental.

The fourfoldness of manifestation is easily seen and is, moreover, indicated in diagram No. 1, given with last chapter and illustrated by me in various ways. The same fourfoldness is seen in Teh, but instead of giving with numerous quotations gathered here and there from the Tao-Teh-King, I have summarized them in the terms: Life, Love, Light, Will, inscribed

Im Ganzen,  
The Whole  
Life

Guten,  
The Good  
Love



Light  
The Beautiful  
Schönen

Will  
Determinate work  
Resolut zu leben (Goethe)

DIAGRAM NO. 2.

on the square, (Diagram No. 2.) These four terms I shall use to describe the fourfold manifestation of Teh.

I have also written on this diagram (No. 2) a German sentence from Goethe: "*Im Ganzen, Guten, Schönen resolut zu leben*," and split the sentence into four parts, which correspond to the other four terms already inscribed. I have also written four words in English, which represent the sense of the German words.

If you place Diagram No. 2, Teh, over Diagram No. 1, Tao, the respective fours all correspond, and No. 2 will be seen to be the psychological counterpart to No. 1 just as it ought to be if Teh is the realization of Tao.

So much for the diagrams for the present. I have said that I shall not now give a number of quotations to prove what Teh is. I will instead give a totality view of Teh and yet never for a moment swerve from my diagram (No. 2.)

To give this totality view I shall use a phrase from Goethe: "*Im Ganzen, Guten, Schönen resolut zu leben*," or in English, "to live with determination in the whole, the good and the beautiful." I have chosen the phrase because it is so apt and because you may hear it elsewhere. It is often quoted in philosophical discussions in this country and in England. To live in the whole, the good and the beautiful implies an attention to self, which needs explanation to forestall misunderstanding. I shall speak a great deal about self-realization in this and the next chapter.

When I speak of self-realization I must not be understood to mean self in separateness, self as imagining itself as better or higher than its origin, nor the self that individually can set itself up against the not-self. Self-realization in that sense cannot be condemned too severely. The East acts in harmony with the West in raising the condemning hand against it. Both East and West consider self-realization in that sense a sin, a rebellion against the Higher Self and the order of the universe. Self-realization is the distinctive crime of our own age and perhaps no more marked in any country than in the United States. Without being a pessimist or a professional reformer, I predict great trouble coming upon this age because of its fall from the ideal, the true self.

When I speak of self in a good sense I mean the self which is a manifestation, or which approximately manifests the Higher Self, the Divinity. In one sense Auguste Comte spoke the



eternal truth  
 heavens declare  
 that the name  
 more than the  
 to us all, who  
 Absolute, that  
 cause we then  
 but now for the  
 Comte claimed  
 error and sin  
 means.

Self-realization  
 we can do an  
 representation  
 comes the truth  
 this universal  
 means a perfect  
 called "Inner  
 substitution of  
 external, separate  
 not imply the  
 on the contrary  
 selves at present  
 an ever changing  
 been cut down  
 plan and purpose  
 first then, can  
 realization achieve  
 then we can obtain  
 and ultimate is  
 my present desire

I propose  
 definitely in the  
 very good translation  
 not know either  
 use the phrase  
 The sentence is  
 and I shall use

I will use  
 and as arrangement  
 Teh because the  
 represents the

when he asserted that the old saying, "The  
 are the glory of God" had lost its meaning and  
 of Hipparchus, Kepler and Newton meant much  
 starry heavens. It will be true, and will be true  
 when our soul shall have become identified with the  
 the heavens no more declare the glory of God, be-  
 shall have become the souls of the starry heavens,  
 the present "ourselves" dare not claim so much as  
 d. To do so now would be to persist in a grievous  
 and totally to misconceive what self-realization

ization is Teh as defined by Laotzse, or that which  
 d must do in this present moment in order to be  
 is of Tao. Self-realization means that man be-  
 e manifestation of the universal, whether we name  
 l impersonally or personally. Self-realization  
 et substitution of all that which I in the past have  
 r Life," and all that which this term implies; a  
 f that for all and everything that can be called  
 urate and individual. Such self-realization does  
 destruction of anything human of eternal value;  
 ry, it means the full blossom of humanity. Our-  
 ent, our personality, as we call it, is no more than  
 ging plurality. When our personality shall have  
 on all its sharp edges, hammered into its inherent  
 ose, and re-invigorated with eternal life, then, and  
 n we talk about "realized selves," about self-  
 accomplished. Then we are eternal units. Until  
 nly dream about the accomplishment of that high  
 deal. Such dreams will pass before your vision in  
 scourse; no more.

to claim that Goethe's phrase, "To live deter-  
 e whole, in the good and in the beautiful," is a  
 inscription of the meaning of Teh. Goethe did  
 er Tao or Teh of the Tao-Teh-King, hence did not  
 e in the sense I do. But that does not matter.  
 is full of meaning just in the line of my discourse,  
 e it with entire freedom.

the four parts of it in their natural succession  
 ed on the diagram. They stand grouped around  
 hey in the square represent the outer, while Teh  
 e inner, whence they have sprung.



## 1.

By "*im Ganzen*" in the whole, in general, I shall understand To PAN "the All" as a unit, both as known scientifically and as known intuitively; both objectively, subjectively and transcendently; "the All," both personally as God and impersonally as the universe; both as life and as death, and "the All" in all forms and moods indefinable.

By living "*im Ganzen*," "in the whole," I shall understand to live "in consciousness of the whole"; the very opposite of living in "separateness" or isolation from it.

How can we live determinedly "with a will" in "the All" such as I have attempted to suggest what "the All" may be? I will use an illustration. This candle may suggest the ideal! (See Diagram 3.)

I shall, of course, be able only to show "the All" in one aspect. I will show it as light or truth; light or truth as quality; light or truth as form and judge; as the ordering principle in existence; or as I also shall call it, the Apollo, and the Christ principle. While I thus only show one aspect, that aspect will suggest the Whole.

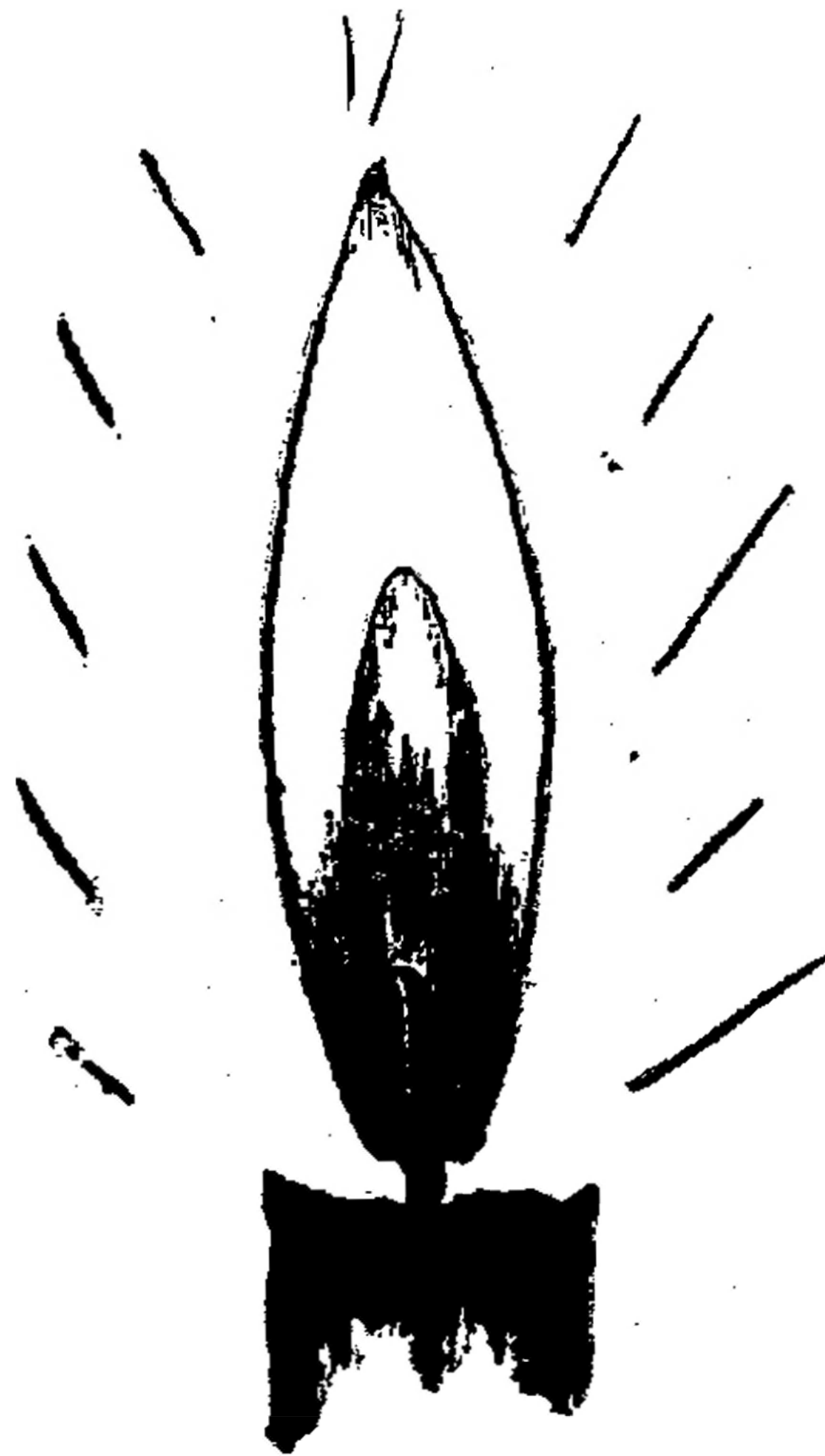


DIAGRAM 3.

My text  
show you an  
ment, leaving

(1) The  
ence of the  
sub-conscious  
gone life, good  
qualities, of  
its karma, it  
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basis upon w

(2) The  
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as in a Cong

(3) The  
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call "diremp  
realization a  
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(4) The  
phrase "the  
fully born in  
degree the nig  
of righteousness  
human psych  
begin truly to

(5) The  
viduality or s  
its beneficent  
only taken th  
law or path l  
muted into it.

(6) The  
and All lifted



is this candle. How does it illustrate? I will show it in the psychological process of developing out all other views.

wax (tallow) represents the sub-conscious existence and corresponds to soil for the plant. The existence is the sum total of all the soul's foreboding, bad and indifferent. It is made up of natural the soul's magical experiences, of its recollections, its struggles, failures and triumphs. The light of the candle is according to the quality of the tallow. And the light of the candle is according to the quality of the natural light which it rests.

The taper makes it possible for the tallow to burn usefully.

In psychological life the taper represents consciousness; it is developed by education. The Teh appears in the consciousness of a Laotzse, a Plato, a Buddha, as well as in a negro—but how differently!

The black core is heat, and the not yet fully consumed tallow. It therefore represents sub-consciousness or more or less developed consciousness; let me call it inner consciousness. Self-consciousness in a good sense is a step toward spiritual freedom. The Teh is in a glow, or what Frederik Hegel would call "a state of interior struggle for full self-dominion over the Not-Me, or the objective

The yellow light represents what is understood by the "soul is the candle of the Lord"; that is, the Teh is the soul, though not yet fully developed. In this light or the Law, the Path, is receding and the "Sunless is arising with salvation on his wings." In psychological development it is that stage in which we say "I"—that marvellous word!

The white light represents the full illumination. Indifference has vanished and the pure soul spreads light and warmth round about. The Teh has not the place of all law or the path or objectivity, but has been completed by being dissolved and trans-

The diffused light is Tao and Teh, or Divinity in All, into heavenly blessedness.



Here then are revealed six psychological stages, or six stages of Teh's inner nature. No amount of quotations or definitions could illustrate it as fully and as easily as a lighted candle. Light a candle at home and sit down quietly to meditate, and you shall find the candle a master guru, a sage.

The candle burns in simplicity and stillness such as you have heard these two words explained in the past chapters.

All this is not only psychologically true, but also historically.

(1) The wax or tallow is the Orient, say China, or mankind's unconscious will, the soil in which grows all the coming civilization.

(2) The taper is the dawning life. For instance, in India and Assyria and Egypt.

(3) The black core is Greek consciousness.

(4) The yellow light is the Hebrew awakening in the Messiah.

(5) The white light is primitive Christianity, and

(6) The diffused light is that realization of the union of God and Man, "perfected humanity," Teh, which is yet to come.

Again I call your attention to the former chapter, in which I drew a parallelogram enclosing a geographical sphere, within which was shown the life of our cycle and the people who represented it. By comparison you will see further confirmation of the assertions I made at the time.

Though this last, the "perfect humanity," Teh is yet to come, history fully proves that Teh is the fulfilment of the law of evolution, both the natural and the moral law. And that it is the fulfilment means that where Teh is dominant, there the law or path, the isolating principle in the evolution, has vanished because it has been transmuted into a higher reality!

In this candle you have an illustration of one mode of existence of "the All," the mode of light, Teh as light. The comparison of soul to a light or candle is a common figure of speech in all occult lore. There are many reasons for it; too many, however, to enumerate here. Your own intuitions can easily supply them.

Realize the different stages of the light; the tallow or wax, the taper, the black core, the yellow light, the white light, the diffused light in your own existence; live them all freely and fully at the same time, and you realize self—that is, that you are

a universal  
and dying.

This is  
life?

By "im-  
stand to hold  
special kind  
general, this  
Nature, (*nat*  
ception; the  
objects in the  
We ourselves  
the All, we g

Realizing  
into the griev  
as if salvation  
is given to all

What we  
to realize "I  
I am," both  
body and per

(2) Let  
the man in th

(3) 5

As th

Thou

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In . .

(1

Such idea  
to sovereign  
sciousness !



self, not an isolated one, not one standing apart  
the ideal ! How to do it in particulars in actual

2.

Ganzen," "in the whole," specially, I shall under-  
ON (totum), the idea of experience as a collection, a  
of whole. In contradistinction to "the All" in  
conception implies something that is changeable.  
ura, physis, prakriti) for instance, is such a con-  
word "Nature" implies all sense perceptions of  
e outer world and the variability of these objects.  
, as we actually are, are such a changeable form of  
grow !

g this changeable nature, many of us have fallen  
vous error of running about asking for salvation,  
n had anything to do with self-realization. Salvation  
! ! We never were anything else than saved !

I want is to assert our God-likeness and God-call,  
I am that I am." Let us assert: (1) "A cosmos  
nature and spirit, therefore I claim the perfect  
fect spirit.

man realize the woman in him—let women realize  
emselves.

Trust in thine own untried capacity  
you wouldst trust in God himself.  
I dost not dream what forces lie in thee,  
and unfathomed as the grandest sea.  
man shall place a limit to thy strength;  
triumphs as no mortal ever gained  
yet be thine if thou wilt but believe  
. thyself.

E. W. Wilcox.)

is are the power of "the All," and they lead life  
power ! They are of the form of the new con-

(To be continued.)



## “SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

By DR. W. WILLIAMS.

*(Continued from page 231.)*

### “SAVONAROLA UNDER EXCOMMUNICATION.”

THE bull of excommunication failed in producing the effects that the pope had anticipated. His object was to get hold of the person of Savonarola who would then, like many others, have been dispatched by those lethal methods of which Alexander was an expert practitioner. He had thought the secular power, terrified and overwhelmed with fear of his displeasure and threat of laying Florence under an interdict would arrest Savonarola and send him to Rome.

In this, however, he was greatly disappointed, for though his enemies were now numerous and active, Savonarola's efforts in freeing Florence from the tyranny and yoke of the now hated Medici, and also his continual care and watchfulness in protecting her from the many dangers and perils that threatened the disruption of the state and the extinction of her liberty and freedom, had struck deeply into the hearts and minds of the citizens and evoked feelings of appreciation and gratitude that not all the calumnies and vile misrepresentations and scandalous libels and falsehoods of his enemies, nor the terrors of the pope's bull, could wholly dispel or extirpate. The teachings of Savonarola, though temporarily futile and seemingly unavailing to stop or stem the wave of vice and licentiousness that now swept over Florence, had not become obliterated, but like secret leaven, still operated in the commonwealth in maintaining the standard of popular morality they had called into existence. To have acceded to the pope's wishes would have resulted in scenes of civic contention and revolutionary bloodshed and probably in the overthrow of the state. With that shrewd sense of what is proper and right, that has invariably distinguished the Italian people, the citizens along with the signory,

realizing that it had now become a personal matter between Savonarola and Alexander, with whose private life and vices they were fully acquainted, endeavored to act impartially, resolving that whilst giving no cause for the pope to issue an interdict, they would protect the life and liberty of Savonarola to whom they were so greatly indebted.

In the meantime though stricken and grieved in heart by observing the pernicious effects of the pope's bull of excommunication upon the morals of Florence, Savonarola retained his mental balance and spiritual composure and girded himself for defense against this unjust attack upon himself. A few days after the proclamation of the bull, he issued an "Epistle against surreptitious excommunication addressed to all Christians" in which, quoting the doctrine of Gerson, then regarded the highest authority on such matters by the Roman Church, he proved that no one should be cowed by unjust and illegal condemnations; submission to which would be weakness and imbecility. "The lukewarm and timorous," said he, "need not fear, for this excommunication is invalid both in the sight of God and man, inasmuch as it is based on the false reasons and accusations of our enemies. I have always submitted, and even still submit, to the authority of the church, nor will I now fail in my obedience; but no one is bound to yield to commands opposed to charity and the divine law of right, since in such case, our superiors are no longer representatives of the good law." Proceeding, Savonarola hinted his intention of appealing to a general council, stating that it was not only allowable to do thus, but obligatory to resist the pope when he tried to enforce his authority to the detriment of the church. Many through ignorance imagine they are bound to shun and avoid as cursed anyone who has been excommunicated, knowing not what was maintained by Pope Martin V., at the Council of Constance and which was confirmed afterwards by that of Basle, "that we are in nowise bound to shun the excommunicated unless expressly and personally commanded so to do."

Great was Alexander's rage on receiving and reading this epistle, forwarded to him by Savonarola's inveterate enemies who were ceaseless in their attempts to inflame the mind and exasperate the pope's feelings. As, however, the signory elected at this time was chiefly composed of members favorable to Savonarola, their endeavors to fan the dissension into a flame proved futile and ineffectual through the energetic mediation of



Ser Alexandro Brocco, the accredited ambassador to the court of Rome, whose frequent interviews with several of the leading cardinals so conciliated them that their hatred and animosity against Savonarola became changed into goodwill towards him, so much so that they endeavored not only to appease the pope's wrath, but to win his favor on behalf of the persecuted and slandered prior of San Marco.

Had Savonarola's nature been less noble and less imbued with the high and lofty principles he had inculcated both in his preaching and life, he might have availed himself of an event which occurred at this time, and by the opportunity it presented of crushing and triumphing over his enemies he could have escaped the doom which was then beginning to threaten him. He might have made friends with the pope and continued to be the virtual ruler and guide of Florence, had not integrity and honesty been the rule of his life and conduct. Alexander, owing to his extravagance and licentious mode of living, was constantly in debt and doubtless acting on a hint from him, the cardinal of Siena, afterwards Pope Pius III., wrote Savonarola, that on 5,000 crowns being paid to a certain creditor, the ban of excommunication would be removed. Such debasing means of obtaining money were then in vogue at Rome, but Savonarola promptly and indignantly rejected the proposal and wrote "I should deem myself doubly banned were I to accept absolution at such a price."

Another incident of a most dreadful character also occurred about the same time, that greatly contributed to render Savonarola freed from the premeditated designs of the pope, whose eldest son, the duke of Gandia had been foully stabbed and his mutilated corpse thrown into the river Tiber. The murderer was his own brother, the infamous Cesar Borgia, then Cardinal of Valencia. The atrocity of this fratricidal deed filled the whole of Italy with feelings of horror even in that age, the most scandalous in the annals of history. The indurate nature of Alexander was so wrung with grief that, for the first time in his life, realizing his own inherent wickedness, he seemed deeply repentant, and retiring into strict solitude appointed six cardinals and authorized them to undertake the reform of the church and purge it of the many evils and corruption with which it had become infected. On hearing this proposal, Savonarola was greatly moved and filled with hopes of a brighter and better future for the church. Ever inclined to distinguish between

evil and the evil-doer, reprehending the one but at the same time, pitying and compassionating the other, Savonarola in an affliction so direful and distressing, wrote to the pope in terms which, if his nature had not been so indurated by the commission of crime and indulgence in vice and dissipation, would have made a deep impression and caused him to relent in his animosity and refrain from further designs against his life.

"Most beloved Father," he wrote, "the higher life that worketh miracles inspireth all noble deeds and is sealed with the blood of the martyrs, can alone give peace and bring true consolation to the heart of man. It giveth us strength to bear adversity and rejoice in tribulation, and blessed is he who is called and attains to the divine life. Let your holiness therefore reply to the blissful summons so that your mourning be turned to joy. The Divine in his mercy passeth over all our sins and will bestow on you the essence of joy instead of the spirit of grief. It is a true prediction that no one who resisteth and refuseth to conform himself to the higher life can ever know peace. Charity moveth me to write thus, in the hope that your holiness may receive true consolation from God who like as a father pitieth his children, so he pitieth all them that trust in him; for he knoweth our frame; he remembereth we are but dust. May therefore the God of all mercy console your holiness in your tribulation and affliction."

On reading this letter, Alexander was greatly moved and touched with the tone and spirit of true sympathy and love that had penned it. But the feeling was evanescent and fugitive and ere long like the sow turning to its wallowing in the mire, so did he with increased zest begin again to indulge in his usual coarse and vicious habits and upbraided Savonarola for daring to insult him in the hour of pain and sorrow. This renewal of hostility was caused and fomented by the Arrabbiati, whose great object was to excite and rouse the pontiff to extreme measures for the ruin and downfall of Savonarola.

#### THE PLAGUE IN FLORENCE.

Their insidious plans were however checked and thwarted for a time, by the appearance of the plague in Florence, that had been predicted by Savonarola a few years before, as due to the moral corruption that then prevailed throughout the whole of Italy. As in the time of general suffering and affliction arising



from some dread and overwhelming catastrophe, the great noble qualities oftentimes latent and hidden in human nature burst forth and reveal themselves in deeds and actions of most heroic benevolence and unselfishness that are most convincing proofs of its divine origin, so in this hour of Florence's dire extremity and affliction, the nature and character of Savonarola shone forth in the lofty spirit of self-sacrifice and self-denial he exhibited in administering help and consolation to the stricken down and dying.

Excommunicated and prohibited as he was from the discharge of pastoral and ministerial duties and labors, and in danger of assassination by those who he knew were intent on his death, yet despite of the many perils he incurred, Savonarola went forth out of the solitude of his convent, to succor, to sustain, to cheer and comfort friend and foe, alike stretched on their pestilent beds of pain and agony, abandoned and deserted and left to die like dogs.

A panic of fear and dread of infection reigned rampant throughout the afflicted city, and people in multitudes of old and young rushed forth to escape the pestiferous breath of the black spectre, that like the angel of death hovered over and flitted through the city. Death carts rumbled through streets and courts and alleys, once resounding with the din and hum of busy life. Merchants fled out of their counting-houses, artisans flung down their tools. Palaces, shops, stores, villas, houses and mansions were tenantless and deserted, yet amidst the appalling gloom, the suffering and misery prevailing everywhere, Savonarola though pressed and urged by friends to leave the infected city, remained at his post of duty, and by his love and sympathy with the suffering and dying wherever found, he proved himself in the time of her physical as in her political trials and distress, the saviour and sovereign of Florence, whom he loved with unstinted and unceasing love and affection. The nobleness of his truly saintly soul displays itself in the letters written at this time amidst scenes of unparalleled suffering to friends who were deeply anxious for his welfare.

"We have," he writes, "sixty and a hundred deaths a day and nothing is seen save crosses and corpses. We are well, thanks to God, nor have I left the convent. I am not afraid, and only desire to comfort and help the afflicted." Again he wrote later: "Have no fear for me in the midst of the plague, for God will help and aid me in the path of duty. Although friends

have invited me to many places, I could not forsake and desert my flock. It is marvelous to behold the cheerfulness of those called away. Friars and laity, men and women die, praising the Divine with their last breath." Though wearied and overwhelmed with arduous and distressing duties, denying himself day and night of rest and relaxation, he spared no pains in soliciting aid and contributions for the relief of the poorer inhabitants. He wrote letters and collected subscriptions on the behalf of the sick and starving. Everywhere he was present, administering medicines or prescribing rules and methods for warding off contagion, and composed a treatise for treatment of the sick entitled, "A medicinal treatise against the Plague," urging upon all to preserve body and mind by temperance in eating and maintaining a cheerful spirit and helping others, and concluding his observations with the words, "Succor ye the sick and minister unto them in all ways even if they be your enemies."

Thus passed the weary days of trial and suffering in Florence. Owing to the prudent measures and advice of Savonarola, the plague at last began to abate, and after the lapse of three months it disappeared and the city became freed from its ravages and ere long recovered and enjoyed its previous and normal state of health and salubrity. The multitude of citizens returned from the neighboring districts whither they had fled from the pestilence. The praises of Savonarola and his noble self-sacrifice and unselfish ministrations were on the lips of everyone for he, the excommunicated, unlike the hireling priests of the church that had cast him out as accursed, had proved himself "a friend that sticketh closer than a brother," and on the reopening of the convent of San Marco, the festival of the Madonna was celebrated in the inner cloister, attended by crowds of citizens as a public and solemn thanksgiving for deliverance from plague and restoration of health.

By the end of the year Florence was again happy and prosperous and peace and tranquility prevailed within her. Political dissensions under the chastening effects of the pestilence seemed extinguished and the citizens looked forward to a period of civic rest and quiet after the agitations and turmoils through which they had lately passed. Faction and discontent appeared as though defunct. The Arrabbiati, the licentious Compagnacci, together with the lukewarm and indifferent Bigi, all by voluntary consent refrained from fomenting civic strife and dissen-

sion that had proved so disastrous to the welfare and happiness of Florence, and ceased their molestations and plannings for the downfall of Savonarola who, now in the calm privacy and solitude of his convent cell continued still to be regarded and recognized as the guide and guardian of Florence because of his lofty patriotism, his eminent virtue, the gentleness of his manners and purity of living as also by his faithful and consistent adherence to and practice of the principles of the higher and diviner life, of which in an age so dissolute and turbulent, he had been so great an exponent and example.

#### SAVONAROLA'S ENEMIES CONVICTED OF HIGH TREASON.

That amid the complicated circumstances of life in all its various and different phases, it is the unexpected that frequently occurs is a truism and a fact acknowledged and admitted by students of history and observers of passing events. This sententious apothegm was now about to be proved true in the history of Florence by an event which re-awakened those feelings of political animosity and dissension it was thought had become subdued, if not altogether extinguished.

Since his banishment from Florence, Piero as we have seen was unceasing in his efforts and designs to recover his lost and forfeited rule and authority. His chief hopes were placed on his secret adherents and friends who though openly conforming themselves to the new republican regime never relaxed in availing themselves of any opportunity for its overthrow and abolition. To effect this, they banded themselves into a society, the principal members of which were Arrabbiati and Compagnacci. They carried on a clandestine correspondence both with the pope and Piero, whom they kept well informed of their plans and devices for the subversion of the government and getting rid of Savonarola. Though exercising the utmost caution and secrecy in the elaboration of their schemes, they were unable to control circumstances which, apparently fortuitous, led up to the detection and disclosure of their disloyalty and treason against the state, and to their condemnation as traitors to the republic. It was through the supercilious and harsh treatment of two of their members by Piero, that the plot against the government was divulged and made known. These, his emissaries, had served him faithfully and well, accompanying him on his last attack on Florence and retreat to Siena where, falling under

his erroneous suspicions, they were most brutally treated and ordered by Piero to be cast into the Carnaio, a dungeon so terrible that no one was ever known to leave or come out of it alive. By bribing the keeper of the prison they effected their escape and fled to Florence, but were discovered and arrested by the signory. On one of them was found a letter addressed to a member of the council of ten, giving particulars of Piero's plans for recapturing Florence and of other matters of the highest interest and importance to the state.

Thus made acquainted with the names and plans of the conspirators, and in order to prevent commotion in the city, the signory acted with great circumspection and prudence and, after making provision for the safety of the republic, commanded the Gonfalonieri to summon all those who were implicated in the plot. Many of them forthwith took to flight; others obeyed, with the result that five of them were convicted and found guilty of high treason and declared worthy of capital punishment. The most important of these condemned state renegades was Bernardo del Nero who by his supposed integrity of character and feigned adherence to the new constitution had been elected a gonfalonier of the republic. The trial was long and protracted, through the friends of the accused resorting to all kinds of legal chicanery in order to delay their sentence, in the hope that the next signory elected, would prove favorable to the culprits and squash the indictment against them. Their hopes, however, proved vain, as public opinion becoming exasperated, began to express itself strongly against the dilatory proceedings and demanded the summary punishment of the criminals. The trial was therefore hastened and the penalty of death being inflicted, Florence hoped it would prove a salutary and effective warning and preventive of other such like treasonable attempts. The result, however, proved otherwise. The secret abettors and followers of the Medici, temporarily baffled in their projects, filled with rage and fury at the detection of their clandestine treason, gathered up their forces and redoubled their efforts to make it successful. With savage pertinacity of purpose, they resolved first of all upon the destruction of Savonarola, whose friends now formed the majority in the signory. Their measures and schemes to accomplish this and their methods of procedure to foment civic dissension became more insidious as also their machinations to undermine and nullify his influence and prestige in Florence.



Thus the city ere long became again a hotbed of secret conspiracy and plots for the downfall of Savonarola and the subversion of the republic. Being still under the ban of excommunication and prohibited from preaching in the pulpit, he was unable to guide and govern public opinion as formerly, during the varying phases of the late trial and whilst the judicial proceedings were being carried on. Notwithstanding this and the fact that Savonarola holding no office or position in the executive government, it was beyond his province to interfere with judicial affairs, the Arrabbiati succeeded by falsehood and libel in exciting and directing a great amount of ill will against him as hastening the death of the conspirators. Though the framer of the laws of the new republic, Savonarola rigidly refrained from taking up the role and profession of a politician, his genius manifesting itself more as a lawgiver than as an administrator and executor of the principles of government, which he left to the wisdom and common sense of the citizens to discharge. During the weary months of deprivation from preaching in public, he still continued active with his pen and composed several important works relating to Christian duties and the higher life and to the operation of Karma, or divine justice, respecting which latter, he declaimed against the opinion of those "*qui putant misericordiam Dei tam magnam, ut sine operibus salvet homines.*" (The Divine is so merciful that he will save men without works.) His most important work, composed also at this time, was "The triumph of the Cross," similar in its principal doctrine to Gotama the Buddha's teaching and inculcation of "Unselfishness." It is a masterpiece of learning and persuasive eloquence, devoid of scholastic terms and phrases, in the use of which theological writers of the age indulged so greatly and tended more to perplex than to enlighten the human mind and the detriment of all true religions and intellectual progress. In it, Savonarola, ignoring all church authority, undertakes to investigate and propound the truths of religion by means of natural reason.

(To be continued.)

# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

## PART II.

Her lids bright Morn is opening wide,  
Dull Night no longer may abide.  
Awake! awake! the mighty one  
Triumphant hath his course begun;  
Arise! receive the light that he  
Again bestows on land and sea.

The priestesses white-robed come forth  
Great Kin to hail; as all the earth  
Should laud the monarch of the skies,  
Their tuneful voices heavenward rise.

O Thou, in splendor dressed,  
Embrace our land for aye;  
That earth, by thee caressed,  
May e'er herself array  
In fairest flower;  
And mortals blest,  
In verdant bower  
Find blissful rest.  
All hail, great power!  
Fade not away.

Earth's breast, long kissed by thee,  
Gives forth harmonious sound  
That echoes thro' the tree  
Deep rooted in the ground;  
While swaying limbs  
Half caught, half free,  
Intone their hymns  
O light, to thee:—  
All hail, great power!  
Forever crowned.

To Manab turn they now and hear  
Her will—"Thou, Nenuz, bide anear  
Our sacred flame until the sun  
Half way his daily course hath run,  
Ucum may then the duty take  
Till starry orbs once more awake.  
Ocolku, I have chosen thee  
To render service unto me."

The priestess and her vestal maid  
Conversing passed within the shade,  
Beyond a portal beautified  
By noble art on every side,—  
Still onward went and came before  
Rich hangings that concealed a door.  
Here pausing, Manab backward drew  
The curtain, saying, "Ocolku,  
This morn thou wilt thy service give  
To one who gave thee strength to live  
When thou in sickness lay prostrate,  
Death only seeming to await."

Ocolku then, "Were this not so  
No will but thine seek I to know.  
We ever gladly all obey  
What our Exalted One doth say."

Now passing by a second veil  
Both stood within a shrine whose pale  
Soft light of opalescent hue  
To tranquil mood the senses drew.

No idol herein found a place!  
But flowering plants endowed with grace  
This still retreat, whose circling wall  
And arch the thoughts might heavenward call,—  
So tenderly its azure lent  
Its calm to eyes upon it bent.  
On slender stands of Onyx grew  
Tall lilies whose white petals threw  
Their fragrance on the air.

Anon, approaching steps were heard,  
Again the veil was gently stirred,  
And Can had entered there.

"To thee, O Manab, maid divine,  
I come, that clearer light may shine  
Upon the path I seek to find  
Ere evil plotters' coil may wind  
About the feet of them whose love  
Was dear to him who now above  
With gods to dwell hath gone,  
Or lingers yet, by care detained—  
That those he loved be not profaned—  
Ere he from earth pass on."

Then Manab, "Noble friend, here waits  
A vestal who may ope the gates  
Of days to come, and brush aside  
The mist that from our view doth hide  
The things that are to be.  
Ocolku, yonder take thy place;  
Gaze in the magic mirror's face,  
And tell what thou may'st see."

Then Can,—"I would that Ocolku,  
When she this portal goeth thro'  
Retain no memory of the things  
Yon mirror's surface to her brings."

Manab replied,—"It shall be thus.  
My child, reveal thou unto us  
The fleeting forms, and naught withhold  
Whate'er the oracle unfold."

"I see," began the maiden now,  
"A heavy cloud that hangeth low,  
While underneath great Atlas, dead,  
Is stretched upon a regal bed;  
Yet by that couch himself doth stand—  
'Tis strange indeed! His royal hand  
A goblet takes, and this he drains,—



Immortal life he thus attains.  
The cup was venom'd by the sting  
Of him now hailed as sovereign king.  
This floats away and o'er the space  
A glowing light these words now trace—  
'Avenge him not, but from this land  
Depart. Behold! why this command.'  
That light is fading," mused the maid,  
"And all beyond is lost in shade.  
But now I see not far away  
A noble city 'neath a gray,  
Yet crimsoned, overhanging cloud.  
Ah! awful thunders long and loud,  
My ears appall; from mountains high  
Red flames are leaping to the sky  
The mountain tops, terrific sight!  
Sway to and fro in ruddy light.  
Alas! my view is dimmed by fear,—  
All fades—Now other words appear:—  
'The kings of Mu shall be abased;  
The Land of Mu must be effaced.'"

Then Manab, "Ocolku, obey!—  
We ask to know how far the day  
When this fair land by Homen torn,  
Of life and beauty shall be shorn."

The vestal gazing thus replied:  
"Exalted One, still by our side  
Wilt thou then be, but he, our guest,  
Will ere that day have gone in quest  
Of other lands, and built a realm  
Which Homen may not overwhelm.  
Upon that soil, from Atlas springs  
A dynasty of worthy kings;—  
Guard well the mother of that line  
From those who evil deeds design;  
Let their suspicions calmly sleep  
Regarding her they hope to keep."

"Enough!—The oracle is plain,"  
Said Can, "The gods this favor deign

To grant; we will their whole behest  
Obey, and heed their wise request."

Manab, her fingers on the brow  
Of Ocolku, thus spake,—“What thou  
Hast seen I bid thee now forget—  
The words and scenes thine eyes have met."

The priestess left alone with Can  
Resumed, “If aught to aid thy plan  
Within my province lies, I pray  
Thou wilt but indicate the way.  
In yonder palace I am free  
To come and go, to hear and see.  
Upon this land my vows were sworn,  
I stay to share its fate forlorn;  
But thou, my cousin, strong and wise,  
An able project will devise  
To guide our truest and our best  
To happier days in lands more blest."

But he exclaimed: “Exalted One,  
Thy homage to the parent sun  
Would not less grateful be elsewhere  
Than on this soil so treacherous fair.  
Go forth with us to that far land  
Whence Cleito's parents and their band  
Had sailed in the ages past,  
To reach these fertile shores at last.  
The many kings who here have reigned  
The name of Atlas e'er retained;  
But to their chiefest city gave  
The name of Maya, thus to save  
The memory of a noble race  
On distant soil. We proudly trace  
To Maya root our lineage  
And claim the right by parentage  
To reassume this honored name  
Of Cleito's sire and his good dame.  
Their first-born, Atlas, Maya named  
His daughter—goddess now proclaimed.

Come with us, Manab, I entreat!  
And in that land thy vows repeat."

But she, "Nay, Can, my place is here.  
Of life or death I have no fear.  
Recall the hour when Atlas lay  
Upon his couch, his silent clay  
Yet linked to that immortal light  
Which made his face divinely bright.  
To his attentive soul I vowed  
His thoughts thro' me should speak aloud.  
Come weal, come woe, here I will stay  
Awaiting that last awful day."  
Then gravely he replied, "Tis just—  
I too shall do his will, and trust  
To guide the child he loved so well  
To lands where she may safely dwell."

His brow in meditation bent  
He slowly to the palace went,  
And found Heppel within the gates.  
To him he said, "A duty waits;  
Thy faithful services we need;—  
Observe, that had thy reckless deed  
Cut short thy days as thou desired  
Thou could'st not, having then expired,  
Watch over those to him most near,  
Of all on earth unto him dear.  
Upon thee we henceforth rely  
Full confident thou wilt comply  
With such a trust.—Within the sound  
Of Nalah's voice be often found."

To me, lord Can, dost thou confide  
The princess?" Heppel glad replied—  
"Tis well, since Gadeirus requests  
I prompt obey all her behests."  
"Do thou my charge regard with care,  
And soon will I to thee lay bare  
A project that unto thy heart  
New life and courage will impart."

This said, Can tarried not, for he  
Pelopa now would haste to see.

Koromil speeding to him came—  
"Ah! noble prince, my lovely dame  
Thy presence eagerly awaits;  
Our princess now with her debates."

Rejoiced were both to see the friend  
Who would from every ill defend.  
Pelopa earnestly began  
Outpouring all her woes to Can:—  
"Dear prince, tho' Heppel's wound would be healed,  
Our founts of grief are still unsealed;  
Yet wearied we offended turn  
From words of love that sting and burn.  
Gadeirus seeks, importunate,  
A union that my soul doth hate!  
And failing this, he threats that we,  
Our Nalah dear and I, shall be  
No more together. But in vain  
He pleads. Indignant, I disdain  
His hand; resent as an offence  
The words that do such violence  
To my consuming grief. Thus now—  
He yester eve made solemn vow  
When I refused to be his bride—  
Away from dearest Nalah's side  
I forthwith go. Ah! friend, what light  
Can'st throw upon our sorry plight?"  
"There's more to tell. The king desires  
This child, to whom Lobil aspires,  
And craves as consort, now to grant  
The privilege to this gallant  
Of pleading his own cause. Thy son  
Dho, Atlas willing, early won  
Our Nalah's love, hath far been sent,  
Thou knowest well, as competent  
To represent this state; and now  
Gadeirus would annul her vow."



The hand of Nalah sought the clasp  
Of him whose firm and gentle grasp  
Soothed all her fears; and while he spoke  
Within those hearts bereaved awoke  
The confidence his voice ne'er failed  
To radiate, what'er assailed.  
"Thou, Nalah child, dismiss thy fear;  
Defenders will be ever near.  
Pelopa, I for thee will find  
A safe retreat with one as kind  
As she is wise, beloved and great,  
Where undismayed thou can'st await  
The not far distant, happy day  
When we with Nalah sail away.  
This princess whom we dearly love  
Not openly may we remove.  
By ancient laws, ne'er disobeyed,  
Her guardian Gadeirus is made;  
For thus it is writ—'If Atlas leave  
No queen, but royal daughters grieve  
His loss, until their marriage day  
These shall their suzerain obey.'  
Let not a word escape your lips—  
By words success from mortal slips—  
A secret must Pelopa's place  
Of refuge be, or he may trace  
And send her forth; but still I ween  
We guard within these gates our queen.  
Dispel your fear; united ye  
At no far distant day will be."

Manab bade fair Pelopa come  
For refuge to her tranquil home.  
To bring the princess greetings dear  
And banish from her mind all fear,  
Came Manab by a hidden way,  
Thro' which she could by night or day  
Her brother's only child protect  
If she a danger might suspect.

But Nalah languished kept apart

From they who filled her loving heart.  
Upon a couch of azure blue  
Reclined this maiden pure and true,  
Caressing tenderly a bird  
Snow-white. A zephyr gently stirred  
The gauzy robes that half revealed  
Her form, whose lines were unconcealed.  
The glowing light and glad'ning breeze

Enticed the bird to seek the trees  
Beyond her reach, beyond her sight.  
Then from her lips a wish took flight—  
"O that I too on wings might rise!  
How dearly I the gift would prize:—  
My father dead; Pelopa torn  
From me,—I am indeed forlorn!  
Dear Itzat ever kept abroad  
By this detested, vexing lord—  
Our king to-day—a tyrant rake  
Who scruples not my troth to break—  
The troth we plighted free and fair  
When I and Itzat each a share  
Of one quince ate. Ah! never I  
Will wed Lobil—far better die!"

"Tanatis, I would hear thee sing  
A mournful lay, thy lute here bring.  
Come quickly!—Who detaineth thee?  
Wilt even thou neglect my plea?—  
Gadeirus, thou!" the princess cried  
Indignant, wounded in her pride  
of maidenly reserve,—  
"Abuse  
Of power, O King, requires excuse."

Arisen from her couch she gazed  
On him. Surprise and anger blazed  
In cheek and eye as there erect  
She haughty stood, but sudden checkt  
Herself and, calmly now, "Thy will  
Make known, if this we can fulfill."

*To be continued*

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now, for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 254.)*

**S**AID Rabbi Jose. "If all this is true, why were they so exceedingly foolish and blind that notwithstanding all their occult science they could not foresee the flood which the Holy One was preparing for their destruction?"

Said Rabbi Isaac: "They knew full well what was about to take place, but in the perversity of their hearts they said: 'We know the angels presiding over the fire and over the water and, by our magical science, will be able to restrain and prevent them from injuring us.' But alas! they were ignorant that the Holy One ruled in the world, that from him cometh judgment and retribution, angels being the executors of his decrees. This they knew not until the day that the deluge appeared, even though the Holy Spirit had preached unto them that 'sinners shall be consumed from off the earth and the wicked shall be no more' (Ps. civ., 35). The Holy One was forbearing and long-suffering towards them during the lives of the just men, Jared, Methusalah and Henoeh. After their decease, then judgment quickly overtook these antediluvians and they were cut off in their sins and wrong-doing, as it is written, 'They were destroyed from the earth.' " (Gen. vii., 23.)

"OF THE PATRIARCH HENOCH AND THE SIN OF THE ANTEDILUVIANS."

Said Rabbi Jose: "Whilst the king sitteth at his table (bimsibo) my spikenard sendeth forth the smell thereof" (Cant. i., 12). This verse has already been explained, but there is yet another interpretation worth noting. Whenever a man walks with and cleaves unto the Alhim as did Henoeh, the Holy One, foreseeing his liability to decline in goodness and uprightness,

arranges to take him out of the world whilst the perfume of his good deeds endures. This was the case with Henoch. The words, 'Whilst the king,' refer to the Holy One; 'at his table,' allude to the man who walks and cleaves unto him; whilst the words 'my spikenard sendeth forth the smell thereof, denote the good deeds for which he is taken out of the world and thus escapes and avoids falling into sin. And this is why King Solomon said: 'There are just and upright men who suffer affliction as if they had committed evil deeds and are taken away.' There are also unjust men who live to a good age granted unto them by the Holy One, that they may repent and turn unto him. Henoch was just and walked with the Alhim and he was not, and Alhim took him, for God foresaw that he would ultimately become a transgressor of the law and that this might not be; he was taken from the world before his appointed time. By the words, 'he was not,' is meant that he died whilst he was comparatively young."

Said Rabbi Eleazar: "The Holy One took Henoch away from the evil of the world, into the celestial regions on high, and imparted unto him the secret knowledge of the highest mysteries and of the forty-nine keys necessary for understanding the various combinations of the sacred letters, and which the angels themselves make use of. It is written, 'And God saw that the wickedness of men upon the earth was great and all the imaginations and thoughts of their hearts were only evil continually.' (Gen. vi., 5.)

Said Rabbi Jehuda: "'Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee' (Ps. v., 5). Observe that he who gives way to the temper and suffers himself to be led and guided by it, defiles not only himself but also those with whom he comes into personal contact. As already stated, though the wickedness of the antediluvians was great and their evil deeds were many, yet was the Holy One unwilling to destroy them, but long-suffering towards them, notwithstanding, and their shameful propensities and heinous practices, of which it is written 'that they were only evil continually.' Their evil actions are denoted by the word (Ra) (pollution). Of Er, the eldest son of Judah, who was guilty of this sin; it is written that 'he was wicked in the sight of the Lord and the Lord slew him.' " (Gen. xxxliii., 7.)

Said Rabbi Jose: "Is not this sin synonymous with what is termed rashang (wickedness or wrongdoing)?"



"No," replied Rabbi Jehuda, "for rashang is applied to intentional evil ere it becomes an actuality, but Ra refers to him who defiles himself by the dissipation of his vital powers and thus gives himself up to the unclean spirit called Ra. He who thus renders himself impure will never attain unto the Divine Life nor behold the face of the Shekina, whose disappearance from the world previous to the deluge was owing to the vice termed Ra. Woe unto him who indulges in it, for he will never experience the joy of living in the presence of the Holy One, but will drag on through life as a degraded captive and miserable slave of Ra, the unclean spirit; so true are the words, 'The fear of the Lord leadeth to life, it bringeth peaceful nights free from visits of the impure spirit Ra' (Prov. xix., 23). And therefore it is written, 'Evil (Ra) shall not dwell with thee' (Ps. v., 4). Only the pure in life and thought and deed can say, 'Yea though I walk through the valley of the shadow of death, I will not be afraid of Ra, for thou art with me and causest me to dwell in the house of the Lord forever.' " (Ps. xxiii., 4-6.)

#### THE DIVINE COMPASSION.

Said Rabbi Jose: "It is written, 'And it repented the Lord that he had made man on the earth and it grieved him at his heart' (Gen. vi., 6). 'Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart-rope' (Is. v., 18). The words, 'that draw iniquity,' refer to those who sin against their Lord every day and imagine their wrong-doing is of less consequence and worth than a cart-rope. With this class of wrong-doers the Holy One is exceedingly patient and long-suffering, and punishes them not until their misdeeds get beyond endurance. When the Holy One executeth judgment upon sinners in the world, yet is he unwilling they should perish; since notwithstanding their transgression, they are his children, the work of his hands. Though their punishment is inevitable, yet like as a father pitieth his children, so doth he pity them; so great is his love and compassion towards them that even when punishment and suffering overtake the erring and sinful, he is full of compassion and grieved in heart, if we may so express it, like the Persian monarch who sought to deliver Daniel, of whom it is written, 'Then the king went to his palace and passed the night fasting; neither were instruments of music brought before him, and his sleep went from him.' " (Dan. vi., 18.)

Said Rabbi Isaac: "The words, 'And it repented the Lord that he had made man on the earth,' have the same meaning as the words, 'And the Lord repented of the evil which he thought to do unto his people.' " (Ex. xxxii., 14.)

Said Rabbi Yusa: "The interpretation of the rabbi is favorable to man, but in the opinion of Rabbi Hezekiah it is otherwise."

Said Rabbi Hiya: "When the Holy One created man to dwell upon the earth, he formed him after the likeness of Adam Kadmon, the heavenly man, when the angels gazed upon him, they exclaimed: 'Thou hast made him almost equal to Alhim and crowned him with glory and honor.' After the transgression and fall of Adam, it is said the Holy One was grieved at heart because it gave occasion for repeating what they had said at his creation, 'What is man that thou shouldst be mindful of him, or the son of man that thou shouldst visit him.' " (Ps. vii. 5.)

Said Rabbi Jehuda: "It grieved the Holy One that he must punish man severely and thus appear as acting in contradiction to the greatest of his attributes, (mercy), as it is written, 'And he appointed singers unto the Lord to march in front of the army, praising the beauty of holiness and saying, 'Praise the Lord, for his mercy endureth forever.' " (II. Chron. xx., 21.)

Said Rabbi Isaac: "Why was this song of praise composed like those psalms that begin with the words, Praise the Lord for he is good, was it not because the term 'good' (tob) might not be used when Israel was compelled to destroy people whom the Holy One made and created? When Israel passed through the waters of the Red Sea, the angels on high assembled round the throne of the Holy One and sang praises. Then spake he and said: wherefore sing ye a song of praise, seeing so many, the work of my hands, are drowned in the depths of the sea? So is it when a sinner perishes; the Holy One is grieved at heart, when he is cut off from the face of the earth."

Said Rabbi Abba: "It is of a truth so; for when Adam fell through transgressing the divine commandment, the Holy One said: 'Oh Adam! thou art become dead unto the higher divine life.' At these words, the light of the Sabbath candle became extinguished and Adam was driven out of the garden of Eden. Moreover, the Holy One further said: 'I made thee ascend and placed thee in Eden to offer sacrifices; but seeing thou hast profaned the altar, it is my decree that henceforth thou shalt be a tiller of the ground and die at last—for from it was thou taken,

and unto it shall thou return.' Ere, however, this occurred the Holy One had compassion on him and permitted him to live and be buried in the vicinity of Paradise; for Adam had discovered a cave from which emitted a light which he recognized as coming from out of the garden of Eden; and there he, along with his wife, lived and died. Observe that no one goeth out of the world without seeing immediately after death his ancestor Adam, who seeks to know the cause of his decease and what his moral and spiritual state to which he has attained. Then says the deceased one; Woe unto thee, for thou art the cause wherefore I have ceased to live; to which Adam replies: I transgressed but one only of the commandments and suffered therefrom, but what must be thy punishment who hast broken so many by thy misdeeds."

Said Rabbi Hiya: "Adam was seen on different occasions by the patriarchs, to whom he confessed and acknowledged his sin and showed them the place where he had enjoyed the divine light and glory from on high and also where his descendants, the righteous, and those who obeyed the Good Law, through their good deeds now live the diviner life in the garden of the celestial Eden. Then praised they the Lord and said, 'How excellent is thy loving kindness, oh God, wherefore do the children of men put their trust in the shadow of thy wing.' " (Ps. xxxvi, 7.)

*(To be continued.)*

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#### SIMPLICITY RELATES ALL MEN HARMONIOUSLY.

All infractions of love and equity in our social relations are speedily punished. They are punished by fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or as two currents of air mix, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.

—Emerson, "Compensation."

## MOMENTS WITH FRIENDS.

"Is there not a belief that the Atlanteans could fly? If so, where is such belief stated?"

Plato was perhaps the first to acquaint the western world with the lost continent of Atlantis. Others following him have taken up the subject and commented upon the bit of history which he gave as coming from his ancestor, Solon, who claimed to have had it transmitted to him from the old priests of ancient Egypt. Many legends have come down in various forms, of the island or continent of Atlantis. Bacon wrote about it, but the most notable book is that of Ignatius Donnelly: "Atlantis; the Antediluvian World." We do not think that any of those who have written about Atlantis, have mentioned anything about aerial navigation, or the ability of the Atlanteans to fly.

Not until Madame Blavatsky published her "Secret Doctrine" in 1888 was anything definitely said about the Atlanteans and flying. In the "Secret Doctrine" Madame Blavatsky states that, with the Atlanteans, aerial navigation was a fact and she gives a bit of history concerning the cause of the downfall of Atlantis and how navigation of the air played an important part in the fall. Madame Blavatsky does not claim the honor of this discovery for herself. She says in the "Secret Doctrine" that that which she states was given to her from the actual history of Atlantis, taken from the records of those wise men who have become immortal and who keep and pass on the history of the rise and fall of continents and the geological and other changes of the earth, in connection with the racial development of humanity and the rise and fall of its civilizations throughout time. The writer of the question and others to whom the "Secret Doctrine" may not be accessible will be interested in the following quotation from the work:

"It is from the Fourth Race that the early Aryans got their knowledge of 'the bundle of wonderful things,' the Sabha and Mayasabha, mentioned in the Mahabharata, the gift of Mayasura to the Pandavas. It is from them that they learnt

aeronautics, Viwan, Vidya, the 'knowledge of flying in air-vehicles,' and, therefore, their great arts of Meteorography and Meteorology. It is from them, again, that the Aryans inherited their most valuable Science of the hidden virtues of precious and other stones, of Chemistry, or rather Alchemy, of Mineralogy, Geology, Physics and Astronomy." (3d Ed. vol. II., p. 444.)

"Here is a fragment of the earlier story from the Commentary:

"... And the 'Great King of the Dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

"He sent his air-vehicles (Vimanas) to all his brother-chiefs (chiefs of other nations and tribes) with pious men within, saying: Prepare. Arise, ye men of the Good Law, and cross the land while (yet) dry.

"The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face (the Sorcerers) live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires (the Gnomes and Fire Elementals) are preparing their magic Agnyastra (fire-weapons worked by Magic). But the Lords of the Dark Eye ('Evil Eye') are stronger than they (the Elementals) and they are the slaves of the mighty ones. They are versed in Astra (Vidya, the highest magical knowledge). Come and use yours (i. e., your magic powers, in order to counteract those of the Sorcerers). Let every Lord of the Dazzling Face (an Adept of the White Magic) cause the Vimana of every Lord of the Dark Face to come into his hands (or possession), lest any (of the Sorcerers) should by its means escape from the waters, avoid the rod of the Four (Karmic Deities), and save his wicked (followers, or people)." (Ibid, p. 445.)

"(But) the nations had now crossed the dry lands. They were beyond the watermark. Their Kings reached them in their Vimanas, and led them on to the lands of Fire and Metal (East and North)."

"The waters arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth (the lands of the antipodes) remained dry. There dwelt those who escaped; the men of the Yellow Faces and of the straight eye (the frank and sincere people).

"When the Lords of the Dark Faces



awoke and bethought themselves of their Viwans in order to escape from the rising waters, they found them gone." (ibid. p. 446.)

*"Are the individuals who are trying to solve the problem of aerial navigation, reincarnated Atlanteans?"*

In all probability many of the minds which worked through Atlantean bodies are again appearing in the civilization which is now being built up, this civilization having its center in the United States with its branches and ramifications extending to all quarters of the globe. In all probability the inventors of this age are those minds who worked out or were instructed in the sciences of Atlantis and who are causing to reappear similar inventions in our age with which they have been familiar in Atlantis. Among the inventions is that of flying. The possibility of man's flying, or the navigation of the air, was scoffed at and ridiculed up to very recent times, and even the most "scientific" minds sneered at the suggestion or spoke of it as an ignis fatuus or a childish superstition. The invention of the aeroplane and dirigible balloon have demonstrated that navigation of the air is possible, and what has been done indicates that at a time not far distant man will be able to steer his way through the air as effectively as he now steers his way through the water. The mind of man is fast overcoming the difficulties of aerial navigation. But he has not yet discovered the means nor is he able to contact the means by which easy flight is attained. Man may fly as easily as birds now fly, but only when he has learned to contact and use the force which birds use in their flight. Birds do not depend only on physical force to fly. They call into operation a force which is not physical and which they contact with their bodies and which moves their bodies. Birds do not depend on their wings for the power of flight. They use their wings and tail more as a balance or lever by which the body is balanced and directed through the currents of the air. Man may do with his body what the birds now do with theirs, or, man may build machines with which he may navigate the air. He will navigate the air most successfully

only when he has learned to adjust and relate the force which is in himself to the flying machines which he may build. If man may do this in this age it is quite likely and highly probable that man has done the same in times past. It is quite probable that the Atlanteans did have a knowledge of the power which causes flight and were capable of causing this power to act through their bodies, thereby enabling them to fly, and of adjusting the same power to aerial machines, thereby regulating the flight of such machines according to their will. The mind reincarnates from age to age, from one physical race to another. The mind of man is not educated and perfected in one race or civilization. It is necessary for the mind to pass through many or all races and civilizations in its gradual development. It is logical to suppose that the minds which are engaged with the question or practice of aerial navigation are the same minds which have been concerned with the problem in Atlantis.

*"If the Atlanteans had solved the problem of aerial navigation, and if those who are now concerned with the same problem were Atlanteans, then why have these individuals not reincarnated since the sinking of Atlantis and before the present time, and if they have reincarnated before the present age, why have they not been able to master the air or to fly before the present time?"*

That the Atlanteans did solve the problem of aerial navigation is not yet proven, nor is it proven that Atlantis existed. At least it is not proven by any of those proofs which are required by modern science. Much evidence has been given that Atlantis did exist, such as those mentioned or that furnished by the Sargasso Sea. But if present humanity can solve the problem of navigation of the air, it is not unreasonable to suppose that the humanity in Atlantis could also have solved it. If reincarnation be a fact, it is quite probable, indeed it is almost certain, that if those who live today and construct machines with which they navigate the air were acquainted with the aerial problem in Atlantis, and that they have reincarnated many times and possibly in many lands since the submersion of Atlantis. Yet, what was pos-

sible at one period in a great civilization may not be possible at every other time in every other civilization. It does not follow that because an individual mind had solved the aerial problem in Atlantis he should be able to fly or build flying machines in other bodies in other lands and at unpropitious times.

Aerial navigation is a science, however, it is only one of the sciences. It depends on and cannot do without other sciences. Until certain of the sciences had been developed the physical side of aerial navigation could not have been achieved. A knowledge of such sciences as mechanics, of steam, chemistry, electricity, are necessary to the successful navigation of the air. Whatever fundamental knowledge the mind may have in itself as to its knowledge and its power and ability to fly, yet, until physical devices have been contrived and until the mind has become acquainted with the laws which govern physical bodies, no aerial ships or machines could be successfully constructed or used. Only in modern times have these sciences been rejuvenated or rediscovered. Only when the information which they furnish was or is applied to flight through the air, is it reasonable to suppose that aerial navigation is possible. It is quite likely that the ancients did have a knowledge of the sciences, but they have left us no records such as are required as proof to show that they had a working knowledge of all of the sciences together, as is now being gradually developed.

An individual mind reincarnating in any of the countries of Europe or Asia within the past five thousand years could not have found the necessary conditions to build airships and fly in them. If for no other reason, then because religious prejudices of the country would have prevented him from using the knowledge which he may have applied in Atlantis. For example: If all of the text books of modern science were removed from the world and some of our great inventors and scientists were to die and reincarnate in some part of the world not in touch with modern civilization, the great-

est of these scientists and inventors would be unable in that life to provide the conditions which the civilizations they had left had afforded. The most they could do even with a knowledge that they had lived and had known and done what is now known to be done, would not enable them to do the same thing under changed conditions. The most that they could do would be to act as pioneers. They would be obliged to educate the people among whom they reincarnated up to an appreciation of future possibilities, to acquaint the people with certain facts, and educate them to an understanding of the rudiments of the sciences. One life would not allow them the time necessary to build up the conditions and educate the people up to the desire for modern advantages. Only as other advanced minds incarnated among the people, and advanced minds continued to incarnate and "discover" certain laws and improve the industries and customs of the country, would it be possible to have the working basis for a civilization. It has taken ages for humanity to be educated and developed to its present condition, after it sank into the darkness following the downfall of previous civilizations. As humanity emerges from the darkness and ignorance and prejudices and as the incarnated minds become freer, then what existed in past civilizations may again, will again, be introduced and perfected. We are evidently approaching the time for the reappearance of what have been considered as wonders, but which are gradually becoming necessities and parts of our life. Though the individuals who lived in Atlantean bodies and who there navigated the air, must have many times reincarnated since the sinking of Atlantis, and though the season and time prevented their using the knowledge of aerial flight, the time is at hand when these individuals may call to the present their knowledge of the past, because the conditions are ready and they will be able to master the air and fly in the future as they were masters of the air in forgotten Atlantis.

A FRIEND.

When ma has passed through mahat, ma will still be ma; but ma will be united with mahat, and be a mahat-ma.  
—The Zodiac.

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## ADEPTS, MASTERS AND MAHATMAS.

*(Continued from page 266.)*

THE physical body is the ground in which the new body from the seed of the mind begins to grow. The head of the physical is the heart of the new body and it lives throughout the physical body. It is not physical; it is not psychic; it is pure life and pure thought. During the early period which follows the growth and development of this body, the disciple will meet with masters and with adepts and see the places they frequent and the people whom they rule; but that with which the disciple's thought is most concerned, is the new world which is opening to him.

In the school of the masters the disciple now learns of the states after death and before birth. He understands how after death the mind, which was incarnate, leaves the flesh of earth, throws off gradually the lurid cloaks of its desires and awakens to its heaven world; how, as the coils of fleshly desires fall away the excarnate mind becomes forgetful and unaware of them. The disciple understands the heaven world of the human mind; that the thoughts which were not of a fleshly or sensual nature which were held during life, are those of man's heaven world and make up man's heaven world; that those beings and persons who were connected with his ideals while the man was in the physical body, are with him in ideal in his heaven world; but only in so far as they were of the ideal and not of the flesh. He understands that the length of the period of the heaven world depends upon and is determined by the

scope of the ideals and the amount of strength and thought which were given to the ideals by man while in the physical body; that with high ideals and strong desires for their attainment the heaven world lasts longer, while the lighter or shallower the ideal and the less strength given to it, the shorter is the heaven world. It is perceived that time of the heaven world is different from time in the astral desire world or time of the physical world. Time of the heaven world is of the nature of its thoughts. Time of the astral world is measured by the changes of desire. Whereas, time in the physical world is reckoned by the movement of the earth among the stars and the occurrence of events. He understands that the heaven of the incarnate mind does come to an end and must come to an end because the ideals are exhausted and because no new ideals can be there formulated, but only such are there as were held while man was in a physical body. The disciple comprehends how the mind leaves its plane; how it attracts the old tendencies and desires of physical life which had been resolved into something akin to seeds; how these old tendencies are drawn into the new form designed during its past life; how the form becomes associated with and enters through the breath the forms of the parents to be; how the form as a seed enters the matrix of the mother and how this formative seed passes across or grows up through the different kingdoms during the process of its gestation; how after assuming its human shape it is born into the world and how the mind incarnates into that form through the breath. All this the disciple sees, but not with his physical eyes nor with any clairvoyant sense of sight. This the disciple in the school of the masters sees by means of his mind and not by his senses. This the disciple understands because it is seen by and with the mind and not through the senses. To see this clairvoyantly would be as seeing it through a colored glass. All that is perceived and understood by the disciple is perceived while he is in his physical body and in possession of his normal faculties and senses.

The disciple now understands that what he thus perceives has been to some degree passed through by himself before his retirement from the busy world of men and he clearly understands that what the ordinary man experiences or passes through only after death, he must in future pass through while fully conscious in his physical body. In order to become a disciple he has



passed through and experienced the astral desire world before leaving the world. He must now learn to live consciously in and operate from the heaven world of man in order to become a master. Experiencing the astral desire world does not mean that he lives consciously in the astral world, using clairvoyant or other psychic senses, in the same way as an adept or his disciple, but it means that he experiences the astral world with all of its forces, through certain temptations, attractions, pleasures, fears, hatreds, sorrows, which all disciples in the school of the masters must experience and overcome before they can be accepted and know of their acceptance as disciples in the school of the masters.

While still a disciple, the heaven world of man is not clear and distinct to him; this can only be realized fully by a master. But the disciple is informed by his master concerning the heaven world and the faculties which he must bring into use and perfect in order that he may be more than a learner in the heaven world.

The heaven world of man is the mental world into which the disciple is learning to enter consciously and in which a master lives consciously at all times. To live consciously in the mental world, the mind must build for itself a body of and suited to the mental world. This the disciple knows that he must do, and that only by the doing of it will he enter the mental world. As disciple he must have desire largely under his control. But as disciple only he has not mastered it nor learned how to direct it intelligently as a force distinct from himself and his thoughts. The coils of desire are still about him and prevent the full development and use of his mental faculties. As the mind separates from its desires after death in order to enter its heaven world, so now the disciple must grow out of desire by which he is surrounded or in which he, as a thinking entity, is immersed.

He now learns that at the time of becoming a disciple and during the moment or period of that calm ecstasy, there entered into the inner chambers of his brain a seed or germ of light which was really the cause of the quickening of his thoughts and the stilling of his body, and that at that time he had conceived of a new life and that from that conception is to be developed and born intelligently into the mental world the body which will make of him a master, the master body.

Like the disciple in the school of the adepts, he, too, passes through a period analogous to that of man and woman during

foetal development results are difficult and the laws are not aware of the period of gestation.

The disciples are not aware of the processes but he must learn. He must learn the laws and their effects. He must have other thought and knowledge of the body and be aware that he is in the process of development. Though they do by their actions and which they view as natural cause and effect without their masters. He must learn that the new body is not the old body and which has been created by the adept of the adept physical body for the body though it is not the eye, or ear, or tongue.

The body must learn to have a physical body and to use the senses and to use the body develop and to use the body continues and learns that the senses are not the body though they are the mental world and the physical world, and the body uses his senses and the senses are in the body is quite unaware of the body they are devoted to the connection with the body man makes the body. The disciple of the



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ment. But though the process is similar the re-  
ferent. The woman is unconscious of the process  
connected with it. The disciple of the adepts is  
process; he must obey certain rules during his  
tation and he is assisted in his birth by an adept.  
ple of the masters is aware of the periods and pro-  
has no rules given him. His thoughts are his rules,  
rn these himself. He judges these thoughts and  
by calling into use the one thought which judges  
s impartially. He is aware of the gradual develop-  
body which will make him more than man and he is  
e must be conscious of the stages of its develop-  
gh woman and the disciple of the adepts may and  
ttitude assist in the development of the bodies to  
will give birth, yet these continue to develop by  
es and influences and will be completely formed  
direct supervision. Not so with the disciple of the  
must himself bring the new body to its birth. This  
not a physical body as is that born of the woman  
as physical organs, nor is it like the desire body  
which has no organs such as those used in the phy-  
r digestion, but which has the form of the physical  
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hough these, of course, are not physical.  
r of the master to be will not be physical, nor will  
sical form. The master body has faculties, rather  
nd organs. The disciple becomes conscious of the  
ing through him as he tries and is able to develop  
is mental faculties. His body develops as he con-  
arns to use his faculties intelligently. These facul-  
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l similarly as the senses are used in the astral  
e organs in the physical world. The ordinary man  
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themselves and what his mental faculties are and  
are of how he thinks, what his thoughts are, how  
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or through his senses and organs. The ordinary  
no distinction between his many mental faculties.  
of the masters must be not only aware of the differ-



ence and distinctions between his mental faculties, but he must act with these as clearly and intelligently in the mental world as the ordinary man now acts through his sense organs in the physical world.

For each sense every man has a corresponding mental faculty, but only a disciple will know how to distinguish between the faculty and the sense and how to use his mental faculties independently of the senses. By trying to use his mental faculties independently of his senses, the disciple becomes disentangled from the world of desire in which he still is and from which he must pass. As he continues his efforts he learns the mental articulation of his faculties and sees definitely what these are. The disciple is shown that all things which are in the physical world and the astral desire world receive their ideal types in the mental world as emanations from the eternal ideas in the spiritual world. He understands that every subject in the mental world is only a connection of matter according to an idea in the spiritual world. He perceives that the senses by which a physical object or an astral object is seen are the astral mirror on which are reflected, through its physical organ, the physical objects which are seen, and that the object which is seen is appreciated only when the sense is receptive to and can also reflect the type in the mental world, of which the object in the physical world is a copy. This reflection from the mental world is had by means of a certain mental faculty which relates the object in the physical world with its type as subject in the mental world.

The disciple sees the objects and senses the things in the physical world, but he interprets them by using his respective mental faculties and by turning the faculties to the respective types of the objects of the physical world, instead of attempting to understand the objects of the senses by means of the senses. As his experiences continue he appreciates the being of mind as independent of the five senses and of sense perceptions. He knows that true knowledge of the senses can be had only by the faculties of the mind, and that the objects of the senses or the senses can never be known truly while the faculties of the mind function through the senses and their physical organs. He perceives truly that the knowledge of all things of the physical world and of the astral desire world is learned only in the mental world, and that this learning must take place in the mental world by calling into use the faculties of the mind inde-



pendently of mind are used with more precision than its astral senses.

Confusion of speculation, and operations by the mind is impossible. The phenomena which we witness is often able to demonstrate the existence of the mental faculty until he has formed his apprehension of the opinion which is that when this square what is the mental faculty. The result is a mental world where, intervene

The world of mind is. Various prior to or through though there is a separate entity accepted as a "Mind is the thought, will, and the question of the need to do definition that magic formula subject which formula and formula as a consciousness may appear, but when the charm has The three facts said to experience are is not settled.

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the physical body, and that these faculties of the mind can be used consciously and with greater accuracy and precision than is possible to use the physical sense organs and

which prevails in the many schools of philosophical thought which have attempted to explain the mind and its operations in terms of sensuous perceptions. The disciple sees that it is impossible for a thinker to perceive the order of universal truth without their causes, because, although the speculator may seem to rise to the mental world through one of his faculties and there to apprehend one of the truths of philosophy, he is unable to maintain the unclouded use of the faculty. He is fully conscious of what he apprehends, though his impressions are so strong that he will always be of the mental world. The mind is formed from such apprehensions. Further, when his faculty is again active in his senses he tries to compare what he has apprehended in the mental world by his senses with the impressions as they now act through their respective senses. He finds that what he may have truly apprehended in the mental world is contradicted or confused by the coloring, atmosphere, and evidences of his senses.

It has been and is to-day undecided as to what the various opinions prevail as to whether the mind is the result of physical organization and action. Although there is no general agreement as to whether mind has a body or not, and body, there is a definition which is usually accepted as a definition of the mind. This is its usual form: "Mind is the sum of the states of consciousness made up of thought, will and feeling." This definition seems to have settled the question for many thinkers, and to have relieved them of the necessity of defining mind. Some have become so enchanted with the definition that they summon it to their defence or wield it as a weapon to clear away the difficulties of any psychological question that may arise. The definition is pleasing as a formula, familiar because of its customary sound, but insufficient. "Mind is the sum of the states of consciousness made up of thought, will and feeling," charms the mind, but when the light of the enquiring mind is turned on it, the definition is gone, and in its place there is an empty form. The factors are thought, will and feeling, and the mind is the sum of these states of consciousness. What these factors are, and how they are related among those who accept the formula, and al-



though the phrase "states of consciousness" is so frequently used, consciousness is not known in itself, and the states into which it is claimed that Consciousness is divided or apportioned have no reality as Consciousness. They are not Consciousness. Consciousness has no states. Consciousness is One. It is not to be divided or numbered by degree or classed by state or condition. Like lenses of different colors through which the one light is seen, so the faculties of the mind or the senses, according to their coloring and degree of development, apprehend Consciousness to be of the color or quality or development through which it is apprehended; whereas, irrespective of the coloring senses or qualities of mind, and though present through and in all things, Consciousness remains One, unchanged and without attributes. Although philosophers think, they do not know what thought is essentially nor the processes of thought, unless they can use the mental faculties independent of the senses. So that thought is not generally known nor its nature agreed upon by the philosophers of the schools. Will is a subject which has concerned philosophical minds. Will in its own state is farther removed and more obscure than thought, because will in its own state cannot be known until the mind has first developed all its faculties and become free from them. Feeling is one of the senses, and is not a faculty of the mind. The mind has a faculty which is related to and in the ordinary man operates through his sense of feeling, but feeling is not a faculty of the mind. It cannot be truly said that "Mind is the sum of the states of consciousness made up of thought, will and feeling."

The disciple in the school of the masters does not concern himself with any of the speculations of the schools of philosophy. He may see by their teachings that the founders of some of the schools which are still known to the world, used their mental faculties independently of their senses, and used them freely in the mental world and could coördinate and use them through their senses. The disciple must come into knowledge through his own mental faculties and these he acquires gradually and by his own effort.

Every natural human now has seven senses, though he is supposed to have only five. These are the sight, hearing, taste, smell, touch, moral and "I" senses. The first four of these have as their respective organs of sense, the eye, ear, tongue and nose, and represent the order of involution into body. Touch



or feeling is the fifth and is common to the senses. These five belong to the animal nature of man. The moral sense is the sixth sense and is used only by the mind; it is not of the animal. The "I" sense, or sense of Ego, is the mind sensing itself. These last three, touch, moral and I senses, represent the evolution and the developing of the mind of the animal. The animal is prompted to the use of its five senses, as sight, hearing, tasting, smelling and touching, by natural impulse and without regard to any moral sense, which it has not, unless it is a domestic animal and under the influence of the human mind, which to some degree it may reflect. The I sense becomes manifest through the moral sense. The I sense is the sensing of the mind in and by the body. The touch, moral and I senses act in connection with the other four and with the body as a whole rather than with any part or organ of the body. Although there are organs through which they may act, yet so far no organs have become specialized, which can be used intelligently by their respective senses.

Corresponding to the senses are the faculties of the mind. The faculties of the mind may be called the light, time, image, focus, dark, motive and I-am faculties. Every human has these faculties and uses them in a more or less indistinct and immature way.

No man can have any mental perception without his light faculty. Movement and order, change and rhythm cannot be understood nor used without the time faculty. Figure and color and matter can not be conceived, related and pictured without the image faculty. No body or picture or color or movement or problem can be approximated or grasped without the focus faculty. Contact, union, concealment, obscuration and transformation cannot be effected without the dark faculty. Progress, development, ambition, competition, aspiration, would be impossible without the motive faculty. Identity, continuity, permanence would have no meaning, and knowledge could not be acquired without the I-am faculty. Without the I-am faculty there would be no power of reflection, no purpose in life, no strength nor beauty nor proportion in forms, no grasp of conditions and environments nor the power to change them, for man would be an animal only.

Man uses these faculties though he is not aware of how or to what degree he uses them. In some men one or several of the faculties are more developed than the others, which remain



dormant. Seldom is there a man who has or tries to have an even development of his faculties. Those who devote their energies to specialize in one or two of the faculties without regard to the others will, in the course of time, be geniuses of the faculties specialized, though their other faculties may be stunted and dwarfed. The man who has due regard for all the faculties of his mind may seem backward in development as compared with those who excel in specialties, but while he continues his development evenly and steadily these special geniuses will be found to be mentally unbalanced and unfit to meet the requirements on the path of attainment.

The disciple in the school of the masters understands that he should develop his faculties evenly and orderly, though he, too, has the choice of specializing in some and disregarding others. So he may disregard the image and dark faculties and develop the others; in that case he would disappear from the world of men. Or he might disregard all faculties except the light and I-am and focus faculties; in that case he would develop an overmastering egotism and blend the focus faculty in the light and I-am faculties and disappear from the world of men and the ideal mental world, and remain throughout the evolution in the spiritual world. He may develop one or more of the faculties, singly or in combination, and act in the world or worlds corresponding to the faculty or faculties of his choice. It is made plain to the disciple that his particular faculty through which he will become from a disciple in the school of the masters, a master, is the motive faculty. By the motive faculty he will declare himself. Of all things motives are the most important.

. During his experience and through his duties in the world the disciple has learned much of the course of development through which he must pass. But as disciple retired from the world and living alone or in a community in which there are other disciples, he begins to do that which he had apprehended or about which he had been informed while in the world. The reality of himself is more evident to him. He is aware of the reality of his faculties, but he has not yet realized the full and free use of these and the identity of himself. That which entered into him on becoming a disciple, that is, the seed and the process of its development, is becoming evident to him. As it becomes evident the faculties are used more freely. If the disciple chooses a development in conformity with universal law and

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motive for development for himself alone, then all unfold and develop naturally and orderly.

In his physical body, the disciple learns gradually of the power of the I-am faculty within. This is learned by use of the light faculty. The power of the I-am is learned through the power of the light faculty. But only as the disciple develops and is able to use his light. With the continued use of the focus faculty, the light powers vivify the motive and the time faculty. Exercise of the motive faculty develops quality and the I-am faculty. The time faculty gives movement.

The focus faculty adjusts the powers of the motive faculties to the I-am faculty in its light power, which is evident. The dark faculty tends to disrupt, enslave and obscure the light faculty as it, the dark faculty, is called into use. But as the focus faculty is used, the dark faculty acts with the image faculty, and the cause comes to be in a body the I-am in its light. Through the use of the focus faculty the other faculties are brought into a body. With his faculties awakened and acting, the disciple, in proportion as that which is defined comes into being, learns respecting the knowledges in which or through which they operate.

The light faculty makes known a limitless sphere of light. Light is, is not at once known. By the use of the light, things are resolved into light. By the use of the light, things are made known to or through the other faculties.

The focus faculty reports matter in its revolutions, combinations and changes. Through the time faculty is known the nature of matter; the measure of all bodies and the dimensions of each, the measure of their existence and their relationship to each other. The time faculty reveals the ultimate divisions of matter, or the ultimate divisions of time. Through the time faculty is made plain that the divisions of matter are the ultimate divisions of time.

Through the image faculty, matter takes form. The image faculty perceives particles of matter which it coördinates, holds. By the use of the image faculty unformed matter is brought into form and species are preserved.

Through the focus faculty gathers, adjusts, relates and centralizes the means of the focus faculty duality becomes unity.



The dark faculty is a sleeping power. When aroused, the dark faculty is restless and energetic and opposed to order. The dark faculty is a sleep producing power. The dark faculty is aroused by the use of other faculties which it negatives and resists. The dark faculty blindly interferes with and obscures all other faculties and things.

The motive faculty chooses, decides and directs by its decision. Through the motive faculty, silent orders are given which are the causes of the coming into existence of all things. The motive faculty gives direction to the particles of matter which are compelled to come into form according to the direction given them. The use of the motive faculty is the cause of every result in any world, however remote. The use of the motive faculty puts into operation all the causes which bring about and determine all results in the phenomenal and any other worlds. By use of the motive faculty the degree and attainment of all beings of intelligence is determined. Motive is the creative cause of every action.

The I-am faculty is that by which all things are known, it is the knowing faculty. The I-am faculty is that by which the identity of the I-am is known and by which its identity is made distinct from other intelligences. By means of the I-am faculty identity is given to matter. The I-am faculty is the faculty of being conscious of self.

The disciple becomes aware of these faculties and the uses to which they may be put. Then he begins the exercise and training of them. The course of exercising and training these faculties is carried on while the disciple is in the physical body, and by that training and development he regulates, adapts and adjusts the faculties into the body which is coming into being through him, and on the development and birth of which he will become a master. The disciple is conscious of the light faculty, of the I-am faculty, of the time faculty, of the motive faculty, of the image faculty, of the dark faculty, but as disciple he must begin his work by and through the focus faculty.

*(To be continued.)*



## THE GENESIS AND GROWTH OF THE CHRIST OF THE SOUL AND, SOME OF ITS MODES OF LIFE.

BY JAMES L. MACBETH BAIN.

*(Continued from page 286.)*

THE great use of the limited affectional soul in us is that it becomes a food for the Christ-body, that is, be sacrificed utterly to the one Good. So is the lower self consumed on the altar of the Great Love and the flames are pure Spirit. So does mother Nature teach and guide us well in constraining us to serve to the uttermost in the sphere of the limited affections, and they who deny her constraint and leading do not well in thus preferring their will to the Will of God in holy Nature. And though it would appear so the order of physical nature is not reversed in this process. For there it is the stronger who devours the weaker and absorbs of its good. And this mode prevails thoroughly, heartlessly. And our unborn strong one devours the inferior or weaker elements of our psyche and finds therein a food. But when our Strong One is come unto the fulness of life the order is reversed. For when it gives of its good freely as a food to any soul, it is by its strength it does so. The feebler in us cannot do so and is therefore consumed or lost as to itself. But the strong one in us can do so. And in thus giving of its life it lives as to its true selfhood.

When the limited affectional power has so served to its utmost, having given all its good, the soul is then ready for the higher service; and the proof of her readiness is that she cannot now be satisfied with any love other than the universal. And thus it is that by laboring unto the uttermost in the realm of the personal we come at last not only unto the realization of the truth that no such love can satisfy the deathless spiritual soul in us, but that it is actually through such labor that we develop the fine body for the reception of the great power of blessing

and for its service of Love. Only by loving greatly, strongly, freely, in this lower degree is the body of Love formed in us unto the state in which it can become the habitation of the one blessed Love, even the power of the Great Christ.

Thus is the ageless Spirit, even the deathless Christ-child, the devourer of all that can be devoured.

It is the pure Fire-spirit that consumes and lives upon all that comes to it as a fuel for burning. For, as it is said: Our God is a consuming fire. And our God is the deathless Love; the immortal Christ-child, the ever-young.

Trying, most trying, ay, of cruellest pain to the old self-will, is this consuming of the adamic soul or earthly body of affections. For no earth-soul gives itself willingly or joyously to its dissolution. It must fight for its own existence; and unutterable to many is the anguish of the processes of the dissolving of these olden bonds of life. Yet is it blessed to the unborn Child and so sweet to the new-born Christ of the soul that the deathless One even plays with the flame.

For the Christ-power is ever the great dissolvent. Its work is to disintegrate the old forms for the building of the new. And death is the servant of Christ, the liberator of the deathless soul from many bonds.

But, we repeat, this devouring and using of our olden affectional elements is only done, and can only be done by fulfilling them in all their transient and painful modes of joys and sorrows, of hates and loves, and in all their degrees of relative good and evil. The process of transmuting their variable powers into the One unchanging power of the Great Love is never done by denying their existence. We have to live through these degrees, and do the work given us to do in them, either as friends, relations or lovers, before we can realize that they are only ways to the one satisfying Love.

The simple doctrine of degrees would be of great help for the fuller understanding of this all-important principle in spiritual ethics were it here possible for me to state it fully. For sin can only be understood through it. Thus every degree of existence has its own norm and law. To live according to that norm is right in that degree, and to come short of or go beyond it is sin. Thus what may be sin in one degree even of human existence may not be sin in another degree.

These elements of the personal affections are not only the foods and the soil for the growth of our unborn Christ, they

are also as the wrappings and covering of the womb of the great Mother-love about the tender Thing of new Life in the soul. And they fulfil this protective use even within the whole shell of our nature so long as the protection of the limited unity is needed. The need for the protective animal shell is symbolised in all the realms of nature. But the young Thing is growing in strength, ay, even out of that which is protecting it. It is devouring its wrappings and eating up and absorbing its bonds. And the moment at length comes when it can no longer live within the protective womb, nor manifest freely in the love which is self-centred and self-held. For this young body of the Christ love has now become a perfect organism fulfilling its own laws, and it can only live according to these laws. And the old shell of the adamic selfhood is burst; and the young Christ-body now comes forth into its new life of liberty. And it breathes its own air of the universal Life of the free Spirit, even the unlimited or God-love. For though it has ever been in essence of the one Life it only now enters into the realization of the one Life. And this is the new birth. It is the birth of the Christ-child in the soul. This is to be born again not of the will of the flesh, but of the free and blessed Spirit.

And does this new-born child of the Great Love lament the bursting of the old shell? When it sees the *debris* of the self-centred personality lying around it, has it any regret? No more than has the chick when it looks around upon the fragments of the olden abode from which it has just emerged. Nor would the new-born soul return to its prison house of bonds and death.

And thus it is that the young Thing, the deathless Christ-child in us, can rejoice in tribulation, ay, even in the dissolution of the old forms, and so can look unmoved on catastrophies and calamities to the external, even to the loss of relatives and property and all the goods of the old selfhood. Indeed it feels more in its element amid the troubles and distresses of such passing modes than amid their prosperity, for it is thereby called on to serve in its true sphere of service, namely, in the tribulation or distress of the self-held soul and in all that pertains to the dissolving of her modes of existence.

For the way of Life unto the deathless Christ of the soul is ever by the cross or by the jaws and belly of the render and devourer. And while the soul of feeble vision would stand aghast when the body of disintegration, the lion of death waiting

to devour is there as the only way by which it may pass beyond, the deathless One knows no fear; and it gives itself to the teeth of the render, and, passing through its grinding, makes of its body a system of divine economy whereby it is refined unto a finer life and raised to a higher potency of blessing.

For the new-born knows that it is the ageless Christ, the reborn of unnumbered births. It knows that it is Almighty God, the everlasting Father, the undying One, the unbegotten Soul of the race, self-begetting in the souls of the ages and ages of mankind.

Have you ever felt, arising in your deepest, O human soul, a great unlimited love, a love that knows no distinction of kith or kind or race or creature, a love that owns nothing and will own nothing for self use, that ever gives love but never seeks love in return, a love that indeed embraces every soul and every body, a love that can count no one and no thing as apart from it, and that can only be satisfied when all, even all, have known its blessedness? It is a love that not only wipes out swiftly and utterly from the powers of the soul all possibility to hate or will evil, to feel resentment or jealousy or any bitterness towards another, but it also lays a stern veto on the life of many of the human sentiments which are altogether in keeping with the recognized code of our social ethics. Thus no soul in whom this love has come to birth and lives can any longer return evil for evil. Rather must it give blessing for evil. And if hurt arises it is always prone to find itself the hurter, even though it may be the innocent. And should the soul in whom it lives have given any hurt, the sweet one hastes to confess the wrong and can find no rest until it has received the forgiveness of sin. And no pride of self can prevent it so doing, for it is in the utter lowliness of the Holy One. Nor can it stoop to the ordinary processes of legal justice in order to get its *own* out of him who has wronged it. No, it cannot, unless at the great cost of violating the law of its very life, even the Great Love. It is the love of the new or clean soul and not the love of the old or mingled soul. And as a pure soul it loves all souls. And all souls are equally sweet and precious unto it. And it matters not to it whether these souls be dwelling in fair or ugly bodies, in pure or diseased bodies, in male or female bodies, in young or old bodies. For it sees only those souls as they are in their pure or Christ essence. It has seen the white and shining soul of the Christ. It has found its love. And it loves the soul or Christ essence



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And there it serves, and there alone in its fulness and although through constraint of the yet limited physical existence it may of sore need give its activity to the service of the one or the few, yet is serving the universal human soul, ay, even when it is serving the one soul. For in its power of will it serves the universal, and in that one soul it will only serve the universal soul.

It is well to say here that far from the coming of the Christ in any way disqualifying our human soul from faithfulness in the services of her love—as, *e.g.*, in the wedded love—it beautifies and, in the case of true or soul marriage, sanctifies the power of fidelity in this relationship. For even under the illusion of the separate, you have become one in love even unto and beyond death, becomes infectious to you when seen to be a Christ soul, how it may appear to be, whom you are now privileged to serve lavishly, idolatrously, nor under any infatuating influence, but purely, sweetly, sanely. For all service is now done by the will of the free spirit, and in this holy service is it of perfect health to body and mind. I have seen how some feeble brother or sister might misinterpret their hurt, this most Christly doctrine of the free spirit of the Great Love.

It is indeed the Great Love, the unlimited Love of Christ which has at last found a home in your soul. It is only the coming of its own unto the new-born soul. The little one has cried for the embrace of Christ and the Cosmic Christ, the Holy One, must needs answer, even though the cry be voiceless in the personal soul.

And the Great Love thrills the new-born Christ with the blessedness that cannot be uttered, for it is the kiss of the Mother.

The Love body of the new-born Christ in us, is the body of all spiritual healing. It alone can receive the great afflatus which is the power of blessing. And in its life it is the body of mediation between God and man, the blessed medium of all the holy and beautiful work of blessing; and its parts and faculties all directed to their several uses in this sweet service.

How great a thing of joy it is! O, what a theme of beauty! How great a ritual artist capable of touching it well? It is the



body of the sinless Christ-soul, the undefiled and sweet substance of our holy one of blessing, our very life-center. And in this mode of its service it gives of its own substance for the nourishing of the feeble souls, for its nature is to give and always to give, and inasmuch as it thus manifests the pure or selfless Love it is the very power and wisdom of God for bringing about the well being of our race.

It is the chalice of blessing wherein is ever shed abundantly the wine of the gladness of God, even the spirit of the great joy that passeth never away. It is the cup of the pure Gold that giveth unto men to drink of the living water. For its body is of the live Gold of the selfless Love that has been purified, ay, purified well in the fires of manifold tribulations of all the dross of the old self-seeking nature. And if it be in this form, then is its flesh the pure flesh of the Son of Man and its blood is the sweet life-giving blood of our Christ. And it gives its flesh as a bread and its blood as a drink of life unto all who can receive the good. And it gives it every day of its life as the gift of Love unto all. And this is the daily and perpetual sacrifice of the ever-present real and living Christ of mankind.

Thus let it be well noted that this mediating of the fine substance is not a pure or unmingled channelling; i.e., the body of Love cannot be compared to a cup or a conduit pipe which has nothing in common with the fluid it conveys. For the essence of the mediating soul is also in what is being mediated, and its real selfhood is in and of the channelling. And so the purity, sweetness or power of blessing of what is communicated must be according to that of the actual or present mode of the mediating soul.

For beautiful words may be uttered through a soul not yet clean and sweet in her elements, but they will not have in them the living Christ, the power of blessing. Thus is the source of every word to be known and the power of blessing in it. This is a most serious doctrine and one worthy of the most earnest thought in our day of manifold and mingled psychic utterances, and they who have learned from experience will bear witness to the truth that only through a pure and sweet soul can the living waters flow forth pure and sweet. And this is why we so dwell on the processes of the purifying and sweetening of the body of mediation. And anyone can see its bearing on the futility of the service of an unregenerate priesthood.

Endless would be our word on the mediatorial uses of this



body of Love, for our Christ. The mystery of the Holy of its manifold later on.

Now in its and deathless energy, which all body and soul of our body of Christ perfect ordering of

Thus if the healed, the patient has spoken in us will of the Christ is all of wisdom in our new body if we seek to hear our service to the And we shall always of the Will of Love. It. For It is now are no more.

## THE EXCLUSIVE

You cannot had ever a point Burke. The exclusive excludes himself it. The exclusive door of heaven of men as pawns are If you leave our sense would make of the poor. The or get it from him



## THE WORD

for its doctrine is inexhaustible as the richness of the above is only given, and the word in the mystery Grail, to awaken our reader to a fuller sense of services, and more of it will no doubt arise.

union with the Holy One of Blessing our sinless One generates, stores and gives forth the fine. One is effective in the blessing or healing of the of man and beast. And this is the great work of Christ love, and it is all done according to the perfect the Holy Will or Law of Love.

Will of Christ in us can say: I will, be thou. ment will be healed in so far as the will of Life is. For the gift of life is in the control of the Christ-love in us. And this Love is God in us, and wisdom and knowledge. And so when it indeed works, there will be no errors in our judgment. Thus, at least even in the physical degree, we will only give those bodies whom the Will of Life would heal. We always know when we are working with the power of life. And we shall not be able to work against the flow of our holy One, and we as a self-assertive will.

*To be continued.*

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### USIONIST SHUTS HIMSELF OUT OF HEAVEN.

do wrong without suffering wrong. "No man of pride that was not injurious to him," said exclusive in fashionable life does not see that he is far from enjoyment, in the attempts to appropriate. Unionist in religion does not see that he shuts the door on himself, in striving to shut out others. Treat the blind and the lame and you shall suffer as well as they. Treat their heart, you shall lose your own. The things of all persons; of women, of children, the vulgar proverb, "I will get it from his purse or his skin," is sound philosophy.

—Emerson, "Compensation."



## THE INNER LIFE AND THE TAO-TEH-KING.

By C. H. A. BJERREGAARD.

(X.—Continued from page 294.)

### 3

**B**Y "im Guten," "in the good," in a general sense, I shall understand (agathon-bonum), that which is the final aim and end of all ethical action, both externally and spiritually. The good in this sense is synonymous with deity, the ultimate ground, not only of moral activity, but of all reality. It is the cosmic and ethic principle, and this more closely defined as love.

By living "im Guten," "in the good," I shall understand living in consciousness of the soul's essential identity with the good or God (the very opposite of "evil," such as for instance Shakespeare's Richard III. declares it to be his principle.)

How do we live determinately, with a will, in this condition ?

Here again I shall fall back upon an illustration, and the suggestion that comes from the illustration. (See Diagram No. 4.)

This flower shall be the suggester. It shall represent love, the good. Under the form of those terms it is full of suggestions. As I did before, when I recommended the candle as a master guru, so now I recommend a living flower. The facts here are the pot and the plant, but these facts are not the flower or Teh. (A) The flower or Teh, (1), is that passion which gripped the seed and forced it out of itself, and (2) that passion in the sub-conscious which drew it into its womb, the soil, and (3) that passion which here blossoms before you, and (4) that passion or "cosmic emotion" which reaches from this plant in phenomenal appearance to your image-building power; that passion which connects the two, and (5) that passion or "cosmic consciousness" which turns away from the sun's light (which is conditioned by earth atmosphere) and hastens inward towards

a sphere, which  
that seeks its  
immensity; it is

(B) The fl  
stem. If you c  
the growth that  
monies built up  
ing, an uplift, a

(C) And fi  
soms. What is  
ing her beauty

Plants are  
minor key, mou  
mated; sometime  
children, though  
not think of hu  
as passion is r  
word passion in  
in the world, an  
but always anim

The root of  
stem is "the c  
fullness, in all f



## THE WORD

is its infinite antecedents, and it is (6) a passion  
own, its own family marks in intensity, not in  
eternal being.

ower or Teh in symbol is also the trembling  
ould have seen concentrated into a few moments  
took time, you would have seen and heard har-  
on harmonies, visible melody, an outward rush-  
nd an inward "coming to be." That is Teh.

nally the flower or Teh in symbol are the blos-  
a blossom? Nature baring her bosom, show-  
! Did you ever see blossoms?

passions, torrents of "Teh," sometimes in  
urnful and melancholy; sometimes fast and ani-  
es a murmur, and sometimes a roar; always wild  
they look so quiet. Do not misunderstand! Do  
man passions, those self-destructive fires! Teh  
not a destructive fire. The central idea of the  
in its origin is suffering. Teh is Tao incarnated  
and therefore "suffering," therefore full of pain,  
nated.

f the plant is the eternal "being" of Teh; the  
oming to be"; the blossom is revelation in all  
fulfilment.

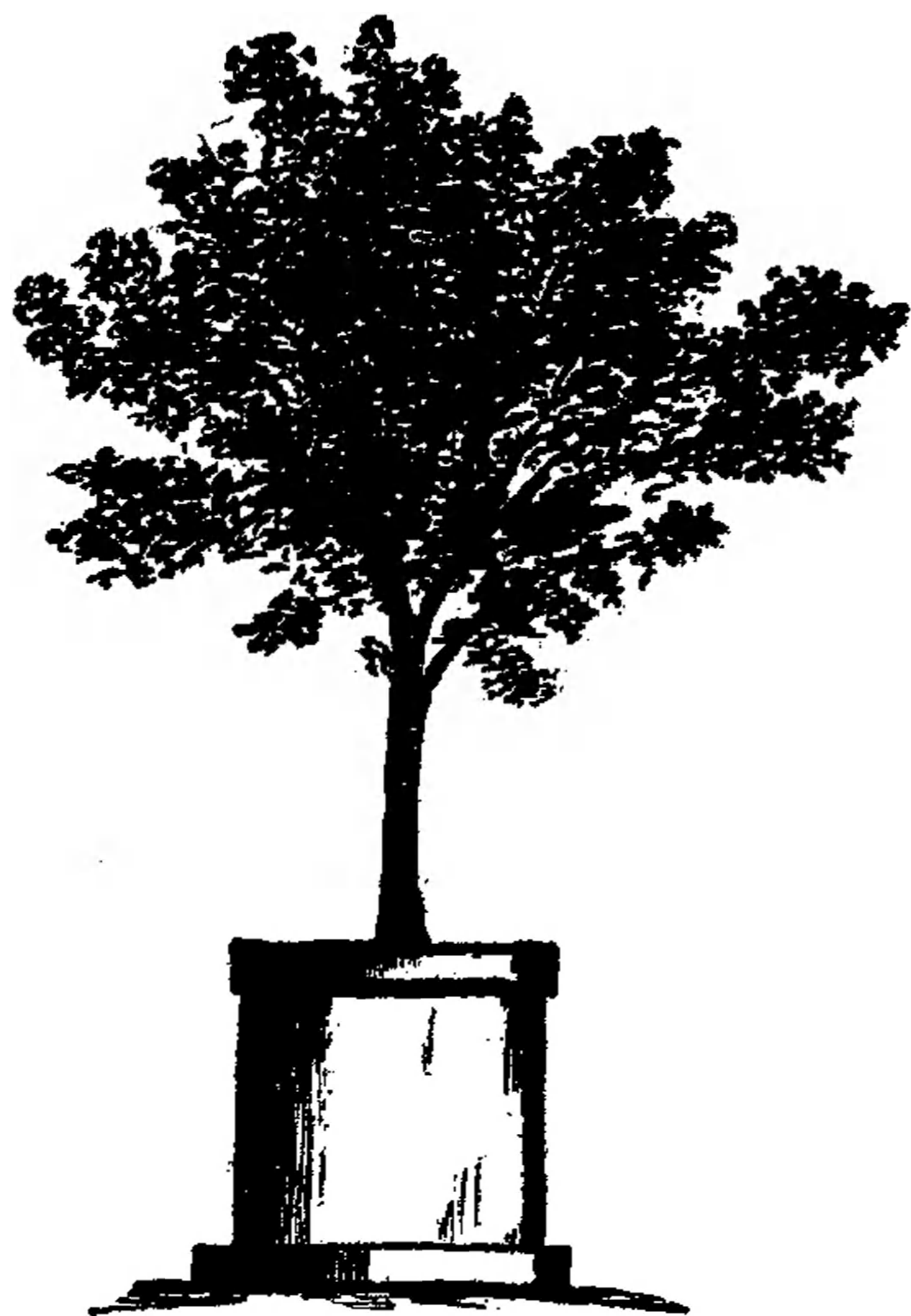


DIAGRAM 4.



But this is hard of comprehension. Let me therefore for Teh substitute a living idea, such as that of Jesus, for instance, and you shall see Teh before your eyes.

Jesus is not a man, but type of a passional movement. His life resembles a passional movement like that of a flower.

The story of Jesus is like this: (1) He strikes roots in oriental earth. He is Oriental, not European or American. (2) He is from Abraham; that is, Abrahm (out-of-Brahm.) So is a flower out-of-Brahm, substance.

(3) The story of Jesus breaks fully through in the Law by Moses, in the Song by David, in the shadow pictures by Isaiah. (4) The story rises to consciousness in classical culture. What is culture but the breaking through the soil, that the flower and blossom may appear? It was Jesus breaking with the existing bondage that awakened his consciousness of a call, and his call became the flower of his life. (5) Finally the story blossoms in the New Testament, and the blossom is an at-one-ing, a redeeming note of love, passion and despair in harmony; fulness, fulfilling the whole past course. And that blossom was the revelation of the purpose of the whole movement. The history of Teh.

(6) The flower is bewildering in its majesty and seductive in its calm; and so is the story of Jesus, overwhelming is his declaration of the oneness of the Almighty, the Allgood, the Allwise and the Soul. ("The father and I are one.") And a flower plant is just such oneness. The plant is neither the root, the stem, the leaves, the blossom, but all these in one. Teh is not any special act. The life story of the soul is Teh.

No wonder that Jesus of the legend so often dealt with plants and referred to nature's harmonies. He felt himself to be "God with us," or the present nature. He is Teh or enthusiasm, a plant that grows everywhere in the universe.

Jesus is not a scientific fact, nor a man, nor a thought. He is great passion—enthusiasm. Enthusiasm translated from Greek thought to Hebrew thought gives us the Greek word Jesus as Jehovah-Hosea, and that contracted is Jehosuah, and that translated into English is "God with us." Jesus thus is an expression for Teh in you and me.

Without passion or enthusiasm we shall never understand the mystery of Jesus. No belief or Bible study will reveal the mystery.



Teh seen :  
of the evening  
prayer and ad

Jesus is no  
I see him when  
landscape, in t  
night; in the a  
nous beat of a  
bended back th  
tory and the pr

The Jesus  
passion, color,  
we look for pic  
but Dionysios  
to study this a  
evolutionary fo  
religion, scienc  
true understand  
incarnation.

If we look  
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as Jesus is the voice of Tao calling in "the cool" upon the sinner, and is also the bell to morning prayer.

no mere man, he is love; he is Teh, a present God. Wherever there is life and love, light and law; in the stormy and wild ocean, in the calm starlit morning lines of the human body; in the monotonous Indian's drum, in an axiom of Euclid; in the shout that carries the hoe; yes, I hear his cry in the farthest cry.

This idea was familiar to the ancient world. It meant enthusiasm, and resembles the Dionysios idea, if not the Bacchus, the drunkard, of the Orphic Mysteries. It is worth your while to inspect of the Jesus idea. It reveals Teh as an essence, and Teh will be seen to be the root idea of religion, poetry and philosophy. It will also give the meaning of the desperately misunderstood idea of

for parallels to the Christ idea we find an example in the Greek Apollo. That, too, would be for all aid. It will reveal the inter-relationship of the Christ, Teh and Tao.

Non-Christian converts thought of Christ very much as the Greeks thought of Apollo. Apollo to the Greeks was law, order or righteousness, the chief of the *polis*, the protector, and the revenger of all infractions. Apollonism is much like Paulinism of the New Testa-

Greeks, on the other hand, understood Apollo as the Christ of St. John's Gospel. Apollo to the Greeks was the aesthetic and plastic element in existence. He was music or rhythm, and the ideal of beauty, the god of art—the same names are given the Christ. Apollo's aspect is very much like Johannism of the New Testament. In both aspects there is a strong parallelism between the Apollo idea and the Christ idea.

## 4.

When I say "in the good," in a special sense, I shall mean a thing possessing worth.

As races and the changing times have varying conceptions of the highest good." The new consciousness, that



of the New Ages, realizes its idea of the good by fulfilling its own law. Our own law tells us that our everlasting, joyous and undeniable duty is to impress our stamp upon others. Our self-sacrifice is therefore not negative, as the old law was, but it is positive. In passional activity we and the New Age fulfill the ideal of the flower, of Teh. Passional activity is a magic phrase, but easily understood in the light of what I have said. It was said of Jesus: "He went about and did good!" For us it does not merely mean laboring to do good, but also to show the example, to inspire by presence.

## 5.

Thus far I have shown Teh in the process of "self-realization," "im Ganzen" (the All), under aspect of the Christ or light, by means of a candle; and "im Guten" under aspect of Jesus or love, and by means of a flower. It remains to show Teh "im Schönen." I shall try to do it by still another illustration, the ocean. I will show the ocean under the aspect of beauty, the sublime.

The ocean is the most uncertain and unstable of all things in the world, and so is beauty, in spite of appearance. And so is Teh. Yet both ocean, beauty and Teh impress us constantly with the idea of "eternity, immensity and power." I will try to show it.

My description of the traits of the ocean are taken from Richard Henry Stoddard's "Hymn to the Sea."

"Thou wert before the continents, before  
The hollow heavens, which, like another sea,  
Encircles them and Thee; but whence Thou wert  
And when Thou wast created, is not known."

"The self" or soul that has been in the trance of beauty or Teh and identified itself with it, knows beauty or Teh as being eternal like love, and beauty is love's form. The three, love and beauty and Teh, are inseparable and encircling the earth and sky—yea, reaching beyond! The soul perceives this and is itself such a far-reaching power. Beauty's or Teh's origin is not known outside of the soul. Nor is the origin of soul known.

"Antiquity was young when Thou wast old.  
There is no limit to Thy strength, no end  
To Thy magnificence."

Antiquity is of time; beauty or Teh has no limit to its strength. Already Plato had discovered that when "justice" and wisdom, and all other things that are held in honor, find no



avenue to the soul, beauty has still some passage and entrance. The soul and Teh have entrance where no law can penetrate. What grand personality the ocean manifests ! It is the soul or Teh in form unknown to science and philosophy !

“Thou goest forth

On thy long journeys to remotest lands,  
And comest back unwearied.”

How could beauty or Teh ever weary ? Beauty's smile never yawns. Beauty's virginal lines never jade and beauty's untiring colors are never exhausted. Neither is Teh weary or getting old ; is ever young blood. There is Teh or beauty of soul that never dies ; there is Teh or beauty on tropic isles and Arctic icebergs ; in “the sullen sorrow of the sky,” and the “laughter of the Sun” ; Teh or beauty is the constitutive element. Try to separate them if you can.

“Thou art terrible

In thy tempestuous moods, when the loud winds  
Precipitate their strength against the waves.”

Ah, who thought beauty was only “the long, slow rolling summer days on beaches far away ?” Surely they have never seen “a soul on fire,” nor heard of Apollo's arrows or cowered under Athena's stern face, nor ever experienced Teh's demands upon the soul. They have never understood life's set purpose with us.

“The heavens look down and see themselves in Thee.

And splendors seen not elsewhere.”

Yea, so it is ! Teh is magnificent ! The angels are desirous of knowing the mystery of a soul. They are themselves only naked spirits desiring body. The heavens see their own color in the ocean. The angels see splendors not seen elsewhere. But men experience Teh !

Should we not rejoice in Teh, in Beauty ; our Teh, our Beauty ! Beauty or Teh of body, Beauty or Teh of soul !

“Thine the silent, happy, awful night,

When over Thee and Thy charmed waves the moon  
Rides high——”

When the poet here speaks of the silent, happy, awful night, we think only of conditions that are without sound, but not without voice. The night, the self, the ocean, Teh are never without voice, though sometimes silent. Teh or Beauty is the voice that calls all creation to come forth. The voice, the word, is the incarnated love. Beauty ! Teh !

The poet finally starts in to talk about death, but corrects himself at once and exclaims:

" — No !

There is no death. The thing that we call death  
Is but another, sadder name for life,  
Which is itself an insufficient name,  
Faint recognition of that unknown life,—  
That power whose shadow is the universe."

Yes, " shadow " is the word ! Shadow paints Teh, beauty, by contrast. Teh is not death ! Teh is life and always was !

I think I have said sufficient to suggest what self-realization, "*im Schönen*," is. Where are there such worshippers of beauty? Where can they be found? A religion of beauty is as much a necessity for us as a religion of goodness, or forms that embrace the whole.

How much there is still to be done before our humanity can reflect Tao as Teh ! How much before my diagrams can be said to be line drawings of our ways of life !

## 6.

By "*im Schönen*," in a special sense, I shall understand any one of the innumerable terms of love, which we may be attracted to individually, or which may be our form or plan of life. I need not detail the thought. Pictures of beauty hover before your imagination. Realize one of them !

By "*resolut zu leben*," I shall in general understand to live determinately, or according to the whole trend or plan of our life as we know it, both in consciousness and conscience.

We need resolutely to assert our God-likeness !

Finally I must, at least, indicate the special mode of " living determinedly." Again I will substitute a picture for the abstract term Teh. You can see the picture in the book that contains the Christ poem. The Christ idea is the determined realization of the whole, the good, the beautiful, thus:

(1) The Christ " is the principle in whom all things stand together," as it was said in Paul's letter to the Collossians.

(2) Jesus said: " I and the Father are one."

(3) All the parables are in the Beautiful.

(4) Finally " the determinate living " is expressed by " faithful unto death."

You are familiar with these expressions. They all contain the conception Teh.

*To be continued.*

A

**S** CENE.—A  
and left,  
an ornam  
Tropical  
Center front, a  
which are sittin  
They look long

*Prince.*

O little darling  
Then am I only  
They say it is r  
Soft as a wind  
Thrice you have  
I have been far  
(Very tenderly  
Ever so little ha

Oh, bid me help  
I do bethink me  
That rightly co  
Your muted lip  
Ah, sweeter tha  
At bre  
Could  
“I

Those three, si  
Surely your stu  
To utter them!

# UNDINE.

A POETIC DRAMA IN THREE ACTS.

BY JUSTIN STERNS.

## ACT II.

*(Continued from page 276.)*

marble pavilion overlooking the sea. Right  
broad flights of steps descending to it. Back,  
mental parapet beyond which is seen the sea.  
trees and plants. Marble seats here and there.  
long, low marble bench of graceful design, on  
ing, facing each other, Undine and the Prince.  
into each others eyes.

sister the gray sea gave me!  
never to hear your voice?  
more sweet than running water,  
harp, dulcet as droning bees.  
spoken, but ever by some mischance,  
afield.

and persuasively.) If you should strive  
ardor, could you not speak to me now!

o you break this cruel silence!  
e of three little words,  
nned, would surely serve to teach  
s to tremble into speech!  
in the song of mating birds  
ak of day,—  
I once hear you say  
love you!"

nall, smoothly-slipping words, dear heart!  
bborn tongue might be constrained  
For your eyes blazon, now,—



And the soft color flooding throat and brow,—  
Sweet, that I am—that I am—not disdained!  
    Ah, well-a-day!  
    Is it so hard to say  
        “I love you!”

(He jumps up and paces angrily up and down.   Returning.)

How is it that now you speak and now you cannot?  
'Tis passing strange!   (Remorsefully, caressing her.)   Ah,  
    little darling sister!  
Forgive my anger, little foundling bird!  
Why should I marvel so because the sea,  
The cruel sea, has left its mark upon you,

Sweet Undine! little waif of the winds and waves!  
Why do you smile that we have called you Undine?  
What other name were fitting?   Nay, had you ever  
Those shadowy parents you cannot remember? Or were you  
Born of the waves that tossed you hither?   You seem  
Far more naiad than daughter of earth!   And you dance  
Like the sea waves when they shower each other with foam.  
Dance for me, Undine!

(Undine dances the Joy dance with great abandon.   She then  
    tries to draw him out to dance it with her.)

Prince: (Laughs and kisses her hand.)

I cannot dance that measure!   Mayhap I danced it  
As a child, when the winds called me, and the sunlight,—  
And all the earth seemed set to a merry tune.

(She is urgent.)

Nay, now!   I cannot dance it!   I cannot hear  
The fairy music that sways you, little sprite!  
For what but fairy music wove that measure!  
Dance again, Undine!

(Undine dances again.   The Love dance.   Not sensuous,  
passionate love, but longing, adoring love; love that desires to  
serve and craves a reason for sacrificing itself.   In the course  
of the dance she kneels for an instant and kisses his hand, and

later, bends and lays her forehead to his feet. But even as he stoops to raise her, she is up and away, still dancing. At the end she darts to the parapet, and springing upon it stands there poised as though ready to plunge in at the slightest sign that the sacrifice is needed or desired. The end of this dance vividly expresses Browning's

Poor Life, proffer it; half a glance  
And I drop the cup—

The Prince rushes to her, not amorously but in terror, and draws her away from the edge and into his arms, soothing her.)

*Prince:*

Undine! Undine! You seem half mad when you dance!  
Alas! the sea has laid a spell upon you  
Drawing you to her arms that maim and kill!  
O little trembling dove, lie here in mine  
Till the spell weakens! We will cheat the sea,  
That like a writhing serpent charms my bird  
It would devour! But do not dance again!

(After a pause.)

Yet you have never danced that dance before!  
It seemed as though you strove to tell me all  
The sea had robbed you of the power to say.  
Almost I understood you, little flower!  
Almost I know the words you would have uttered!

(After a pause.)

Ah, yes! I have them! (A pause.)  
A wandering troubador came to my father's palace  
One star-lit, jasmine-scented eve. He sang  
And the nightingales drowned his harp!

So he threw it from him

And blent their song with his. I have never forgotten.

The poet rhymed for his liege lady,—

The blithe page lightly knelt to his,—

The knight bound on his arm her token,—

The shepherd snatched a kiss.

And think you—think you—that was Love? Not so!

These do not know!

For Love is an overwhelming, mad desire

To give! And still to give, with hands that never tire!

The lady read, and sighed and trembled,—

The damsel smiled, in fond disdain,—  
The maiden dreamed of her knight's glory,—  
The shepherdess of her swain.  
And think you—think you—this is Love? Not so!  
These do not know!

For Love is an overwhelming, wild desire  
To serve! Yea, though it lead the feet through flood and fire!  
Oh, little darling sister the gray sea gave me!  
Was it not thus that you would fain have spoken?

(A pause.)

I will not grieve that you are mute, sweet Undine!  
One joy it brings me I were loath to spare.  
For I have bared the secrets of my heart  
To your dumb, loving, comprehending eyes  
As to another self. Knowing them buried  
Beyond the ken of prying, curious minds,  
In those deep, limpid pools.

O little sister!

The web of Fate enmeshes me. My father  
Summoned me yester eve, and bade me wed  
This royal maiden who, with the warrior king  
Her father,—once my father's bitter foe—  
Comes ere yon sun shall set, that we may feast  
And fête each other in token of regal friendship.  
I will not wed her, this fair unknown princess!  
I love another!

O sharer of my secrets!

This secret only have I hidden from you.  
Your eyes reproach me!

Nay, I trust you wholly!

And I have often longed to tell you all  
And somewhat ease my heart of its great burden.  
But ever you seemed—you little dancing sprite!  
Too young—too young—to understand my pain!  
Ah well! You seem too young no longer, sweet!  
Are you so angered, child: Will you not creep  
Within the circle of my arms,—as often  
You have before, of your free will,—and lie there.  
Your head above my heart?

(Undine comes and stands beside him, hiding her eyes  
against his shoulder. He puts one arm about her in the careless  
caress one gives a child.)



So! and forgive me!

And I will bare my soul to the secret shrine  
Of its inner chamber.

I saw her once. The raging sea had tossed me,  
Shipwrecked and dying, on a lonely shore.  
She bent above me for one perfect moment,  
And I am wholly hers forevermore.

I do not know her name or rank; my princess  
Of the star-lovely eyes and gracious brow,  
I only know that having seen her splendor  
No woman less a queen can move me now.

O radiant one! Why gave you that brief, golden  
Glimpse of a beauty never dreamed before—  
Cheapening all meaner joys to worthless tinsel—  
If I may look upon your face no more?

(Undine looks up at him. He answers her unspoken question.)

Yea, I have sought her. Sought her far and wide.  
But when she had saved me from the sea I lay  
Prone on the naked edge twixt life and death  
For many moons ere ever my search began.  
Alas! I have not found her!

I despair  
Ever to find her now, for lately those  
The king sent forth,—when I would not be denied,—  
Following the last, frail clue, have come again  
Baffled and hopeless.

Ah! I shall never find her!  
But I will not wed this fair unknown, however  
Lovely she prove. And should the king, my father,  
Trouble me over much, compelling me,—  
Against my will, on pain of his displeasure,—  
Ther will I marry you, my little Undine!  
For you are very dear to me, and somewhat  
You mind me of her I love.

Will you wed me, Undine?

(Undine turns from him, her head drooping. He does not loose her hand.)



You will not? Wherefore? Are you not content  
When you are with me? Are you not glad when I come  
Sad when I go?

Let me look in your eyes, little sister,  
And read your thought.

Ah, you are right! you are right!

(Kisses her hands.)

I love another! Therefore I may not speak  
Of love to you! And less than love would wrong you!

(A pause. He kisses her forehead.)

But love me a little, Undine! Save for her,—  
My lady of the candid brow, and regal,  
Homage-compelling eyes, and gracious mien,—  
You are most dear to me in all the world.  
It may be you shall teach me to forget her,—  
My lost love, whom I cannot hope to find!

(A pause, during which he strokes her hair absently.)

I have resolved. I will defy my father.

In all else will I yield to him,—never in this.

He comes! Go, little Undine. Leave us together.

(Undine goes. The king enters.)

*King:*

Went you not forth, then, with the joyous band  
Of ladies and lords, knights and fair damsels, who  
Have gone beyond the river to meet your princess?  
O recreant lover!

*Prince:*

No! She is not my princess!

Nor ever will be! My heart enshrines another!

*King:* (Looks long at him.) This is your answer!

*Prince:* My answer!

*King:* I am your king!

*Prince:* My king and my father. In all things save this, I  
obey you.

*King:* For many years her people warred with mine.

Why say I mine? With yours, my prince, with yours!

Even in time of peace they still remember

Blood lies between us.

But if I wed my son

To the daughter of mine ancient enemy,

Then we cement a bond that shall endure.

Has this no weight with you?

*Prince*: Give care, O King!

An ancient land there was, ancient and barbarous,  
Of uncouth manners and of customs strange,—  
It lay beyond the naked, unconquered mountains  
Stretching to southward, range on pathless range.

There even love was cruel and often wounded  
The loved one! 'Twas a barbarous land, in truth.  
And torture was a pastime there! A people  
Strangers to pity and devoid of ruth!

Whether they worshipped or rejoiced or sorrowed,  
Ever their gods demanded pain and blood,  
Yea, as the children walked through fire to Baal  
Their children walked, to purchase every good.

So, when the god of war had hurled his javelin  
Athwart their land, stirring all men to strife  
Until they craved for peace, they sought to appease him  
By offering for their lives a cherished life.

Straightway, because their very love was cruel,  
The first-born of each king who erst had striven  
They laid upon the reeking altar. Then were  
The people's sins no longer unforgiven!

(He sings the last with meaning emphasis, and then stands with his arms folded, looking calmly at the King. The King sits, supporting one elbow on his knee, chin in hand, looking at him as calmly. He nods slowly and appreciatively several times.)

*King*:

So, so, my princeling! 'Tis a moving lay!  
Poor, pretty children, torn from happy play  
To do great deeds! Deeds such as heroes pray  
For leave to do! Truly, a piteous lay!

(He rises and faces him.)

'Tis the old problem, older than the light of yonder sun,—  
The greatest good of many, or the greatest good of one!

*Prince:*

O priceless love! little they know thy worth  
Who barter thee for the frail gauds of earth!  
Little they know thy worth!

*King:*

'Tis the old problem, older than the first, faint gleam of beauty,  
Whether to choose, when choose you must, "duty to self"—or  
Duty!

*Prince:*

Who trample thee, spurning the gift divine,  
Into the dust! O swine, and lower than swine!  
Spurning the gift divine!

*King:*

'Tis the old problem, older by far than the primeval seed,—  
Whether the need of many ever outweighs my need!

*Prince:*

Who barter thee! Squander thee in an hour!  
For trifling baubles—pelf and place and power—  
Squander thee in an hour!

*King:*

'Tis the old problem, older than greed and the love of gain,—  
Whether the pain of others ever can equal my pain!

*Prince:*

They never know thy worth, O priceless love,  
Who rate the greatest gifts of earth above  
Thy worth, O priceless love!

*King:*

'Tis the old problem, older than the earliest roots of Hell,—  
*Whether to love another better than self were well!*

(The Prince moves away and sits down in an attitude of melancholy.)

*King:* And your answer is —?

*Prince:* I will think of the matter further.

*King:* Whether to choose, when choose you must, "duty to self," or Duty?

*Prince:* Aye! Whether to choose, when choose you must,  
 "duty to self" or—Duty!

(Undine runs in back, with a basket of roses.)

*King:* You heard the tale of those I sent to seek  
 The maiden of your dreams?

*Prince:* I heard their tale.

I have no hope ever to find her now.

*King:* The tale was false! They followed the clue to the  
 end.

Your damsel of the sand dunes and the sea,

She was no fisher maiden, but a princess

Cloistered in a convent near at hand

Under the gentle nurture of the nuns.

To-day she comes.

*Prince,* She comes!

*King:* Yea! It is she,

No other than the maiden of your dreams,

That, like the cruel father of your tale,

It is my purpose to betroth to you

This very day, my princeling!

To cement

A friendship twixt our lands that shall endure!

O reeking altar! O most cruel father!

Come! Make you ready for the sacrifice! (Going.)

Remain here. I will shortly send her hither,

And bid her damsels leave you here alone,

That you may tell her how your heart enshrined

Her image only from the hour you saw her! (Goes.)

*Prince:* Oh! I have found the maiden of my dreams!

Long, long ago.

As in a vision,

In fields Elysian

I saw her stand.

She beckoned! So

I wandered lonely,

Seeking her only

In every land.

Ye winds of heaven! ye rocks! ye woods! ye streams!

Lo! I have found the maiden of my dreams!

Oh! I have found the maiden of my dreams!

I cannot tell



How long I sought her.  
 How long I thought her  
 Only a vision.  
 Now all is well  
 For I have found her,—  
 And all around her  
 The fields Elysian!

Oh, every breeze the breath of Eden seems,  
 For I have found the maiden of my dreams!

(Turns and see Undine. Beckons her. She comes to him.)  
 Oh, Undine, little sister! Be glad with me!  
 For I have found the maiden of my dreams!

(Caresses her and kisses her forehead. The Queen enters.)

Queen: My son!

Prince: (Leaving Undine and going to her.)

Oh, Mother! Rejoice with me—at last!

For I have found the maiden of my dreams! (He kisses her  
 hand. She smiles fondly upon him and kisses his cheek.  
 Then turns to Undine.)

Queen: Come hither, Undine, little foam-born darling!  
 (Caresses her.)

'Twas you I sought, sweet child! For I am fain  
 To entertain right royally our princess.  
 Therefore I would she saw you dance. Ah, never  
 Has any mortal danced so wonderfully! (Undine kisses her  
 hand.)

Prince: Ah, yes, you will! Will you not, my sweet!  
 Dance the same measure you danced for me but now,—  
 That was so like the joy of little children  
 When the wind called them, and the sunlight beckoned,  
 And all the earth seemed set to a merry tune.

(Undine looks at him over her shoulder, which is drawn up  
 shrinkingly, as though to ward off a blow. Then, as he appears  
 to expect an answer, she comes to him and kisses his hand.)

The knights and ladies who have gone "beyond the river"  
 to escort the princess now enter, walking two and two and sing-  
 ing. They cross from left to right, the Queen and the Prince  
 standing right, front. Undine sits left, front, huddled and tremb-  
 ling, and watches the Prince.)

Chorus of knights and ladies:

(They look at the prince smilingly as they sing.)

Why do you loiter lonely there?  
The world is full of damsels fair!  
Look around you! Everywhere,  
Clear sky or stormy weather,  
Men and maidens walk together,  
Two and two!

Oh, this is the race that is not run,  
Brave sir! fair maid! by one and one!  
By two and two's the way o' the world,  
And shall be, till the sky is furled,  
And the old earth into the sun is hurled,  
And all is over and done.

Why, oh why, do you walk alone?  
Have you sins you would atone?  
Nature frowns on one and one!  
Clear sky or stormy weather,  
Men and maids should walk together,  
Two and two!

Oh, this is the race that is not run,  
Brave sir! fair maid! by one and one!

Why do you stand aloof, apart  
Ho, then! have you steeled your heart  
Against the little love god's dart!  
Clear sky or stormy weather,  
Men and maids should walk together,  
Two and two.

Oh, this is the race that is not run,  
Brave sir! fair maid! by one and one!  
Why do you linger still unmated?  
Have you heard some monk who prated  
Love is evil? But 'tis fated,—  
Clear sky or stormy weather,—  
Men and maids shall walk together  
Two and two.

Oh, this is the race that is not run,  
Brave sir! fair maid! by one and one!

By two and two's the way o' the world,  
And shall be till the sky is furled,  
And the old earth into the sun is hurled,  
And all is over and done.

(The procession of knights and ladies passes. As the last chorus is sung the Princess appears followed by her maidens. She descends the steps to the last one, her maids of honor remaining grouped at the top. The Queen approaches and embraces her. The Princess kisses the Queen's hand. The Queen then passes on up the steps and through the group of maidens, who courtesy, the Prince and Princess remaining where they were, looking at each other. Then the Prince approaches slowly, kneels and kisses the hand of the Princess. The maids of honor turn, and half dance half run off, repeating the chorus in very rapid time, lightly and with much gay laughter.)

*Maids of Honor:*

Oh, this is the race that is not run,  
Brave sir! fair maid! by one and one!

(Undine remains where she was, entirely forgotten.)

*Prince:* (Still kneeling over the hand of the Princess.)

Do I wake, dear love, or am I dreaming?  
Is it truth, or only lovely seeming?  
Have you come?

*Princess:* (Bending toward him.)

Was the waiting long, dear love, and lonely?  
Why remember it? Remember only  
I have come.

*Prince:* (Raising his eyes to her face.)

Are you she, the maiden of my vision?  
She who beckoned from the fields Elysian?  
Are you she?

*Princess:*

Knew you not I also waited, lonely?  
Thought you, then, I was a vision only?  
I am she!

*Prince:* (Rises and looks in her face. Bends over her hands and kisses them.)

May I claim you as I dreamed of claiming?

May I name you as I dreamed of naming

You alone?

*Princess:*

Since the world began this hour was fated!

Claim me, then. It was for me you waited,

Beloved one!

(The Prince folds her in a long embrace. Then they hold each other off and look in each others eyes.)

*Prince and Princess:*

Do I wake, dear love, or am I dreaming?

Is it truth, or only lovely seeming?

Have you come!

Was the waiting long, dear love, and lonely?

Why remember it? Remember only

I have come!

Since the world began this hour was fated!

Claim me, then. It was for me you waited!

Beloved one!

(Undine starts to steal off, right, unnoticed. )

*Prince:*

Oh, Undine, little darling! come hither, child! (Undine obediently comes.)

(To the Princess.)

The little foundling sister the gray sea gave me.

I had no other. She is very dear

To us all. And most, to me. She cannot speak.

Terror had stricken her dumb before we found her.

(The Princess caresses Undine and kisses her on the forehead. Undine kisses the Princess's hand. An attendant enters bringing the mantle of the Princess. The Prince takes it and himself adjusts it.)



*Prince:*

Ah! Come, my love! Anon we go a-sailing  
 Into the west, to speed the sinking sun.  
 (He looks over the balustrade.)  
 Lo! Even now the sails are filling!

(The King and Queen now enter, with the father of the Princess, King Ubert, and their courts. The Prince leads the Princess to Ubert and he gives them a father's blessing. The Queen calls Undine to her, and speaks to her. The court arrange themselves, and without further words Undine dances. Part of the Joy dance, then part of the Love dance, finishing neither, breaking each off abruptly. Then she dances the dance of Renunciation, ending, as in the Love dance, poised on the parapet. But the Prince chooses that moment to look at the Princess and does not see her. Others spring to draw her away from the perilous position. All except Undine now go. One and another try to persuade her to come but she will not. Not even when the Prince and Princess urge it. She is left standing alone by the parapet, watching them sail away. She waves to them and smiles. They are singing in chorus part of "This is the race that is not run".)

*Undine:*

Lo, all I have, beauty and gladness and strength,  
 Laughter and youth and the joy of life, and at length,  
 Life, even life itself, I staked as well,  
     For Love. And I have lost!  
     And the die must lie as it fell!  
     Is it well, ah, is it well,—  
     For the die must lie as it fell,—  
     To have staked all for love?  
 To have chosen the path that needs must prove  
 If not the road to Heaven, the way to Hell?  
     Is it well, is it well?

(She comes down front, slowly and wearily.)

Alas! The gates of Eden were ajar  
 For one brief moment, while my starving eyes  
 Feasted on all the joys of Paradise!  
 But I shall never enter where they are!

To die were naught! The thumb screw and the rack  
 Were nothing,—if they meant some good, some gain,  
 For him I love! I could not shrink from pain  
 That won him any joy he still may lack!

(After a long pause, during which she stands looking desolate.)

Oh, ye that rule the Universe! give heed  
 To my last prayer, and deign to grant me this!  
 I barter Heaven gladly,—for the bliss  
 Greatly to serve him in some hour of need!

(The stage is in darkness for a moment; then the Enchantress appears, surrounded by rosy light which changes to green before she speaks. While she speaks Undine crouches, cowering and trembling, at the opposite side of the stage, staring at her with frightened, fascinated eyes.)

*Enchantress:*

Nay! All is not lost! Nothing of moment is lost!  
 What would you with a soul, you daughter of Neptune!  
 Ah, wherefore have you ever striven to gain one?  
 Why pay the price, the monstrous price, demanded?  
 Sorrow and tears and heart-burnings—and wasted endeavor!  
 Trouble your spirit no more to seek a soul,  
 Weary your spirit no more with vain desires.  
*Your life is not yet forfeit till he wed her!*  
 Come! take your prince! Ensnare him with your laughter!  
 Charm his ears with the music of your voice  
 Languorous with passion; dazzle his eyes and bewilder his  
 senses.

Ah! you shall take him yet! (A pause.)

Bewitch him with your utter loveliness!  
 He shall forget his princess and see you only.  
 Yea! though she stand before him, he shall not see her —!

(A pause, during which their positions remain unchanged.)

Curtain.

*To be concluded.*

## "SAVONAROLA" OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.—A PORTRAITURE OF  
SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

*(Continued from page 303.)*

"REASON," he writes, "proceeds from the seen to the unseen, inasmuch as all our knowledge is derived through the senses that are cognisant of outer things. Intellect or understanding on the contrary, passes to the substance of things and from the knowledge of matter or of things seen rises to the knowledge of the unseen and of the Divine. Philosophers make a tabulated arrangement of all created works and beings, the better to study them as a whole and appreciate their divine origin. So in the same manner we would gather up all the operations and facts of the higher life into a single image, so that their divine origin may be more surely apparent."

This image he represents in the form of a mystic chariot traversing the world in triumph and drawn by apostles, divinely sent teachers and prophets and followed by multitudes of martyrs for the truth in all ages. In remarking on the existence of the Divine, he declares him as a primal mobile and first cause of all things, incorporate, immutable, the eternal One of supreme goodness and infinite power. In every religion there are two forms of worship, exoteric and esoteric, the outward and the inward, of which the latter is infinitely the nobler and is manifested by right living, the greatest homage and truest worship the creature can render to its creator. It leads us to seek after spiritual facts and truth by means of contemplation and meditation on the divine life the only end that can satisfy alike the intellect and the heart, and of which the more we apprehend, the greater becomes our power of comprehension and understanding divine truth. Virtuous living only will lead us to true bliss which, when attained and enjoyed, imparts spiritual beauty of character and inward tranquility of mind, enabling their pos-

essor to exert an influence over others for good as did the sight of Pope Leo over Attila the king of the Huns, and that of St. Benedic which brought Totila to repentance. There is nothing more imposing than the manifestation of the Divine in the human soul, nothing more worthy than its inward peace that enabled martyrs to meet death joyfully in the midst of their torments. Speaking of the good law, Savonarola said:

"Even as there is an immutable law of nature to which all are obliged to conform and from it are derived all the so-called positive laws and precepts peculiar to every people and changing according to time and place, so is there likewise a divine law, or rather, an eternal moral law bearing not only upon our actions, but also on the thoughts and even the most intimate and secret desires and aspirations of our hearts. It is the only source from which the special laws of the church are derived and upon which all its canons and constitution should be founded, even as positive national laws must be based upon natural right. These two primary rights of our nature, the natural and moral, are reciprocally related to each other, but the second alone is a complete and universal law bearing on the whole life of man. The first bears only on external actions and cannot penetrate to the inner spirit wherein is the true seat of good and evil; hence they are a lesser part of the moral law to which they cannot be brought into opposition. Thus despise we no good works or national laws, albeit they proceed from the people, from philosophers, or from pagan emperors, but glean everything that is good and true from all doctrines and all books, assured that truth and goodness proceed from the Divine."

Such are some of the main topics of this justly celebrated book in which all the finer mental and spiritual qualities of Savonarola's nature are displayed, and as a modern historian relates, "He brought faith in accord with reason, and religion in accord with liberty, and a church that should never be hostile to the nation nor opposed to the voice of conscience and virtue, the keystones as he deemed of the church and state."

#### SAVONAROLA'S DISREGARD OF THE POPE'S BULL.

The year 1497 was now fast coming to a close and negotiations between the signory and the pope for withdrawing his ban of excommunication from Savonarola proceeded slowly, Alex-



ander demanding that he should be delivered into his hands in Rome, which the members of the council absolutely refused to do, being fully aware what would be the results. It was now generally understood and perceived that, with the pope, the dispute was a personal one; a view that caused several eminent persons to take up the pen in Savonarola's defense. Meanwhile vice and immorality began again to spread and prevail in Florence, undermining its moral life and threatening the safety of the state.

Wearied with the protracted negotiations and foreseeing that all efforts to allay the pope's ill will and assuage his animosity would prove vain and futile, Savonarola, to put an end to this state of painful suspense, resumed his ministerial functions and celebrated high mass on Christmas day and, after giving the communion to all the inmates of the convent and a large concourse of laity, led them in a solemn procession round the square of San Marco. By this act he proclaimed his non-recognition of the validity of the pope's ban of excommunication against himself. In the early part of the following year, he was invited by his friends with the permission of the signory to preach in the cathedral on Septuagesima Sunday, 1498. Though the vicar of the archbishop of Florence fulminated threats of exclusion from the confessional, the eucharist and refusal of burial in consecrated ground, against all who attended the services, the signory promptly silenced him by menace of banishment from the city in case he did not cease and refrain from his interdictions. The sacred edifice was again, as in former days, filled with crowds rejoicing and pleased to hear the voice of their great preacher and listen with wrapt attention to his discourses on the old themes of charity, self-denial and purity of thought and living. On the two following Sundays, he also addressed large audiences and took occasion to defend himself against the illegal and unchristian action of the pope against himself. The sermons were published and excited great attention throughout Italy and Germany, and murmurs of complaint against the Court of Rome began to be heard everywhere, so much so that the pope in his rage and fury again threatened an immediate interdict unless the signory complied with his request. Savonarola still undaunted and fearless, continued his discourses throughout the lenten season and spoke rejoicingly at the devout and orderly celebration of the carnival, rebuking the insults

and license of the Compagnacci, and dwelt upon the necessity of striving after and living the higher life.

"Oh Rome," he exclaimed, "what is it I ask of thee? a bull to enforce righteous living. This is all I ask; but here, instead, men only demand bulls for the destruction of morality."

On these words being reported to him, the pope wrote again to the signory. "We command you to send the said Fra Savonarola to us under safe custody, and if he return to repentance, he will be paternally received by us inasmuch as we seek the conversion and not the death of the sinner. At least put him apart as a corrupt member from the rest of the people and keep him confined and guarded in such wise that he may have speech of none, nor be able to disseminate fresh scandals. If ye therefore refuse these commands, we shall be forced to assert the dignity and authority of the Holy See by subjecting you to an interdict and also to other and more effectual remedies."

The signory refusing to comply with these requests, Savonarola proceeded with his ministerial labors in the church of San Marco, at which the pope was greatly exasperated and sent another letter to the canons of the cathedral commanding them absolutely to prohibit him from preaching in it.

#### SAVONAROLA'S LAST SERMON.

The following election of the signory for March and April proved favorable to the Arrabbiati, who, now having the majority in the council, seized the opportunity of putting in operation their long meditated schemes and designs against Savonarola. Under the pretense of consulting for the general welfare and safety of the state, they summoned a *pratica* or public meeting of all the magistrates and electors; their real object in so doing, being to arouse the pope to stronger measures and more open hostility by seeming to defend Savonarola and endeavoring to obtain a revocation of the papal ban.

Alexander ever wary and wily, wished to force the Republic itself to take extreme measures so that he would thus escape the odium of persecuting one whose voice was now attracting and commanding public attention throughout the whole of Europe. To the specious defense of Savonarola by the deceitful signory he replied, "That he objected neither to his good doctrines nor his good works, but simply on the score that being an

excommunicate he proved his contempt of the Holy See by neither asking absolution nor yielding obedience. We will therefore no longer tolerate him nor waste time in correspondence. Ye must therefore prevent him from preaching and give him into our hands or keep him in close custody until he abases himself at my feet to implore absolution. This we would then graciously grant, since we ask for nothing better after receiving his submission than to give him absolution so that he may continue preaching the word of God. If, however, ye refuse to do this, then may ye expect an interdict or worse punishment."

The Arrabbiati had now obtained what they greatly wished. The contents of the pope's letter were published throughout Florence and the cry "The state is in danger" resounded everywhere, exciting a feeling of consternation in the public mind and giving rise to several meetings of the magistrates, officers of state and deputies from various wards of the city. Notwithstanding the strenuous efforts of Savonarola's friends to defend him from this clandestine and insidious mode of attack, a resolution after a long debate was finally passed to the effect that whilst deprecating the pope's unjust and unfounded opinion of Savonarola and refusing altogether to accede to the demand to arrest him and send him to Rome, which would have inevitably led to a riot in Florence, yet for the sake of peace and quietness, it was expedient that Savonarola should be requested to abstain from preaching in Florence. On the very day following when this decree was passed, Savonarola preached his last sermon to the citizens, and in bidding them farewell said:

"Messengers from those who rule over us have arrived praying me, for many considerations, to preach no more. I asked: 'come you from your master?' and on their replying in the affirmative, then I said: 'I, too, must consult my master; to-morrow you shall have my reply.' I now make answer that the Lord hath granted, and yet not granted, your prayers; that is, he hath granted them as to my abstention from preaching, but not as regards your salvation and welfare in the future. Bad news is coming to Florence. Misfortune will assail her. Ye fear the pope's interdict, but one will be laid upon you that will deprive the wicked of life and substance. We will obtain by our supplications what we may obtain by our sermons and we exhort all good men to do likewise. Oh, thou Divine One, have mercy on the good and delay thy promises no longer."

## SAVONAROLA'S INTENTION TO CONVOKE A GENERAL COUNCIL.

Thus ended and closes the public ministry of Savonarola as the political counsellor and spiritual teacher of Florence. He had preached and labored for eight years, as he had at first predicted, without interruption. Under his teachings and guidance and counsel, Florence became freed from the degrading tyranny and corruption of the Medicean regime, and regained its liberty and freedom as a popular government. He had endowed her with new life and national vigor and expelled vice out of her borders. Making known and revealing to her the existence and reality of a higher and diviner life, its principles and modes of action, he spent the best part of his life and consumed his strength and energy in the moral and spiritual elevation, the political and material welfare and benefit of Florence who now, in a moment of ungrateful forgetfulness, dishonored the great noble soul who had so faithfully and well served her by condemning him to silence and the endurance of an enforced inactivity, an affront and indignity than which that of death is not more distressing and painful.

Yet notwithstanding all this, the mind and heart of Savonarola quailed and fainted not, as a lion on whom the toils are closing and gripping fast, he continued to fight and struggle with courage undaunted and will indomitable and worthy of success, against deceitful foes and numerous enemies intent upon his destruction. He knew well what it all meant and foreboded and discerned in what it would eventually result. He was fully aware of the pope's intentions against himself as also those of the Arrabbiati and Compagnacci amongst whom there was now great rejoicing and glee. Ignoring them and recognizing the real instigator and cause of her present misfortune, Savonarola determined to circumvent and thwart his secret plans by the convoking of a general council of the church for the deposition of Alexander from the popedom. Unwilling to attack his foe in an underhand manner he therefore wrote him: "Most Holy Father, I always believed it was the duty of a good christian to defend religion and purify manners; but in this task I have encountered nought but anguish and tribulation and found none to give me aid. I placed my hope in your holiness, but you have elected to take part with my enemies and empowered them as savage wolves to assail me. Wherefore I can no longer hope aught from your holiness, but can only appeal to him that



chooseth the weak vessels of the world to confound the lies of wicked men. He will help me to prove and maintain before the world, the holiness of the cause for which I endure so much, and he will inflict dire chastisement on those who persecute me and would defeat my work. For myself I seek no earthly reward, but await death with longing yet calm composure. Let your holiness delay not but take heed to your salvation."

As Alexander read these few concluding words, did he comprehend what they implied and at what they hinted? Did he for a moment catch a glimpse of the terrible and shocking doom that was fast approaching him—known to Savonarola—to put an end to his wicked and flagitious pontificate? If so, it proved of no avail. He clearly divined the intention of Savonarola to invoke a general council and this filled him with fury and alarm and determined him at all cost and hazard to procure his ruin and death. His was a mind singularly crafty, cunning and wily in inventing ways and means to rid himself of an enemy and, recognizing now his own danger, he saw that what he must do, must be done quickly. The fear and dread of a general council haunted him like a hideous spectre day and night, instilling in him feelings of alarm and terror at the anticipation of a public exposure of the dark and heinous deeds he had perpetrated, that would brand him before the world as a consummate villain, an atrocious murderer, a shameless profligate and hypocrite of the deepest dye. He also knew that he was hated, distrusted and detested by the princes of Italy for his perfidy and selfish ambition, and also by the potentates of Europe for his hypocrisy and simoniacal government of the church, and how to escape this danger threatening him was the great problem that now engaged his thoughts. He had tried hard and failed to inveigle Savonarola into his hands and get him to come to Rome. His wiles and secret plotting with Piero and the Arrabbiati for his destruction had been foiled and proved nugatory, how he could not divine nor imagine. But something must be done and that quickly, for from his various emissaries he was daily receiving letters informing him that Savonarola, having now relinquished all hope of church reformation from the pope, was engaged in drawing up an appeal to all the cardinals, church dignitaries and temporal princes of Europe, urging them to take immediate steps for his deposition. In his pontifical state chair, Alexander sat meditating on this eventuality, his mind greatly agitated and inwardly alarmed at the prospect of the terrible danger con-

fronting him, the guarding against and avoidance of which absorbed all his thoughts. The question uppermost in his mind was, by what means could it be effected, by what expedient, rid himself of it? The death of Savonarola, whispered his evil genius. But how to accomplish and bring it about without exciting and arousing suspicions against himself? That was the dark problem, How?

*(To be continued.)*

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### MAN REVEALED AS HE IS.

As much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. All the devils respect virtue. The high, the generous, the self-devoted sect will always instruct and command mankind. Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly. A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light. Concealment avails him nothing, boasting nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why they do not trust him, but they do not trust him. His vice glasses his eye, cuts lines of mean expression in his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes O fool! fool! on the forehead of a king.

*—Emerson, "Spiritual Laws."*

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Sir Oliver Lodge regards Life as a contact between the material frame of things and a universe higher and other than any thing known to our senses.

*—Alexander Wilder.*

# A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

*(Continued from page 312.)*

## PART II.

The king stood unabashed, a smile  
Sardonic on his face the while  
She spake. Then he, "Lobil hath been  
Made king; thee would he have for queen.  
I order not, but beg thee give  
His words attention ere he leave,  
As leave he must with brief delay:  
For this alone hath he this day  
Arrived. He waits without yon door,  
Thy willing slave who would outpour  
His homage at thy feet.  
This grace accord, that he may learn  
What Fate ordains, and homeward turn  
If vainly he entreats."

Then Nalah, "Not till close of day  
Will I this irksome wish obey.  
When starry orbs on high appear,  
Since this must be, then will I hear  
The prince thy son." Gadeirus gone:—  
"Tho' I shall seem to be alone,"  
She murmured to herself, "near by  
Will Manab keep a watchful eye."

To Lobil thus his father spake:—  
"If proud ambition can'st awake  
Within her breast, then may'st thou hope  
With rival suiter yet to cope."  
Came Manab by a hidden way,  
The bosom of the ocean glows

Where Kin his farewell ray bestows  
With fiery sheen. Night's soothing veil  
Is falling over hill and dale;  
As Nalah pensively there sits,  
Where back to her the white bird flits,  
And once again is perched close by,  
There welcomed with a joyous cry—  
For white birds ever to her seem  
A link with those that in her dream  
Appeared. But why Manab's delay?  
The waves from crimson turn to gray,  
And anxiously doth Nalah wait  
That friend to whom she may relate  
The rude demand of Gadeirus,  
And ask what she will not refuse.

At last her step, her voice, she hears;  
From Nalah's brow the shadow clears.  
"Exalted One, I well knew thou  
Would'st come to stay beside me now—  
Gadeirus forced himself this day  
Within my presence; came to pray  
That to his son I freely give  
A hearing gracious, ere he leave,  
Returning to the real that now  
Unto his will perverse must bow.  
I named the hour when stars appear  
For Lobil to approach me here,  
Well knowing thou would'st not go hence,  
But stay to guard me from offence."

"Yea, child, within thy call I'll rest;  
But for thy sake I deem it best  
Thou seem'st alone, tho' bide I will  
By yonder hidden door until  
The prince hath gone. He'll not offend,  
Since for thy hand he doth contend.  
Tho' fail he must this eve he still  
Would hope to subjugate thy will.  
Tanatis signals he hath come,—  
I will abide unseen and dumb."



And now the priestess with the shade  
Of evening mingled—but the maid  
On every side a flood of light  
Evoked, which dazzled Lobil's sight  
As, entering with a courtly grace,  
He sought the princess Nalah's face—  
That face so lovely, gentle, grace,  
Whose soft brown eyes a rapture gave  
To all who looked therein—  
Those eyes so tenderly sincere,  
With depths reflecting, pure and clear,  
Such love as gods might win.  
Half rising, Nalah greeting gave  
To him who came her love to crave,—  
A handsome man of sturdy mould  
And courtly bearing, not too bold.  
Low bowing he, with cunning art  
Began to play the wooer's part;  
Poured forth his love; implored that she  
His goddess and his queen would be;—  
Nor paused to let her make reply  
Lest, all too soon, she might deny  
His suit ere he had pleaded well  
The cause his heart and tongue would tell.  
Ambition, Gadeirus had said,  
Might stir the heart of this dear maid;  
Thus Lobil urged—"Thy palace fair  
Wilt thou regain, and govern where  
Great Atlas ruled; upon the day  
When Gadeirus must pass away,  
We hither come to reign, and thou  
My queen, will ever see me bow  
To thy desires, remembering  
Thou art of our lamented king  
The sole survivor—" Nalah broke  
Upon his speech, for this awoke  
The anguish she would sacred keep  
Within her bosom, hidden deep.

Thus now she spoke: "Lobil, obey  
I must the king's commands, yet pray

No longer strive my hand to gain.  
A promise given must remain  
A sacred bond. Betrothed am I;  
And with my promise would comply.  
Gadeirus too knows this. Why plead  
A cause my heart can never heed?"

Undaunted, sauely he replied,  
"Tho' my devotion be denied  
This eve, I cherish still the hope  
With every rival yet to cope.  
Ah! let me in those soft eyes read  
How happily my love may plead!  
Could'st thou but know my bitter pain  
Some word of kindness thou would'st deign  
Bestow, the while I seek to tell  
The passion I can never quell—  
To win thee is my chiefest thought;  
Without thee life itself is naught."

Thus sighing, he himself withdrew,  
Determined later to renew  
His suit with Atlas' child,  
Whose mind ran thus the while he spoke—  
"Their anger I will not provoke  
By protestations wild—  
Lobil another chance may wait,  
But Can is watching o'er my fate."

Manab re-entered at the call  
Of Nalah, who recounted all—  
Then eagerly her heart outpoured  
Anent Pelopa, much deplored.  
The priestess tenderly, "She waits  
The day when Can from out these states  
Will lead you both with many more  
Quite far away, to safe shore."

## BOOK FOURTH

## PART I.

Among the city's meaner streets  
Where vicious misery ever greets  
The eye and wounds the ear,  
Poor homeless wretches hide by night,  
Ill-fed and tremulous with fright,  
When footsteps come anear.  
Here Cho and Pepen shelter seek  
From tempest and from man perverse  
Who, spiteful to the poor and weak,  
Inflicts a needless blow or curse.

The boy, by Kadimo detained  
Till health and vigor were regained,  
Had hungered for his vagrant life  
And, fleeing, sought once more the strife  
Of crowded ways whose busy throng  
He loved to watch the whole day long,—  
Half hidden in some little nook  
To Pepen known, where she would look  
For him when set the sun.  
'Twas Pepen now who begged for both;  
And he was merry, nothing loath  
To share what food she won.  
Alas! poor waif, there came a night  
Of solitude and tears;  
Now once again the child must fight  
Alone, as in the years  
Ere she, his friend, had shared her crust  
With him, and he had learned to trust  
In her. Far worse her fate!  
Just budding into womanhood,  
Unguarded by the strong and good,  
Allurements lay in wait.  
Decoyed away by honeyed speech,  
With promises again to reach  
And save from want the boy—  
She left her world to flutter high

And revel in what gold could buy,  
Though lacking love and joy.

O bitter were the tears of Cho!  
As day by day he'd faithful go  
Where they together oft had strayed—  
E'er seeking her, tho' long delayed  
His hope. At last to him one night  
There came a happy gleam of light—  
Kadimo! He would surely find  
His Pepen, Kadimo, so kind!

At peep of dawn Cho's little feet  
Sped, bare and dusty, thro' the street  
In search of one great marble hall  
Where, after that disastrous fall  
Kadimo bore him in—  
That friend who urged his untaught mind  
To leave a beggar's life behind  
And learn his bread to win.

Surprised the student was to look  
Again on him who had forsook  
The shelter he had found, to flee  
Where lay in wait Adversity:  
For as the sparrows, so do men  
Familiar nooks seek out again.

With trust alight the little face  
Looked up to find forgiving grace.  
The lad was eager all to tell—  
How Pepen who had loved him well  
And brought him food, had sudden gone,  
Him leaving wretched, quite alone.  
On every side he'd sought in vain—  
But now Kadimo would regain  
His friend so dear—if living yet,  
Cho sobbed, for now his cheeks were wet.

The student hopeless saw the task  
The simple child of him would ask;  
But smiling strove to lead his thought



In other paths. He must be taught  
A better way to live;  
Submitting now to school his mind,  
His days to study give,  
And learn by work to serve his kind.  
The lad whom grief had docile made  
Thenceforth good Kadimo obeyed.

Too soon upon the Sacred Height  
Unbridled wrong supplanted right.  
The priest from Sais lurking spied;  
Discovered, he or cringed or lied;  
Erstwhile his lips were sacred kept  
To truth, but now alas! inept  
Save in the service of a man  
Who used him for each evil plan,  
Unyielding in his stubborn will,  
That naught achieved save deeds of ill.

Gadeirus, who had dared proclaim  
Himself would henceforth bear the name  
Of Atlas, sanctified till then,  
But soon to be accursed of men,  
Impenitently squandered now  
The nation's wealth on high and low  
With injudicious hand;  
Indulgence wild he most desired,  
And nothing of the wise required  
While orgies were by fools inspired—  
A vicious, selfish band.

(To be continued.)

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We are not mere dwellers in the present Time, cut off and estranged from the former life of the Human Race. The Past is still in being, and we are part of it, and it likewise is a component of our individual selves. The Soul is not a mere undying entity but a divine being like God.

—Alexander Wilder.

## THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Joechal, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

*(Continued from page 317.)*

**S**AID Rabbi Yissa: "Everyone on leaving the world goes into the presence of Adam so that they may learn that not his, but their own sins and wrong-doing have caused their death. Amongst myriads of those that have lived and died, only three have there been whose decease was not owing to sin, but was brought about by the malicious designs of the serpent, namely, Amram, Levi and Benjamin, and also Jesse, who committed no sin worthy of death. Observe that all the antediluvians sinned openly and unblushingly. Rabbi Simeon was once walking in the environs of Tiberias and on beholding men committing pollution, he exclaimed, 'How dare these wretches sin against their Lord so openly and shamefully.' Then went from him a hypnotic or magnetic force that impelled them to cast themselves into the sea and be drowned. Observe also that every species of sin and wrong-doing done openly, causes the Shekina to take its departure from the delinquent and guilty one and cease its abiding with him. This was the case with the dwellers before the deluge and thereby they cut themselves adrift from the Holy One, hence it is written, 'Take away the dross from the silver, then shall it be formed into a vessel; take away the wicked from before the King and his throne shall be established in righteousness.' " (Prov. xxv., 4-5.)

Said Rabbi Eleazar: "It is written, 'And the Lord said my spirit shall not always abide (or dwell) with man, for that he is flesh' (Gen. vi., 3). When the Holy One created the world, he made it after the pattern of the world on high and as long as its inhabitants lived pure and upright lives and caused the divine spirit or life into that part of the world, in which Jacob dwelt afterwards into the land of Israel during the reign of David,

whence heavenly blessings and influences gradually extended over the whole earth; and therefore it is written, Praise the Lord for he is good, for his mercy extendeth throughout the world. The word *ubed olam* (world) has reference to that part of the spheres on high named David, and therefore is written without the letter Vau (u), signifying that where the divine influence descends from that celestial region, then blessings are poured down on the world below. But as mankind sinned, the life divine has been taken from the world and only those who strive to attain unto, now enjoy its blessings whilst the unjust are unable to appropriate it for their wicked and magical purposes. The meaning of the words for that he also is flesh (*beshegam*) is, that this divine life might not become abused by the serpent and others for their evil purposes, and so kept unsullied and undefiled by contact with the wicked and impure."

"By the word 'flesh,'" said Rabbi Simeon, "is meant the angel of death, whilst the words, 'the days of man shall be a hundred and twenty years,' mean to the thread or silver cord as it is termed, shall be broken that binds body and soul together. It is written, 'There were *Nephalim* (giants, fallen ones) in the earth in those days.'" (Gen. vi., 4.)

Said Rabbi Jose: "The *nephalim* here mentioned were the angels Aza and Azael, whom the Holy One hurled from heaven onto the earth. If the question be asked, how could they exist on earth in a state so different to that they enjoyed in heaven?"

Said Rabbi Hiya: "They were of that class of angels of whom scripture says 'and fowl that fly above the earth' (Gen i., 20), and who manifest themselves to mankind, in human form. When descending upon earth they are able to assume various shapes that become materialized and thus visible to mortal eyes. These rebel angels Aza and Azael hurled upon the earth became embodied in material bodies of which they could not after rid themselves. Charmed and overcome with the beauty of the daughters of men, they continue living unto this day, teaching men and initiating them into magical art and science. They begat children who were termed *anakim* (giants), *Giborim* (mighty ones). Such were the fallen angels who formerly were called sons of God."

## TRADITIONS CONCERNING NOAH.

Said Rabbi Jose: "It is written, 'And the Lord said I will destroy man whom I have created from the face of the earth' (Gen. vi., 7); also, 'My thoughts are not your thoughts and my ways are not your ways saith the Lord' (Is. lv., 8). When any one seeks to wreak his vengeance upon another, he keeps silent and lets not a word escape his lips lest his enemy learning his intention takes steps to guard and protect himself. The Holy One acts not so, when sending forth his judgments upon the world, but warns it again and again of their coming. He has no fear of being baffled by those whom he is about to chastise, and no one can hide from him nor escapes his decrees. He made known through Noah the judgments he was about to execute upon the antediluvians, but they took no heed and therefore sudden destruction came upon them and they perished from off the face of the earth. Of Noah it is said, 'And he called his name Noah (rest, comfort) saying, this same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord had cursed' (Gen. v., 29). How was it that his father could give utterance to these words? The explanation is that when the ground had been cursed, Adam said to the Holy One: Ruler and Lord of the universe, how long shall the earth remain cursed?' Said the Holy One: 'Until one be born like unto thyself bearing the sign of the covenant.' In hope and expectation mankind lived on till the birth of Noah, in the anticipation of benefits and blessing they would enjoy during his lifetime. Before the appearance of this patriarch, they were unversed in the science of agriculture and the use of the plough and harrow. Everything was done by hand labor. When Noah attained to manhood, he invented implements for tilling the ground and making it fertile; and so, in the words of Lamech, his father, he became a comforter, a helper unto men, in his work and the toil of their hands, whereby the curse was taken from off the ground, for as at first when sown it brought forth thistle, now it produced corn in abundance, therefore he became known as and called the husbandman."

Said Rabbi Jehuda: "He was called thus for the same reason that the husband of Naomi was called Elimelech (Ruth i., 3). Of Noah it is written also that he was zaddich, just, because by the sacrifices offered up by him, he freed the earth from its curse, concerning which we read that 'the Lord smelled a sweet



savour' (Gen. viii., 21) ; or in other words, was pleased with them and said, 'I will not again curse the ground any more for man's sake.' Such are the reasons why Noah was so called.

Continuing his remarks, Rabbi Jehuda said: "It is written, 'Come and see the works of the Lord who doeth wonders on the earth.' (Is. xl., 8.) The words see (hazon) here has the same signification as in the words, 'The Lord has revealed unto me, hazouth qashah, a remarkable prophecy or vision' (Is. xxi., 2), from which we learn this fact, that prophecy is revelation from the Holy One on high to mankind, and also that the word shamuth is usually translated, wonders or marvelous things such as desolation, and yet here it should be read shemoth (names), teaching us that it is God who inspires the naming of everyone's name that corresponds to and is expressive of his or her life and character. Another interpretation is that the word shamoth in the above verse from the Psalms, signifies really 'destructions' for if the world has been created by the divine attribute termed Jehovah it would have been indestructible, but as it is, the work of Alhim (justice) is liable to dissolution and abolishment. It is written, 'Come and see the works of Alhim, that are subject to destructions (shamoth) on the earth.' "

Said Rabbi Hiya: "I cannot agree to this interpretation, seeing that Jehovah and Alhim are alike sacred and names of the Divine Being, and therefore I think in common with several students that shemoth signifies holy names, as by the combination of the divine names, marvellous and wondrous things are done on earth."

Said Rabbi Isaac: "These different interpretations with that of Rabbi Jehuda are all excellent, for if the world was created by the name of 'rakhma,' that is by Jehovah, it is indestructible, if by severity or Alhim, then is everything in it liable to perish; if there were no punishment for evil and wrongdoing, the world and society could not continue to exist. At his birth Noah was named by a term expressive of solace, or comfort, with the idea that he was to be a source of help and consolation to his progenitors and descendants, to the world above and the world below, to this world and the world to come. This was not however the case with respect to his relations with the Divine Being, for on reversing the letters of his name, Noah became Khen, meaning grace, and so it is written, 'But Noah found grace in the sight of the Lord.' (Gen. VI. 8.) The name of Judah's eldest son Er, when reversed becomes Ra (evil) and is an ana-

gram expressive of his natural character, therefore scripture describes him as 'wicked before the Lord.' When Noah came into the world and grew up to manhood, beholding the perverse lives of men sinning against the Holy One, he retreated from amongst them and devoted himself to the worship of his Lord, and thus escaped from the general pollution. If it be asked what was the subject of his studies whilst in retreat? It was the Book of Adam that had been handed down till at last it came into the possession of Henoch; and from it Noah learned how essential and necessary it was to offer sacrifices unto his Lord. From this book he also learned that the world had been created by Hochma, (the sephiroth wisdom) and that it was owing to sacrifices it still existed; for without them or were they not made, neither angels above nor man below would be able to exist.

*To be continued.*

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#### NEMESIS, THE WATCHMAN OF THE UNIVERSE.

This is that ancient doctrine of Nemesis, who keeps watch in the universe and lets no offense go unchastised. The Furies they said are attendants on justice, and if the sun in heaven should transgress his path they would punish him. The poets related that stone walls and iron swords and leathern thongs had an occult sympathy with the wrongs of their owners; that the belt which Ajax gave Hector dragged the Trojan hero over the field at the wheels of the car of Achilles, and the sword which Hector gave Ajax was that on whose point Ajax fell. They recorded that when the Thasians erected a statue to Theagenes, a victor in the games, one of his rivals went to it by night and endeavored to throw it down by repeated blows, until at last he moved it from its pedestal and was crushed to death beneath its fall.

—Emerson, "Compensation."

## MOMENTS WITH FRIENDS.

*"Are we or are we not in union with atma-buddhi?"*

We are not. The question is general and vague, and takes for granted that we know all the factors on which it is based. The factors are atma and buddhi with which "we" are or are not "in union." The question is evidently asked from the theosophical standpoint. Atma is said to be the universal conscious spirit pervading all things. Buddhi is said to be the spiritual soul, the vehicle of atma and that through which atma acts. "We" are said to be individual self-conscious minds. "Union" is a state in which one or more are joined to or blended with each other. Atma the universally conscious spirit and buddhi its vehicle, are in union always; because they act co-ordinately at all times and buddhi is conscious of atma and the two are united. They may thus be said to be a united One which is universally conscious. For the singular of we to be in union with atma-buddhi, the I must be conscious as I and must know who it is as I; it must be aware of its own individuality and identity and must also be conscious of buddhi and atma, and must be conscious that as an individual it is joined to, united with, the universal buddhi and atma. When an individual I is conscious of its identity and is conscious that it is at one with the universally conscious atma and buddhi then that individual can rightly say that it is "in union with atma and buddhi." There would then be no speculation by that individual as to what atma and buddhi and we are, and what union is, because that individual would know and the knowledge would end speculation. In the present condition of man, "we" do not know who we

are. If we do not know who "we" are, we do not know who or what buddhi and atma are; and if we do not know who we are and are not universally conscious, we are not as self conscious beings in union with the universally conscious principles of atma and buddhi. Union is a close and on that plane conscious contact with the thing united. A self conscious being cannot truly say that he is united to or in union with anything of which he is not fully conscious, even though that other thing may be present with him. Atma and buddhi are present with man at all times but man even as a self conscious being is not aware or conscious of atma and buddhi as universal and spiritual principles. Because he is not universally conscious and because he is not even conscious of his own individual identity, therefore, he, man, as a thinking being is not in union with atma-buddhi.

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*"Is it not true that all that we can become is already in us and that all we have to do is to become conscious of it?"*

Generally speaking, that is quite true, and, all that we at first have to do is to become conscious of all there is in us. This is enough for the present. Then, perhaps, we shall have to become conscious of everything there is outside of us and then see the difference between that and all there is in us.

The question as a statement is as soothing and easy as a gentle breeze in summer—and as indefinite. If one will content himself with such a question and the answer "yes" or an answer as indefinite as the question, there will be as little benefit derived as would come to an agriculturist who contents himself

with the thought that he has stored somewhere in his barn all the seeds of all the things that grow. One who knows or believes that he has in his make up all that it is possible to become or to know about, and who does not become something of what he knows, is worse off and more to be pitied than the one who does not dabble with abstract propositions but who tries only to better his present physical conditions. In Eastern countries it is common to hear devotees repeating in their respective languages: "I am God"! "I am God"! "I am God"! with easy and most confident assurance. But are they? Usually these would-be gods are beggars on the streets and they know little more than enough to make the assertion; or they may be very learned and able to enter into long arguments in support of their claim. But few of those who make the claim give evidence in their life and work that they understand and have a right to it. We have imported these affirmations together with different kinds of these devotees and are still receiving new shipments into the United States. But if they are gods, who wants to be a god?

It is good for man to believe that all things are possible for him; but it is hypocrisy in him to try to make himself believe that he has already attained to that state which may be remotely possible. The chemist in his laboratory, the painter at his easel, the sculptor at his marble, or the farmer in his fields, are more god-like than those who walk about and blandly and loquaciously affirm that they are god, because the divine is within them. It is said: "I am the microcosm of the macrocosm." True and good. But it is better to act than to say it.

To know or to believe a thing is the first step to the attainment of it. But to believe a thing is not having or being the thing believed. When we believe that all that we can become is within

us, we have only become conscious of our belief. That is not being conscious of the things in us. We shall become conscious of the things about which we believe by trying to understand them and by working toward them. Guided by our motive and according to our work, we shall become conscious of the things within us and come to the attainment of our ideals. By his work the chemist brings into being that which he is working for according to formulae. The painter makes visible the ideal in his mind. The sculptor causes the image in his mind to stand out from the marble. The farmer causes to grow those things which were potential only in seeds. That man has all things within him is a divine thought. This thought is the potential seed of divinity. This divine thought is abused, ridiculed and debased when it is bandied about lightly. When it is blown lightly about by unthinking mouths it, like a seed blown over frozen ground, will not take root. One who knows the value of and desires to cultivate a seed will not expose it, but will place it in suitable soil and will nurture and care for that which grows out of the seed. One who constantly says that he is divine, that he is the microcosm of the macrocosm, that he is Mithra, Brahm, or another formal Deity, is exposing and blowing away the seed which he has and is not likely to be one in whom the seed of divinity will take root and grow. He who feels that he is a veritable Noah's Ark and feels the divine within, holds sacred and nurtures the thought. By cultivating and improving his thoughts and by acting in accordance with his belief, he furnishes the conditions in and through which intelligence and divinity grow up naturally. Then he will become gradually conscious that all things are within him and that he is gradually becoming conscious of all things.

A FRIEND.



## OUR MAGAZINE SHELF

NOTICE: Books coming under the subjects to which this magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiassed account of his charge. There will be no deviation from this principle.—Ed.

**THE MAGICAL MESSAGE ACCORDING TO IOANNES**, commonly called The Gospel According to (St.) John. By James M. Pryse; 280 pp.; octavo; \$2.00: The Theosophical Publishing Company of New York.

With great pleasure we notice the appearance in the field of mystical literature of another book by James Morgan Pryse, the author of "The Sermon on the Mount" and of "Reincarnation in the New Testament." He is the son of a Presbyterian minister. Among the numerous vocations that held him for a while are those of the law, and the publishing of newspapers in different parts of the United States. He was a traveler in Mexico, and he went to some out-of-the-way places in South America. Mr. Judge called him "our head printer." He went to England in 1889 and at the H. P. B. Press, which he started, printed "The Secret Doctrine." Later he returned to the Headquarters at 144 Madison Avenue. After this broke up, he finally went to California, where he now grows fruit at San Gabriel.

The Magical Message was written in New York prior to 1900, but has not appeared in print or in book form until now—after the lapse of ten years.

From his understanding of the neoplatonic philosophy and his mastery of the Greek terms, with their characteristic meaning, in which it is presented in the books of the New Testament, and from his knowledge of mystical and magical subjects as evidenced by the books previously written by him, considerable might have been expected; and The Magical Message justifies it all. This work

is a literal translation of the fourth Evangel. He has successfully—sometimes with the brightness of genius—overcome the difficulty presented by the absence of English characteristic terms equivalent to the Greek terminology. Many notes assist the reader in following the translation of the Greek terms and in learning and appreciating their meaning. The notes are carefully indexed. Before the translation itself is approached, several introductory and explanatory essays are offered which, if they have been perused by the reader, will have made him quite familiar with the basic concepts common to many of the old systems of philosophy and with man's place, duties and possibilities in the physical, psychic and spiritual worlds. Then he comes to what is generally rendered "In the beginning was the Word."

These introductions give evidence of the author's command of the subject; and his ability to present the main features in clear sentences, where his every word counts, and which are yet so cleverly fashioned that they cannot but hold the interest of the student; while he goes over these ordinarily so dry and to the general reader uninteresting matters. The general outlines are given to lay a foundation for the understanding of the philosophical scheme on which is built the Gospel of St. John. The lines of the metaphysical are supplemented with matter that touches general interest at once. So in connection with the scheme of the evolution of the human race, and the so-called "fall" Mr. Pryse has the following:

"The original sin was the fall into generation; the unpardonable sin is the

misuse of the generative function. The result of that fall was the atrophy of the higher brain-centres; and so intimate is the psycho-physiological relation between these and the generative centres, and so delicate the interaction between them, that only the celibate can pass through the purificatory processes. But while asceticism and celibacy are possible only for the few, morality is practicable for all. In New Testament nomenclature those in the sexual and impure state are termed 'the dead ones' (*hoi nekroi*), because of the atrophy of the spiritual centres of the brain; and the Resurrection (*anastasis*) 'from among the dead ones' is the re-vivification of these atrophied centres which follows upon the perfect purification of the psycho-physiological nature." (p. 25.)

In the essay "The Drama of the Soul," Mr. Pryse begins to deal particularly with the Gospel according to St. John, which treats of a messianic cycle, the one measured by the sun's recession through pises and the epiphany or manifestation in it of the Christos, the Logos or world soul. Another aspect of the Gospel is the allegorical. It is an allegory of the process of regeneration—of the body, not the soul; the body is to be "raised from the dead." Religious truths are thus strangely connected with physiology. In the form of a life of Jesus, the Evangel shows some of the stages in the path of purification on which each human soul must pass. "The moral meanings of the parables and stories are," says the author, "only the superficial aspect of the psychic and spiritual realities underlying them."

Iōannēs crying in the desert "Make straight the Path of the Master" is the psychic self of the man awakening, the precursor of the spiritual self that is to come. Mr. Pryse gives reasons and plausible explanations and sometimes references to correspondences, which are guideposts for a student of occult writings, so that the strange teaching he reveals seems reasonable and his view the correct one. The Marriage in Kana of Galilæa symbolizes one of the flashes of seership which come to the aspirant long before complete illumination.

The six stone water-jars represent the six lower brain centres, and the "water" with which they are filled is the magnetic force; the wine into which the water is converted, typifies the mantic or inspired state of the Seer consequent upon the energizing of the seventh centre, the mystic "third eye." The forces called into action then begin a purifying process in the nervous system, and this is symbolized by the scourge used by Iēsua in clearing the temple-courts. There is then a change in the magnetic polarity of the body, making it possible to understand what is meant by the "birth from above," and this teaching is put forth in the incident where Nikodēmōs comes to Iēsua by night. At this stage the psychic is able to perceive visually the magnetic colors which emanate from the heart-centres; and this is allegorized in the incident where Iēsua encounters the woman of Samaria at the well which Iakōb gave to his son Iōsēph, who had the coat of many colors. Mystically, Samarela is made to correspond to the region of the heart, and Galilæa to the head; and the story of the woman at the well refers to the same process taking place in the heart-region that was represented in the brain by the Marriage in Kana. (p. 53.) The book is rich with explanations, of which the foregoing are examples.

The translation itself is a masterpiece, combining, as it does, thorough Greek scholarship with a knowledge of the neoplatonic terminology and considerable knowledge of physiological and psychic processes to which these terms refer. There are appendices in which the parable of the Prodigal Son (Luke XV. 11-32) and "The Birth from above" (1 Cor. XV. 35-36) are treated and translated in manner similar to the rendition of the Evangel.

Students as well as general readers and those interested in religious matters will all find a mine of information in the Magical Message according to Iōannēs. The book with its essays, notes and translation is fascinating throughout. May we soon have some more from the pen of this exceptional writer!

B. B. G.

