

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drappings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a **POWER**, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the **STRENGTH** to free the mind from ignorance, prejudice, and deceit; the **COURAGE** to seek the truth in every form; the **LOVE** to bear each other's burdens; the **PEACE** that comes to a freed mind, an **OPENED HEART**, and **CONSCIOUSNESS** through an undying life.

Let all who receive **THE WORD** pass on this message.

THE WORD.

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern
Thought, Occultism, Theosophy,
and the Brotherhood of
Humanity

H. W. PERCIVAL, *Editor*

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THE WORD

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ATMOSPHERES.

BEFORE, during and after every concrete physical manifestation there is an atmosphere. From a grain of sand to the earth, from a lichen to a giant oak, from animalculae to man, every physical body comes into existence within its particular atmosphere, maintains its structure within and is finally dissolved into its atmosphere.

The word is derived from the Greek, *atmos*, meaning vapor, and *sphaira*, sphere. It is the term used to designate the air that surrounds the earth and secondarily the surrounding element or influence, social or moral, for which environment is another term. These meanings are included in the word as here used, but in addition it has here a deeper significance and a wider range of application. In addition to its limited physical import, atmosphere should be known to have a greater physical influence and use, and it should be understood that there is also a psychic atmosphere, a mental atmosphere and a spiritual atmosphere.

The germs of all living things are held in suspension in the atmosphere before they come into existence in the water or on the earth. The life necessary to all physical things comes from and circulates through the air. The atmosphere gives life to the forms of the earth and the earth itself. The atmosphere gives life to the seas, lakes, rivers and rills. From the atmosphere comes the life which supports the forests, vegetation, and

animals, and men derive their life from the atmosphere. The atmosphere conveys and transmits light and sound, heat and cold, and the perfumes of the earth. Within it the winds blow, the rains fall, clouds are formed, lightning flashes, storms are precipitated, colors appear, and within it all the phenomena of nature take place. Within the atmosphere there is life and death.

Every object has its being within its atmosphere. Within its atmosphere the phenomena characteristic of each object take place. Disconnect or shut off the object from its atmosphere and its life will leave it, its form will disintegrate, its particles will separate and its existence will cease. If the atmosphere of the earth could be shut off from the earth, the trees and plants would die and could not produce food, water would be unfit to drink, animals and men would be unable to breathe and they would die.

As there is an atmosphere of the earth, in which the earth breathes and lives, maintains its form and has its being, so is there the atmosphere into which, as an infant, man is born, and in which he grows and maintains his being. His atmosphere is the first thing man takes and it is the last thing that, as a physical being, he gives up. The atmosphere of man is not an indefinite and uncertain quantity, it has definite outline and qualities. It may be perceptible to the senses and is known to the mind. The atmosphere of man is not necessarily like a chaotic mass of fog or vapor. The atmospheres of the beings which go to make man, have their particular bounds and are related to each other by definite bonds, by particular design and according to law.

Physical man in his atmosphere is like a foetus enveloped in its amnion and chorion in process of development within its larger atmosphere, the womb. About three quarters of the nourishment by which his body is maintained is taken through his breath. His breath is not merely a quantity of gas which flows into his lungs. The breath is a definite channel by means of which the physical body is nourished from its physical and psychic atmospheres, as a foetus is nourished from the blood stream through the womb and placenta by means of its umbilical cord.

The physical atmosphere of man is composed of infinitesimal and invisible physical particles which are taken into and thrown off from the physical body by means of the breath and through

the pores of the skin. The physical particles taken in through the breath enter into combination with those of the body and maintain its structure. These physical particles are kept in circulation by the breath. They surround the physical man and so make up his physical atmosphere. A physical atmosphere is susceptible to odors and incense and produces an odor, which is of the nature and quality of the physical body.

If one could see the physical atmosphere of a man it would appear as innumerable particles in a room made visible by a ray of sunlight. These would be seen to be circling or whirling about the body, all being kept in movement by his breath. They would be seen to rush out, circle about and return into his body, following it wherever it goes and affecting the particles of other physical atmospheres with whom it comes into contact, according to its strength and the susceptibility of the physical atmosphere which it contacts. It is by the contact or merging of physical atmospheres that contagious diseases are spread and physical infections imparted. But one's physical body may be made almost immune from physical contagion by keeping it clean within and without, by refusing to harbor fear, and by confidence in one's health and power of resistance.

The psychic atmosphere of man permeates and surrounds his physical atmosphere. The psychic atmosphere is stronger and more powerful in its influence and effects than the physical. The psychic man is not yet formed, but is represented in form by the astral form body of the physical man. With the astral form body as the center, the psychic atmosphere surrounds it and the physical for a distance proportionate to its strength. Were it to be seen it would appear as transparent vapor or water. The physical atmosphere would appear within it as particles or sediment in water. The psychic atmosphere of a man may be likened to a spherical ocean, with its hot and cold currents, its waves and undulatory movements, its whirlpools and eddies, its drift and undertow, and the rise and fall of its tides. The psychic atmosphere of man is ever beating against the physical body with its astral form body, as the ocean beats the shore. The psychic atmosphere surges over and around the physical body and its body of sensation, the astral form body. The emotions, desires and passions act through the psychic atmosphere like the rising and falling of the tides, or like the foaming and dashing and wasting of the waters against the bare sands, or like an undertow or whirlpool trying

to draw all objects within its influence, into itself. Like the ocean, the psychic atmosphere is restless and never satisfied. The psychic atmosphere preys upon itself and affects others. As it bears in upon or through or floods the astral form body, all manner of emotions or sensations are produced and these act particularly on the sense of touch, the inner touch. This impels to go outward in action and feels like a rising wave that bears one on to its object, or it causes a yearning for some object and produces a sensation as of a strong undertow.

Circulating through the astral form body and surrounding the physical, the psychic atmosphere has as one of its features that subtle influence spoken of as personal magnetism. It is magnetic in its nature and may have a powerful attraction for others. The psychic atmosphere of man affects others with whom he comes in contact, in proportion to its strength or personal magnetism and according to the susceptibility of other men, through their psychic atmospheres. This psychic atmosphere of one person stirs up and agitates the psychic atmosphere of another person or of many and thence acts on the physical body or bodies; and the organs of the body are agitated according to the nature of the desire or emotion or passion which is dominant. This may be done by the mere presence of one, without the use of words or action of any kind. So that some feel impelled to do or say things or give expression to certain emotions, which they would not if not influenced by the psychic atmosphere or personal magnetism of the one which impels or draws them. One who sees that his psychic atmosphere is influencing another against what he knows to be best, or if he feels that he is unduly influenced, may check the action or change the influence by not sanctioning the emotion or desire felt, and by changing his thought to a subject of a different nature and by holding his thought steadily to that subject. All feeling and sensation of whatever kind is produced by means of one's own psychic atmosphere and the psychic atmosphere of others. The psychic atmosphere of some persons has the effect of stimulating, exciting, and interesting those with whom they come into contact. This may be of a pleasurable nature. Others have the opposite effect of enervating or deadening those whom they meet, or causing them to lose interest in affairs.

The psychic atmosphere is the medium by which the mind acts on the physical body through its astral form body, and it is the medium by which all sense impressions and sensations are

communicated to the mind. Without the psychic atmosphere, the mind of man in its present state of development would be unable to be aware of or communicate with and act on his physical body or the physical world.

In the present state of the development of humanity man has no definite and well defined mental body during his physical life. But there is a definite mental atmosphere which surrounds and acts on and through his psychic atmosphere, and thence on the physical body through the breath and by means of the nerve centers of the physical. The mental atmosphere is like a sphere of electricity or electrical energy, as distinguished from the magnetic quality of the psychic atmosphere. It is related to the psychic atmosphere as electricity is to a magnetic field. The psychic atmosphere attracts the mental atmosphere and by means of the action of the mental atmosphere on and through the psychic atmosphere all psychic and physical phenomena and manifestations are produced or brought about.

The mind moving in its mental atmosphere does not sense, and is not subject to sensation of any kind. Only when it acts through and in connection with the psychic atmosphere and the physical body is it susceptible to and experiences sensation. The mind in its mental atmosphere is active by means of thought. The mind acting in its mental atmosphere and when engaged in abstract thinking is devoid of sensation.

Only when the thought is immersed in the psychic atmosphere and connected with the senses does the mind experience sensation.

The mental atmosphere is as necessary to human life as the air is necessary to the earth and water and the life of plants and animals. Without the mental atmosphere the human being might still live, but he would be an animal only, a maniac, or an idiot. It is because of the mental atmosphere that the physical man appears to be and is more than an animal. The psychic atmosphere alone has no conscience nor moral apprehensions. It is actuated and dominated by desire, and is not disturbed by any notions of morality or right and wrong. When the mental atmosphere contacts and acts in connection with the psychic atmosphere, the moral sense is awakened; the idea of right and wrong is considered, and, when the action considered is contrary to the awakened moral sense, then conscience whispers, No. If the thoughts in the mental atmosphere respond to this No, the mental atmosphere subdues, calms and controls the tempestuous

psychic atmosphere, and the contemplated immoral act is not allowed. But when the desire is stronger than the thought of right, the psychic atmosphere shuts out for the time the mental atmosphere and the desire is put into action as circumstances and conditions will allow.

The mental atmosphere of a man affects others in a manner different from that of his psychic atmosphere. His psychic atmosphere affects other's emotions, and desire is the active factor and a sensation is the result; whereas, the mental atmosphere affects others by mental processes. Thoughts are the factors by which the mental processes are carried on. The operations of the psychic atmosphere are sensational and result in sensation. Those of the mental atmosphere are intellectual, and result in thought. The action of the mental on the psychic atmosphere is moral, and when the psychic is dominated by the mental the result is morality.

Independently of the physical body and its atmosphere and the psychic atmosphere of a man or of others, his mental atmosphere awakens, stimulates and encourages others to think and suggests to them subjects of thought, or else has the effect of putting a damper upon, oppressing, clouding and snuffing out their mental activities. This is not always done with intention. One so affecting others may be quite unaware of the effects; these effects are produced with or without his intention according to the power of his thoughts and the susceptibility of others' mental atmosphere to them. Those of equally, or nearly equal, positive mental atmospheres are likely to antagonize and oppose each other if their ideals differ. Such opposition may awaken and bring out or develop the power to think, and it may strengthen the mental atmosphere of either or both, if it does not produce the opposite effect of overpowering and subduing.

The mental atmosphere is the mediator between the physical animal man with his psychic nature, and the individuality or the spiritual man. By means of the mental atmosphere and the thoughts operating through it, the forceful desire in its turbulent psychic atmosphere may be controlled and regulated and the physical man made a perfect instrument by which the desires are intelligently operated, the mind trained and made fully conscious of itself and its work in the world and continuously conscious immortality attained.

Unlike the psychic and physical men in their psychic and

physical atmospheres, the spiritual man in his spiritual atmosphere has permanence. It is due to this definiteness and permanence of the spiritual atmosphere of spiritual man that the mental atmosphere is emanated, the psychic atmosphere put forth and the physical being called into existence, each within and through the other, and that the physical and psychic and mental atmospheres are patterned after though differing somewhat from the spiritual atmosphere.

That the mind may contemplate it as a subject of thought, the spiritual atmosphere of man may be compared to a colorless sphere of shadowless light and the spiritual man to that which is conscious of and in the light. By way of relationship and proportion, one may consider the mental atmosphere as within the lower portion of the spiritual, the psychic within the mental, the physical within the psychic atmospheres, and physical man as the sediment of all.

Neither the spiritual nor the mental atmospheres can be seen by clairvoyants. The spiritual atmosphere may be, but it usually is not apprehended by the mind, nor sensed by a person, because the mind is most frequently concerned about things of the senses. Even when the spiritual is considered it is spoken of in terms of sense, but the spiritual man and the spiritual atmosphere are not of the senses nor of the activities of the mind. The spiritual atmosphere is not usually sensed by man because the psychic atmosphere is so turbulent and restless that men cannot understand the spiritual power nor interpret its presence. One may sense his spiritual atmosphere by a feeling or a prescience that he, the "I," will continue as a conscious being notwithstanding death. The conscious continuity of "I" will feel more real than death. On account of the psychic atmosphere, the mind misunderstands and misinterprets the feeling of the continuity of "I," and gives value to the personality (that is, the sense of I and not the faculty of I am), which has a fervent desire to be continued. When the mind contemplates the spiritual atmosphere, the spiritual atmosphere is apprehended as peace and silent power and invulnerability. The spiritual atmosphere gives to the mind a faith, more deep-seated and lasting than any impressions which may be produced by evidence of the senses or by logic. Owing to the presence of the spiritual atmosphere, the incarnate mind has faith in and assurance of its immortality.

The incarnated portion of the mind does not long contemplate the spiritual man when the spiritual atmosphere makes its

presence known, because the spiritual atmosphere is so unattached to and different from the psychic atmosphere that it produces an awe, a calm, a power and a presence, too strange to be contemplated by the human mind without dread or trepidation. So that when the spiritual atmosphere makes itself known by its presence the mind is too fearful to be still and to know it.

Few people have given thought to the subject of atmosphere as applied to man individually. Perhaps the differences and relationships existing between physical, psychical, mental and spiritual man and their respective atmospheres have not been considered. Nevertheless, if the mind concerns itself with the subject of atmospheres and investigates intelligently, new fields will be opened up and new light will be thrown on the way by which influences are brought to bear by a man on others. The student will find why he and others have each such contrary and many-sided natures, and how each nature of every man gets a temporary control of his actions and then give place to the next. Without a clear understanding of the atmospheres of man, one will not well understand the inside of physical nature and the underlying laws governing physical phenomena, nor will he be able to find, intelligently, entrance into and act in any of the worlds by which he is surrounded. Little is known of the subject of atmospheres, but no one is unfamiliar with the effects which a man's atmospheres produce on him and on others.

If a person is sitting alone and the name of another is announced, the name will at once have its effect. When the other enters, a different effect is produced because the physical atmosphere of the visitor affects the physical atmosphere of the one who receives him. Each is inevitably affected by the physical atmosphere of the other, which may be pleasant or not, according to the sameness or contrariness of the nature of the physical particles of which each physical atmosphere is composed. The physical body of each will attract or repel the other; or they may be so nearly alike in quality that they will neither repel nor attract but be "at home" in each other's company.

Other factors, however, impose themselves. They are the psychic atmosphere of each. The physical atmospheres of the two may agree with or be opposed to each other. This agreement or opposition will be strengthened or lessened by the manner in which the psychic atmospheres affect each other. Aside from the desire which is temporarily active in each of the psychic atmospheres and aside from the intention of the visit,

there is the underlying nature and magnetic quality of the psychic atmosphere of each, which will affect the underlying nature and psychic atmosphere of the other. So will be stirred up antagonism, anger, envy, bitterness, hatred, jealousy or any of the passions, or a cordial, genial, kindly feeling of warmth, exhilaration or enthusiasm may be caused. These effects are produced by the activity of the principle of desire in the magnetic battery, the astral form body. The astral form body generates a magnetic current which issues from all parts through the physical body, but particularly from the hands and the torso. This current acts as a gentle or vigorous flame which causes the psychic atmosphere of one to move in gentle or strong waves which enter and attack or blend with the psychic atmosphere of the other. If this is agreeable to the other his atmosphere accepts, yields and responds to the influence and acts in accord with the other; if the nature is opposed to the psychic atmosphere in its kind and quality, the atmospheres will then clash and act in a similar manner as when two highly charged currents of air meet; a storm is the result.

At the instant, or after the meeting of the physical and psychic atmospheres the mental atmosphere of each asserts itself, and according to their relative strength and power one of the mental atmospheres will influence and control the physical and psychic atmospheres and affect the mental atmosphere of the other. If the physical and psychic atmospheres are agreeable to each other, and if the mental atmosphere coincides with them, good nature prevails and harmony is established between the two. But friction, ill-feeling or open warfare will exist according to the disagreements between the physical and psychic and mental atmospheres of the two men.

If the mind of one is well trained and has his psychic nature well under control, it will be able to influence the mind and control the psychic atmosphere of the other. But if neither mind dominates its own psychic atmosphere, the strongest of the two psychic atmospheres will influence and dominate the psychic and mental atmospheres of the other.

If business standing and social position and things of the physical senses are the things most cared for, then they will most influence the other person. If he is impressionable, sympathetic

and easily moved by emotions and sensations, he will be most affected by the psychic atmosphere of the newcomer. If he considers a thing well before acting, if he is given to analytical investigations and research, if he weighs man by his mental power and not by the thrills which he can produce, nor by physical attributes, then he will be more susceptible to and influenced by the mental atmosphere of the other. According to the sameness of kind the mental atmosphere of one will meet and agree with that of the other and according to its power it will be influenced or guided by the other. But if one mental atmosphere should not be akin to the other, then there will be an opposition and a contention, until one of the two will concur with or yield to and be directed by the other, unless the two mental atmospheres which are different in kind should be almost evenly matched in quality, or if the psychic atmospheres are strong enough to prevent agreement and cause them to remain at odds and opposed to each other.

An ordinary mind is unable to act directly through its mental atmosphere on the mental atmosphere of another, so it acts through or is induced by its psychic atmosphere to act through it on the mental atmosphere of the other. The mind reaches into the brain and moves the sense body of form, and desire. By action of the mind with desire and form, a tongue of invisible light is sent out from between the eyebrows and forehead. So acting, one mind salutes, challenges or greets, the mind of the other through his mental atmosphere; his mind acts in a similar manner and establishes a station at his forehead; the two stations thus established flash out and receive messages through each mental atmosphere. Words may be used to connect or to bring the stations into rapport, but according to its power each mental atmosphere has its effect on the other independently of words.

For the physical atmosphere of one to affect the physical atmosphere of another, the physical body must be near by. If the psychic atmosphere of one is to influence that of another, it is usually necessary for each physical body to be within sight or hearing of the other. The physical body is usually needed because the psychic atmosphere acts through and around it. Except in special instances, one's psychic atmosphere is not strong enough to act at long distance on the psychic atmosphere of another. If one's mental atmosphere has been connected with that of another, physical nearness is not necessary for him to affect that other's mental atmosphere. By his thought, one connects his mental atmosphere with the mental

atmosphere of another. Through the mental atmosphere thought may be induced in or suggested to another.

The spiritual atmosphere of the person coming into the room may be, but seldom is, at once, perceived by the mind. It is unusual that the spiritual atmosphere of a man is sufficiently in touch with his mind and his psychic nature to be sensed or perceived by another. Yet it is possible that his spiritual atmosphere, even though out of touch with his psychic atmosphere, may be strong enough to cause its presence to be apprehended and sensed by the mental and psychic atmospheres of another, and that that other's spiritual atmosphere may be brought into relation with his other atmospheres. When one's spiritual atmosphere is pronounced it acts on another independently of his reasoning power and his psychic nature, and produces a calm and restfulness, and during that time his spiritual atmosphere is related to and influences and may dominate his mental and psychic atmospheres.

All this may be done either with or without the use of words, and though the spiritual nature of the two men is not mentioned. In that case the latent strength and faith and purpose would remain with and affect the one so influenced after the other had departed. If, however, the subject of spiritual man should be talked of and the one whose spiritual atmosphere is strong should arouse and stimulate the atmospheres of the other by the subject of religion or of the individual spiritual man, then the one so aroused would have similar aspirations as the one by whom he was influenced. But after that influence had been removed, and according to the strength of his spiritual or mental or psychic atmosphere and to the adaptation of each of these to the other, he will act by that atmosphere of his which is strongest. If his spiritual dominates his other atmospheres, the ideas imparted and accepted will prevail; his mind will accord and his psychic atmosphere may be brought into line with them. But if his mind dominates the other atmospheres, even though the ideas are accepted, they will be weighed and measured and mechanically dealt with by his mind. This mechanical interpretation of the spiritual power imparted will shut out from his mind the light of his spiritual atmosphere. But if his mind is not strong enough and cannot by arguments and logic shut out his spiritual from his psychic atmosphere, then his psychic atmosphere will be aroused into a religious fervor; emotion will control his mind. The spiritual light imparted to him will be interpreted in terms of his senses and he will influence others

and be himself dominated by religious sensations and emotional sentimentality.

Owing to the differences between each of the atmospheres of a man it is difficult for two men and their respective atmospheres to blend, agree, or become suited to each other, unless each of the atmospheres of one of the men is the same in kind as that of the other, and unless the quality and power of each atmosphere is adjusted to the corresponding atmosphere of the other. So a compromise is usually made between men and their atmospheres.

When two are together in a room and a compromise is effected, a combination is made between their atmospheres. The entrance of a third person will inevitably alter the combination. The new factor will destroy the compromise and either throw into disharmony the atmospheres of the two, or he will introduce an element which will more equally balance, pacify, relate and bring about agreements between the men and atmospheres. After a while a new combination is made between the three men and their atmospheres. The entrance thereafter of a fourth and fifth man will produce changes and differences and new combinations between the atmospheres as each new factor is introduced. In the same way, the combination of the atmospheres which is made by a given number of men will be altered and a new one made as each one leaves the room. The character of this general atmosphere is decided by the quality and power of each of the atmospheres of each of the men.

By the presence of one or many men a room and a house has given to it an atmosphere which is characteristic of the thoughts and desires of those who live or have lived in or frequented it. This atmosphere pervades the room or house as long after the departure of its occupants as the strength of their thoughts and desires determine; it may be sensed or perceived by one who enters that room or house.

Every place where people congregate has its particular atmosphere, the nature or character of which is determined by the thoughts, desires and actions of the people. Theatres, liquor shops and hospitals, prisons, churches, courtrooms and all public or private institutions, all have their characteristic atmospheres, which everyone may feel. The most insensible and dense persons are not immune from the effect of these atmospheres, but they will be sensed or perceived more keenly by those whose senses are most susceptible and awake.

A village, a town, a large city, has its peculiar atmosphere.

People perceiving or sensing its character are kept away from or go to that place according as the atmospheres of that place produce their effect on the people's atmospheres. One will be impressed by the difference between a battlefield, a ball-ground, a race-track, a camp-meeting ground, or a graveyard. His impressions are produced by the impressions of their different atmospheres on his own.

Places which are frequented by people are not the only places which have characteristic atmospheres. Localities where the foot of man has seldom trod have each their own peculiar atmosphere. One who has traveled through large forests, over broad plains, across arid deserts, up cloud piercing mountains, or who has descended into mines, entered caves, or searched into the recesses of the earth, will know that each such locality is pervaded by and has around it an influence the nature of which is unmistakable. This influence is communicated to the man's atmosphere from the atmosphere of the locality.

Each nation or country has its own atmosphere, which is different from that of other nations and countries. A German, a Frenchman, an Englishman, Hindoo, Chinaman, or Arab, is different from the other. When a man of one nationality goes into another country he carries with him an atmosphere peculiar to the country in which he was born and bred. His atmosphere will be sensed by the people of the nation as being different from their own. This marked difference is due to the atmosphere of his country, which characterises him as his individuality is affected by his national atmosphere.

The spirit of a nation manifests itself through the atmosphere. This national spirit or atmosphere impresses the unborn child, and after birth the atmosphere of his country impresses and works itself into the child and youth and is manifested in him as habits and customs and prejudices, according to his station in life and manner of breeding. The infant takes on and has grafted into its own individual atmospheres the national atmosphere. This engraving or grafting or coloring of the national into each individual atmosphere is manifested by him as "patriotism," and may be seen also in what is called national habits and tendencies which may even, and often do, affect his manner of thinking.

The atmosphere of a country affects those born in it and those who live in it. According to the strength and power

of his spiritual and mental and psychic and physical atmospheres man will affect the atmospheres of the country in which he lives. He will be attracted or repelled by the atmospheres of a country, according to the relationship existing between his own atmospheres and by the nature or motive which dominates them.

The mind usually incarnates in a nation whose atmosphere is most agreeable to its own. But it frequently occurs that a mind incarnates where the national atmosphere is quite different from its own. This is due to karmic causes, which may be of a complicated nature. But the one who so incarnates will very likely leave the country and select another which will be more agreeable to his dominating atmosphere.

One may learn much of the nature of each of his atmospheres by noticing how and in what part of his make up he is affected by certain of the people he meets, and how his actions and words and presence affect others. He should not do this out of idle curiosity nor from the love of experiment, but in order that he may learn how to be of best use in the world in his work in the world. He should not put others to any "tests," nor try to discover that which they would hide from his notice. If he attempts to affect others through his and their atmospheres by any such motives he will not progress far in his studies, but will cloud and confuse his own mental atmosphere and what he may have attempted on them will react and stir up and affect him through his own psychic atmosphere.

One who is susceptible to influences and is not able to control them should keep away from large crowds where excitement prevails and should avoid mobs, because the mob atmosphere is pervaded by passion and desire, which will stir up these forces in his own psychic atmosphere and may lead him to commit actions which he would regret in sober moments, or the mob atmosphere may cause him to be injured because he does not yield and act according to the impulses by which the mob is controlled.

The object of the study of atmospheres should be for a man to come into a knowledge of his own, and that he may bring his atmospheres into their proper relationships with each other; that he may know the difference between the lower and the higher; that he may improve the lower by the higher; and that each shall be made perfect in its own world.

For man to have an even and all round development and to progress evenly each of his atmospheres must act and all

work together for mutual good. The incarnated mind should be conscious of each of the atmospheres and work in and through them intelligently. To do this, action is necessary. The physical atmosphere is affected by physical action, the psychic atmosphere by desire, the mental atmosphere by thought, and the spiritual atmosphere by the faith in what one knows.

For one's atmospheres to be all brought into relation to each other, there should be consecutive or simultaneous action in each. There should be such action as will arouse each of the atmospheres and as will invoke the knowledge or light concerning all. Physical speech or words spoken will act on the physical atmosphere, desire will act through the words and set into action the psychic atmosphere, thought will give direction to the desire and call into action the mental atmosphere, and faith in the knowledge of all will relate the spiritual to the other atmospheres.

An appeal to and invocation of one's highest self may be thus made by his spoken word, by earnestly desiring to know it, by thinking of the meaning and by a deep faith in the presence of the spiritual self who is invoked.

Like a thread passing through each of the atmospheres and connecting with physical man, there is that which relates each to the other and by means of which the mind in its physical body may become aware of each and of all its atmospheres and adjust itself in its proper relationship to each atmosphere. This is no uncertain thing; it is a verity. The mind in the physical body is at one end of the thread; the underlying individual "I am" is at the other end. To the incarnate mind there seems to be no other end than that at which it is; or else, if it thinks there is a spiritual end, it does not consider how that end is to be reached. The end which is in the physical can reach the spiritual end. The way to reach it and unite the ends is by means of thought. Thought is not the way, but thought makes or prepares the way. The way is the thread. Thought travels along this thread and discovers it and inspires it. The thread itself is that which is conscious through all atmospheres. Thinking about it is the beginning; being conscious is the opening of the way. By continuing to think about it and by extending the conscious principle, the incarnate mind becomes conscious of itself and conscious of its higher self at the other end of the conscious principle, and in course of continued effort the ends will become one.

THE INNER LIFE AND JESUS, THE CHRIST.

THE ANCIENT MYSTERIES.

By C. H. A. BJERREGAARD.

I.

IN beginning this series of articles on so important a subject as that of "The Inner Life and Jesus, the Christ," I feel I should say something on the seriousness of the problems that the subject will call forth. I feel I should speak both for myself and for the Society which has entrusted me with so great a task: to speak on the "Mysteries of Jesus."

The subject to be treated at length is one of engrossing interest, especially when studied as Theosophy or in the light of the ancient mysteries, a light I think it ought to be studied in. The New Testament is largely Greek theosophy and wonderfully instructive and interesting, which I trust shall be seen as the chapters progress. Under the symbol of Jesu life and teachings it demonstrates the Path, and the life on the Path. The New Testament is a parable, not chronology or biography. I shall not speak of Church Christianity in general. I shall mainly refer to Christianity of the three first centuries and especially the apostolic age or the first of the three. The reason for this limitation is that only in primitive Christianity is there a theosophic or Inner-Christianity. The subject itself is not for the curious or for those who, like the Athenians of old, wish to hear something new, that they may have a new topic for conversation.

Theosophy is a subject which none can take by inheritance. It is the life of the soul and must be cultivated by each one of us for ourselves. It is most truly a personal affair. Like truth, it is never like ready-made clothes to be picked up at a sale. It is a private property, and in many senses you make your own theosophy. All others can do, and all I can do in these matters, is to set before the reader as best I can the problems called

religious, or rather theosophic, and urge the reader to consider them in the name of truth and their best convictions. I shall never attempt to urge any definite or individual religion upon the readers, nor shall my words directly or indirectly lead their thoughts on definite dogmatic lines. If I did, I should be betraying my trust. You are urged to accept truth wherever it may be found; the whole truth and no fragments. In saying this I take for granted that in Theosophy lies the deepest of realities. I ignore entirely the idea that religion or theosophy may be a mass of illusions, as some think. If the readers think that our innate beliefs are survivals from the infancy of the race and thus only delusions, then Theosophy cannot be worth our attention. If penitence and sorrow for sin are only the products of weak minds and inability to distinguish between cause and effect, then let us eat and drink and be merry. If saviors, masters or mahatmas are merely theories, why should we concern ourselves about the question "who may the Christ be?" As I said, I take for granted that in Theosophy or religion properly understood lies the deepest of realities, the sublimest truth, and we ought to be searching for it. The form of religion with which we shall deal is that religion or Theosophy which centers around the Christ, something very different from official Christianity.

I propose to write on the fundamental questions that underlie the subject before me, such as that of the mysteries of messiahship—the Logos—the primitive Gospel—what an incarnation is, etc. The whole shall be illuminated by light from the ancient mysteries, because the subject is a mystery. By that method the readers shall be able to see for themselves what value the "Gospel of Salvation" may have for them. I shall only in passing have to do with the so-called "higher" and "lower" criticism and only occasionally touch upon the numerous controversial questions that have arisen in our day. I take the New Testament as it is and in a general way, but re-translate much. All the critical problems are of intellectual interest alone and offer no theosophic insight and do not lead anybody directly to the Path. All knowledge about religion is vain from the standpoint of eternity. We want knowledge in and of religion, and wish to live religiously, or, in other words, in truth, and truth here means wisdom, and wisdom follows the Inner Ways and is of God.

Before I begin the special subject of this chapter, which is

on the mysteries, I wish to say a few words on the spirit of the New Testament.

A casual reading of the New Testament cannot show any of its peculiarities. It can only show the book as a jumble of incommensurables, and the common reader is apt to turn away in disgust. A book like the New Testament with its enormous variety of ideas will under such conditions confuse the reader, in the same way as nature's multiplicity without a systematic guide perplexes the average mind.

It is only the awakened who can begin to understand New Testament theosophy, and if the awakened happens to be a scholar, he will enjoy its reading and marvel at its revelations when these are seen in the lights of scholarship; that is to say, when the standards of the New Testament are compared to other religious, moral and spiritual standards.

As it is necessary that the readers should have some sane and safe guides or judgment in the future, when I speak of the New Testament and its teachings, so that they may give the right value to my statements, I will define the nature of the Semitic and Aryan mind and thereby the two forms of psychology and theosophy you meet with in the New Testament.

Broadly speaking, the Semitic mind is the Jewish, and the Greek mind I take as a representative of the Aryan mind. I will define the two and their ideals.

The Semitic mind is of a volitional turn and its ideal is a theocracy or a social state in which its god is the all powerful and the ruling. The semite is not an individualist like the Greek; he seeks an order in which he obeys and does not dominate. He is objective and not subjective. His intensity finds its aim in outer forms; inner forms are illusionary and sinful. These Semitic characteristics were strong in the Old Testament, and they are seen in the New Testament, but somewhat modified, and, it is of greatest importance that both the original type and the derived one should be clearly understood. If they are not, you shall never understand the spirit of the New Testament. In the Messianic idea the Semitic mind dominates. In the Logos idea the Aryan dominates. And the form of the New Testament is Aryan altogether, or more specially Greek. Sometimes a New Testament writer urges a purification and submission of will; for instance, James and Peter, and they express thus the Semitic mind; at another time another urges

understanding and "faith," for instance Paul, and he thereby expresses the Aryan (Greek) mind. When we know the racial bias of the writer we can better understand doubtful cases and the general character of his writings.

In the New Testament it is also the will that is set highest, but the ideal is not a theocracy, but a social being called Father, whose throne is a Kingdom or a republic of man or Heaven. The ideal is no more the Old Testament Iahweh nor a centralization in which the individual is nothing. In the Old Testament he is a brother and neighbor, and to be loved as much as God is. And that change is of Aryan origin, and brought into the New Testament by the Greek mind. The ideal of the Greek mind was one great commonwealth in which all races could be citizens, and of equal social value. These Greek ideas permeate the New Testament. But in the New Testament survive also ideas from the theocratic state and in course of time they were made use of and transformed into what was called church. Catholicism developed this side. Protestantism developed the individualistic germs. The one, the church, is concentric and Semitic; the other, Protestantism, is excentric and Aryan, Greek.

The New Testament is also full of powers and rich in tendencies, none of which are found in the Old Testament. There is in the New Testament much metaphysics and brilliant strokes of speculative philosophies. It seeks wisdom or insight quite as much as obedience. It is indifferent to rituals and all kinds of ceremonies quite as much as in favor of them. It burns with an intensity that sometimes runs into ecstasy and at other times seeks a safe balance by self-conquest. All these traits are Greek, not Semitic, and all New Testament students must sift these tendencies if they want to understand what they study. If they do not separate these tendencies and the various life and thought-forms, they shall never be able to find their salvation in the New Testament, or that spirit which can set them free. The Testament will bring confusion only.

But the most radical difference between the Old Testament and the New, between the Semitic mind and the Aryan, or Greek in this case, lies in the world of service. The New Testament is full of the classical spirit of universality and opposition to caste and all kinds of social limitations. It brings salvation to all. It knows of no state individual; it will only know the universal individual. It establishes a human law where man

before only knew a divine law. It contains the roots from which grew the tree which Abraham Lincoln defined as "government of the people, by the people and for the people" or which we call Brotherhood. And we can get no better catechism in Brotherhood than the social red thread that runs through the New Testament. Only theosophists, however, are able to teach that catechism. Do not fancy that I am indulging in phantastic dreams when I say that!

I will show the meaning of that Brotherhood and it will be seen how blind most of us have been in our readings. Here is the proof.

When the birth of the child Jesus was announced, it was proclaimed as a sign of "Good Will among men." In that phrase "Good Will," lies the whole mystery. I will explain it. There is nothing to warrant the old theological translation which reads "peace from God to man," a translation that implies the old doctrine of God's anger with man. The proper translation is peace or "good will" among men. The angelic announcement meant that now a gospel of "good will" would be taught men, and as a result peace would come or—at least could come, we are obliged to say to our shame. It meant that a new dispensation would begin, one human and humane in character, or in other words, Brotherhood was now a possibility. "Good will" did not mean a reign of love. "Good Will" is much more than love. Love is largely a sentiment, an expression of a good naturedness; it is a taste, a sympathy, a charm of influence. It is a personal preference and as such cannot be commanded. We cannot be commanded to love, nor force ourselves to love. But we are full of "good will" if we are right minded and we are commanded to be of "good will," which is the same as to think and feel and act in harmony with the general tendency and drift of nature. The good Samaritan had compassion or "good will" not love; the other one, who passed by and did not help was condemned because he did not have "the good will," was not a Brotherhood man.

The birth of the child Jesus meant the birth of "good will" as the fundamental principle of social life and human intercourse hereafter, and that sentence is the spirit of the "kingdom of Heaven" Jesus preached. "Good Will" as such had not been the principle of ethics. Ethics had largely been based on principles that ignored man as man and as neighbor. It had no Brotherhood in it.

Where there is "Good Will" to man as a neighbor because

he is an individual asset, an integral part in the world economy, there is Brotherhood and Theosophy.

I have now as far as I need to do it in this first chapter defined some of the characteristics to be noted during an intelligent reading of New Testament theosophy. I will add an extract from a new book recently published by Prof. Rufus M. Jones and entitled "Social law in the spiritual world." The extract contains the spirit of all true brotherhood philosophy and thereby the gist of all practical theosophy. After stating the absurdity of a man thinking himself independent or a "discrete entity" the author says, "man is a social being and the clearest fact about him is his relationship. All the laws of his life are, in the ultimate analysis, social laws. The very hat which he wears, the smile on his face, the qualm of his conscience, have a social history." In other words, no man lives unto himself. "Human life is always some kind of 'group' life and it transcends our powers to imagine any person, high or low, who never had dealings beyond the circle of his own private self." Personal life is always a conjunct; it is so nature's order and he who does not recognize the law is a rebel. Prof. Jones goes even further and what he now says is very true and important for an understanding of the idea of Brotherhood. He says: "No man can be holy unto himself," and why not? Simply because he cannot sanctify himself except for somebody's sake. In other words, without Brotherhood actions no religion. Spiritual facts are bound up with social facts, spiritual laws with social laws.

These are New Testament theosophic thoughts and they lie buried in the philosophy of the Christ idea as the readers shall see from time to time. Also this thought is a necessary preliminary to the following chapters. Little suspected as this thought may be, because ecclesiastics have ignored it, it is nevertheless there and lies on every page like an illumination from the unknown God.

I can now proceed to the main subject of this chapter to show that the New Testament teachings resemble so closely the ancient mystery cults in their teachings, practices and symbols, that I can say the New Testament must be studied in the light of the ancient mystery cults. If the readers will follow me through a statement of the results attained by scholars on the subject of the ancient mysteries, they shall see how the mysteries arose and existed parallel with the accepted state religions,

and, they shall see for themselves the pattern according to which the New Testament congregations were formed. When I have shown that, I shall give enough of New Testament teachings to prove that these closely resemble the teachings of the ancient mysteries and are of the same class.

It was a characteristic with the ancient national religions, that they were intensely exclusive. All strangers were enemies and could not be partakers. Their principal religious act was sacrifice to the national god and the sacrifice had two purposes. It was a gift-offering, a sort of "flattery" of the god, and, it was an offering in return for which the god was expected to be good, to be propitious to the nation and as evil as possible to the enemies of the nation. This in short was the character of all the ancient national religions, and, it is to this day the character of the religions of the savages. The religions had nothing of philosophy or ethics about them. If the people had any philosophical and ethical notions, these existed independently of the religion; so did also their magical practices and all other features connected with religion. It is of great importance to understand all this, otherwise the enormous change that took place cannot be valued as it ought to be.

In a chapter on the principle of Tao in my book entitled "The Inner Life and the Tao-Teh-King," I stated that at the time of Laotzse, or about the sixth century B. C. a most extraordinary change took place in the world, and that with that change came an innovation in religion. This innovation, scholars now trace to its beginning and find it to have come from the northern Semitic races, or, in other words, from the Jews. And it is easy for us to understand how new rites and cults could rise independently of the national religion, because at that time the Jews had discovered the impotence of their national God, Iahweh. Iahweh had not been able to prevent the capture and destruction of Jerusalem, his own city, nor able to prevent the carrying away of prominent and representative Jews. The effect of this shock was a turning of the attention to a large extent away from Iahweh and towards Man himself. From this time on the individual comes into religion, somewhat in opposition to the society and the community. With individualism came the prophet, and the prophet was an opponent of the priest. In other words, the religion splits into two, and henceforth we have a priestly religion and a prophetic religion. The priestly religion continues the sacrificial idea, and is conservative and domineering.

The prophetic religion declared animal sacrifices valueless and meaningless and developed the ideas of man's value, and placed religion in the service of man and denied that man shall serve God only. It transferred all religious acts and ideas to the inner man and it denied the right of the national religion to exclude other nations. Prophetism opened the doors to all men. Prophetism was a renaissance or return to the original human element in religion which priestcraft had overlaid and buried in ecclesiastic forms. Prophetism was Inner Life, Theosophy.

Prophetism gave rise to the Mysteries. That is the result of modern scholarship.

This free religious development, or prophetism, or as I now will call it the mystery-cult, sought a closer personal communion with God and turned its attention to a future life. And ever after that time all mysteries wherever they rose and under whatever form they were cultivated, centered on these two ideas: God and the future life.

I shall not continue the subject any further under the form of prophetism, nor for the present speak any more about Jewish mysteries. I shall transfer the subject to the Greek world, where the same movement took place, because Christianity learned its mysticism and mystery-forms from Greek sources. When I have developed the Greek mysteries, the readers will see that for themselves, and have a clue to the real nature and form of the Christian mysteries. (Let me say at once that the valuable parts of Christianity are its mysteries.)

There is an interesting fact which we can fix by date in the history of the mystery-cults and it tells us how the idea of "the god without a name" was published among the people by a very peculiar missionary and thus how a most interesting chapter in Theosophy was begun, and god-wisdom proclaimed.

In the year 596 B. C. the Athenians summoned from Crete a certain Epimenides to purify their city, when they wished to cleanse themselves from the pollution caused by the murder of Cylon's followers at the altars of the gods. Epimenides ordered sheep, black and white, to be driven in all directions from the Acropolis; and when they had wandered as far as they would, they were to be sacrificed wherever they lay down; and the altars on which they were to be immolated were to be dedicated not to a known god, but to the unknown god, "the god without a name," that is, a god so great and mysterious that no name could express the god's character. And that was an entirely new idea.

Thus people at large learned the mystery about a deity beyond their national gods, and the influence on them proved most radical, so radical that we of to-day can only faintly comprehend the effect. We know the thought, those people did not. It was Theosophy taught by experience. How would such a ceremony strike people of the twentieth century? They would not understand it, because their nerves are weak, their feelings stupid and their understanding is lost in conceit. Newspapers of to-day, if they did not declare the action insane, would treat it with cynical sarcasm. However, the idea of "the unknown god" is a chief point in the mysteries and in all Theosophy which expresses itself in religious forms.

Corresponding to the Hebrew prophet there were among the Greeks the agyrtae or traveling ministers (not priests). The name means "to beg alms" hence we know at once that they were traveling monks, fakirs, derwishes, held by us of to-day more or less in contempt. But it was not so in the beginning. They traveled from city to city and were followed by a donkey, which on its back carried sacred books, a tame serpent, a drum, a chest, a magic mirror and other paraphenalia, and a tent, sometimes also a shrine or miniature temple. When they arrived at a city their attendants would go through the streets beating the drum, dance ecstatically and cut themselves. When they had gathered a crowd, the more serious work began by the offer to teach people and show them "the way of salvation." This phrase "the way of salvation" is to-day hackneyed. But it was mystical then. At that time arose all religions now called "religions of salvation" and the roots of Christianity reach way down to that age. Travelers in the East nowadays laugh at these performances, and so do we in the West when fakirs in modern fashion proceed with their humbugs to catch the penny. But it was not so in ancient time nor are such ceremonies, or others similar, ridiculous when performed by true yogis.

When the agyrtae settled definitely in a place and formed religious associations of those individuals who privately had been taught the mystery, we have the first forms of secret societies, or societies who knew certain secrets, secrets that related to mysteries of God, the world, man or the next life. We know to-day of their sex mysteries, solar and star mysteries, animal mysteries; mysteries relating to sacrifice, agriculture, the zodiac, to food, to drinks, to the blood, to fire; mysteries in fact relating to the whole round of creation seem to have been celebrated.

And at last we have heard of the human mystery, the mystery of the Christ; a person being the subject of mystery teachings. Since the proclamation of the mystery there is in the Christ, the mysteries seem to have come to an end in originality. What the mystery is, I shall endeavor to explain in the following chapters.

As I said, when the *agyrtæ* settled permanently secret societies arose, and we have to-day many inscriptions relating to them dating as far back as the fourth and fifth century B. C. Such societies, called *thiasi*, *erani* or *orgeones*, were recognized as early as 594 B. C. in Solon's legislation.

These societies were voluntary associations for religious purposes, for the cultivation of the Inner Life, for holiness, for sanctification and for the study of divine wisdom. They differed from the national cult in this, that they admitted all, women, foreigners, slaves, freed men and made no distinctions in race, religion or philosophy, sex or age. They also differed from the national cults in their profound studies, ascetic practices and ideal longings, all of which were not required by the national cults. New members paid a fee of admission and were vouched for by the officers of the society who examined into the candidates' suitability. The societies had regular meetings for business, for study and for mystic devotion and practices. In short, we know enough about them to be able to write their constitutional laws and by-laws, details not necessary at present.

Initiations were by baptism in water and the candidates were also ceremonially "washed" by a mixture of clay and bran, something still extant in the Roman Church in the form of ashes rubbed on the forehead as a sign of contrition and repentance. The initiates were called *baptæ*, the "baptized ones," and could now be admitted to fellowship and could partake in the actual mystery: (*mysterion*) the sacramental rite of a meal.

I am sure my readers can all recognize some of these ceremonies. They have seen them performed at this day in the churches, and they have perhaps themselves passed through the ceremonies. First baptism, then the handshake of admission and finally the sacrament of the holy supper. But they never knew that these ceremonies antedated the Church by centuries, nor did the minister who performed them know it. Nor did they come any further than the ceremonies. They never learned the symbolism of the ceremonies, nor suspected their age. How many church people understand the theosophy of the rites they have partaken in? How many Christian ministers know the

theosophy of baptism or of the sacrament of the holy supper. Is this as it ought to be?

Now this initiation I have spoken about and the formation of free, voluntary societies was not merely the setting up of new cults. The societies were far more than that. They were types of a new life; a renaissance or return to original truth, a return from the Outer, the phenomenal, to the Inner, the spiritual, the individual. They were a return to spirit or to the mystery that ceremonialism had killed. Theosophy means self-realization, the highest of all work. It means true freedom and self-respect. It is no cowardly creed of substitution; it is a frank fight for ones own karma, be it good or bad, and it is a salvation to freedom in the spirit. That is what was meant by those secret societies and their theosophic teachings and practices. And that is what it means now when one devotes himself to Theosophy. It means return to a spiritual existence. And all of it connects with the New Testament.

I have now given a short outline of the history of the rise of the mysteries; enough to show the relationship of the New Testament congregations or societies to them and enough to show how the New Testament congregations arose around the mystic ideas preached by the traveling disciples. I will now review the New Testament teachings, which are clearly a development after the pattern of these mysteries and, at the same time, I will show both teachings in their inner nature and how they resemble each other. All of which will go to show that the New Testament ideas and the new independent societies were normal developments of existing conditions and not extraordinary revelations or direct descents from heaven. And it will be seen that the New Testament ought to be studied in the light of the ancient mysteries.

I begin with the Synoptic Gospels. The writers, far from repudiating the mysteries, adopt their methods. All three report these words of Jesus to his disciples: "Unto you is given the mystery of the Kingdom of God; but to them that are without, all things are done in parables, that seeing they may not see and hearing they may not understand." These words of Jesus prove most emphatically their resemblance to the method of teaching in the mystery-cults: the truth directly to the initiated and the perfect, but the same truth only in parables to the outsiders, because they are not ready for the full truth. They get the shell but not the nut, because they can not crack the nut.

The passage just quoted and found in all the Synoptics is familiar to students of the mysteries of antiquity. It is a common statement in the ancient writings. The words just quoted from the Synoptics also reveal the existence of a gnosis or a secret method of teaching, giving a knowledge which was better than faith (*pistis*). That too was eminently characteristic of the mystery-cults. The parable told at this occasion was that about the seed, some of which fell by the wayside and was trodden under foot; some the birds devoured; some fell on rocks, some on thorns and came to nothing; but some fell on good soil and brought forth fruit a hundredfold. The parable reads like a tale told at the fireside and as such it verifies itself easily as a picture and an experience of life. By so doing it satisfies the simple mind and contains enough vitality to rouse the imagination and send it into the fields, there to realize itself in a vision before the simple mind, and, the simple mind never thinks itself into it nor suspects any spiritual contents. It simply cannot. Seeing, it does not see; hearing it does not understand. Such minds are common among children and country people and other toilers.

But when the same parable is set before a mind of reflective ability and when its meaning is explained, as Jesus did on this occasion, the mind cannot only see the parable and the fields, but also comprehend the larger sense that lies enclosed in them. The profit it derives from it is not only its contents, but the parable furnishes a key to the symbolism of existence, or, as I would say, using a theosophic way of putting it, it furnishes a key to the sacramental nature of all things. In this case the seed is the symbol of the Word, or, becomes the mystic expression for the Word, and truly it may well be so, for the contemplative mind can easily see that seeds and words correspond as outer and inner, and, also that each have an independent individual value. All this is, as I said, eminently characteristic of the methods of dialectics of the ancient mystery-cults.

Parabolic teaching is suitable both for the wise and the ignorant. Both get something from them. It is so with fairy-tales and kindergarten methods. They are not childish but childlike, and the difference is enormous. The mystery-cults taught by childlike methods, and, Jesus told his listeners that the child was the model mind.

The Christ of the Testament spoke in parables or mystic

language because the highest truths cannot be conveyed by plain, intellectual language, but only by symbols—by symbols which square with the subconscious man and lead his feelings into realms of universal measure. The orthodox are much opposed to any declaration which says that Christ rarely ever spoke directly, but always indirectly, or in veiled language. They vehemently declare that there is nothing mysterious in Christianity and, blind as they are, they miss the best in their master's work and teachings.

Let me now quote some of the most pointed passages of the New Testament about mystery and their bearing upon our subject. I will first tell something most remarkable and it seems to me an absolute evidence for my contention that the Gospel story was moulded over the main facts of the ancient mysteries and must be studied after that model.

I have discovered a close remembrance between the various degrees of the ancient mysteries and the life of Jesus during his last week on earth, such as it is told in the gospels. I will show Jesu life day by day; how it resembles and parallels the development of the ceremonies of the Mystae, day by day during the same period. In each case I put the personal life (of Jesus) where the mysteries put an impersonal rite. And that is as it ought to be. The New Testament proclaims itself as a personal record superseding something impersonal. If the parallels I shall draw are correct, they will prove my contention that the New Testament, in this story at least, resembles most exactly the ancient mystery-cults. Now for the test.

(1) The first day of the mysteries was called "assembly," simply because on that day those who were to take part in the mystery-cult assembled and received general instructions on what they were to do and how to deport themselves on the following days of ceremony and initiation.

The day answers to the Christian mystery of Jesu entry to Jerusalem on Sunday, and his visit to the temple. It is his "assembly" call and general preparation.

(2) On the next day, in the ancient mysteries, they went to the seacoast and bathed in the purifying waters. It was their day of purification.

The day and its rites of purification is admirably represented by Jesus purifying the temple, driving out all the tradespeople and their impure spirits. On this same day, Monday,

Jesus also cursed the barren useless fig tree, an act equally symbolical of purification.

The first day, Sunday, to the pagans, really and literally the Sun's day, and Sunday to the Christian means "there is no more night." The symbolism is correct. The second day, Monday, to the pagans, meant the Moon's day, and, the moon was to them the spirit that presided over the ancient worship. Is the symbolism not correct? what else but purity presides in the true Christian worship? Certainly these two days of the life of Jesus during his fatal week in Jerusalem resemble the two first days of the ancient mysteries.

(3) The third day was called *soteria* because on that day public sacrifices were made. By sacrifices the *mystae* were washed spiritually and anointed for the sacred acts that were to follow.

That day, Tuesday, was the day on which Jesus was anointed or set apart for next act by a crisis, and he passed out of the crisis, himself a living sacrifice, in the mystic process that now began. On the eve of the day Judas bargained and plotted with the rulers.

(4) The fourth day was simply a sort of pay day on which the priests received their pay in offerings.

That day, Wednesday, Jesus spent in retirement in Bethany, or, as it is called in English "God's place." The significance of the name for the psychic character of the Christian mystery is wonderful. Jesus and "the mystery of Jesus" have nothing to do with priests and the pay of priests hence Jesus is in retirement or in "God's place."

(5) The fifth day was devoted to sacrifices or offerings to Asclepias, the god of healing. Modern excavations and researches have given us an almost complete account of the services to Asclepias and his rites, and, we may now say that the fifth day of the mysteries was the most significant one and the most important one in the mystery-cults.

This day, Thursday, was the day on which Jesus instituted the sacrament or mystery of bread and wine and these are in the Christian mysteries the healing elements. They heal the wounds made by sin, and wash by confession. Jesus, himself becomes an Asclepias, a god of healing. Can there be any doubt about the resemblance and the extraordinary similarity between the two classes of mysteries?

(6) On the sixth day, all partakers in the mysteries went

in procession from Athens to Eleusis, and in the following night they visited the places associated with the wanderings of Demeter in search of her daughter, Persephone. The story of Demeter was the main subject of these mysteries, just as Jesu life and death is the main subject of the Christian mysteries.

The story however is too long to retell here.

In the procession was carried a statue of Iakchus (Bacchus) and he was called (by Aristophanes) the *zophoros aster*, the "day star," a name that immediately suggests the passage in Peter's second letter (1.19) about the "day star" (*zophoros*) arising in our hearts and recalls the culminating moment in the mystic ceremony when, as the crowing of the cock announced the day, Persephone ascended from the under-world bearing in her arms the child-god called *zophoros aster*. That is, the daybreak indicated by the cock's crowing, symbolized the birth of the new man. In the morning the *mystae* drank the *Kyreon*, a drink "made of flour diluted with water and perfumed with pounded mint." Demeter had done that before at the same time and under the same circumstances. The *mystae* also touched and tasted "certain articles" contained in a chest (*kiste*). Clement of Alexandria (Protrept II) has told us that these "certain articles" were cakes, seeds and leaves, and, he describes the ceremony as a sacrament preparing the candidates for the initiation following the next day. The ceremony resembled the eucharist of today and it is highly significant that the word "mystery" (*musterion*) from this time was replaced by the latin *Sacramentum*. Clement and Arnobius report that the *mystae* as they approached the full initiation pronounced the following formula or creed: "I have fasted; I have drunk the cup; I have received from the chest; having done, I put it into the basket, and out of the basket into the chest."

This, the sixth day of the mysteries, answers of course to Friday in Jesu life. He, too, wanders in search of truth and righteousness without finding them. He is brought before Anas, then to Caiaphas and finally before the Sanhedrin. Nowhere does he find the lost pearl, but suffers the same fate as Demeter; he is denied and mocked; he is condemned for blasphemy and charged with sedition and finally crucified. The bacchic character of the ancient mystery is well represented by the howling and drunken mob that followed Jesus from place to place. Even the cock crowing finds its counterpart in Peter and his denials of his Master at the crowing of the cock. Verily

at that moment rose the human "day star" in solemn solitude as it does it in nature. The "new man" was born when everything, even friends, denied him. For a truth, the eucharistic ceremony of the ancient mystery could not be more truly represented than by Jesu own crucifixion, the very shedding of his blood and breaking of his bones. The ceremonies of the ancient mystery took place in the morning and Jesu ordeal on the cross began at 9 a. m.

(7) On the next day, the seventh, the mystae passed through "the lesser degrees" of their initiation.

That day corresponds to Saturday in Jesu life. He too was initiated in "the lesser degree:" that of death. He was in the grave on Saturday.

(8) On the next day, the final one, the mystae were admitted to the highest degree of their initiation.

And for Jesus, that day was Sunday, the day of his resurrection. Could each of the mystae with any truth on the last day declare: "I have eaten out of the drum; I have drunk of the cymbol; I have carried the Kernos; I have entered the bridal-chamber," so could Jesus certainly truly declare: "I have eaten the bread of sorrow; I have drunk the cup of bitterness; I have carried the sack of posterity and I am united with the Father."

You cannot deny the parallelism I have pointed out. It has stood the test. It is too close to be a mere accident of similarity. There is design in the description of the last week of Jesu life and the design is similar to that of the ancient mysteries.

Study Jesu life in that parallelism and you shall see that it is pure symbolism and that the Gospel record is a psychological delineation of the regenerating life. Paul especially is full of references to the mysteries. I will quote him seriatim. In the letter to the Romans (XI.25) he speaks of "the mystery of the temporary rejection of Israel." In the same letter (XVI.25) he speaks of "the revelation of the mystery which was kept secret since the world began." In his first letter to the Corinthians (I Cor. II.1) he assures them that he has not addressed them in his own wisdom, but in "the mystery of God" and (I Cor. II.7) he also tells them that Theosophy is hidden in a mystery and is a hidden wisdom. He reminds (I Cor. IV.1) them that they are "stewards of the mysteries of God" and therefore admonishes them to learn to understand all mysteries (I Cor. XIII.2). As regards the speaking in tongues, Paul com-

mends it if they "speak mysteries" (1 Cor. XIV. 2), and as regards that which is to happen at the Lord's second coming he shows them "a mystery" (1 Cor. XV.51) by telling them the character of the events and the nature of them. In his first letter to the Corinthians (XV.51) he introduces a piece characteristic of his gnosis. He writes, "Behold, I tell you a mystery." That is the language of a mystagogue speaking to a circle of mystae. Paul here acts like a mystagogue.

The Ephesians (1.9) Paul refers to their election and adoption by grace to see "the mystery" of god's will and tells them also (III.3-4) that he himself by revelation knows "the mystery of Christ" and they will understand how he came by his Theosophy. He further (III.9.10) affirms that he preaches "the unsearchable riches of Christ," to make all men see what is "the fellowship of the mystery" which from the beginning of the world had been hid in God. That "mystery" is this that Christ and his church are related like man and wife (V.32) and he declares that in the "mystery of God, the Father, and of Christ" is hid all the treasures of wisdom and knowledge (Col. II.2-3). Paul also writes of "speaking the mystery of Christ" (Col. IV.3) and refers to another kind of "mystery" of those days, "the mystery of iniquity" (II. Thes. II.7). He teaches the necessity of "holding the mystery of the faith in a pure conscience" (1 Tim. III.9) because "great is the mystery of godliness" (III.16).

When we come to read the Apocalypse after the Letters, we feel as if we now really come upon mysteries and that the references in the Letters were as nothing. The book of the Apocalypse is a book of mysteries indeed. We hear of the mysteries of the seven stars and seven candlesticks, seven angels and seven Church mysteries; of the mystery of Babylon and "the mystery of the woman;" but these special mysteries are only details of the greater mystery which the book as a whole sets forth. The details would occupy too much time at present.

Of special words borrowed from the mysteries and used by Paul I will mention the words "perfect" (Col. 1.28), "instructed" (Phil. IV.12), "sealed" (Eph. 1.13), and the phrase when he says "I will present you as a pure virgin" (II. Cor. 11.2). All these words are not merely linguistic phrases and material, they are words drawn from the mystery-cults and used in the sense in which they were used in the mystery-cults.

I will quote Paul at length from his first letter to Corinthians and analyse his words:

(1 Cor. II.6-16) "We speak wisdom (*sophian*) among them that are perfect, but not the (or a) wisdom of this world, nor of the princes of this world, (a wisdom) that comes to naught, but we speak Theosophy (*Theousophian*), the wisdom of God, in a mystery (*Theousophian en mysterio*) even the hidden wisdom which God ordained before the world unto our glory — — — "God has revealed them (the mysteries) to us by his Spirit. The Spirit (*pneuma*) searches all things, yea, even the deep things of God. What man knows the things of a man save the Spirit of man (*Pneuma tou anthropou*) which is in him? Even so, no man knows the things of God but the Spirit of God (*Pneumatou Theou*) — — — We have received — — — the spirit which is of God (*to pneuma to ek tou theou*) that we might know the things that are freely given to us of God. — — — These things we also speak, not in the words which man's wisdom teach, but which the (Holy Ghost*) Spirit speaks, comparing "Spiritual things with spiritual — — — We have the mind of Christ (*emeis de noun Christou exomen*)."

"Wisdom" here is distinctly called *Sophia* and the wisdom of God spoken of is distinctly called *Theosophia*. What was that wisdom? It is told us in Paul's letter to the Romans (XVI. 25) and stated to be "the mystery which was kept secret since the world began"; and what mystery was that? In Paul's letter to the Ephesians (III.6) it reads that the wisdom revealed was the mystery that "the gentiles should be fellow heirs and of the same body and partakers of the promise in Christ." In Paul's first letter to Timothy (III.16) it is further explained that "great is the mystery of godliness:" God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Here then, we have a full statement of both the mystery and the wisdom.

These three statements then are Paul's present explanation of what Christian Theosophy is.

Next let us ask again what is the mystery Paul speaks of and let me answer it. Orthodox theologians have always endeavored to belittle the various theosophic terms which Paul uses at this occasion and they tell us that he simply uses terms from the ancient mysteries and that the terms carry no special meaning from the ancient cults. The contrary is the truth.

*Only a few Mss. have "Holy" Ghost.

Paul is a true theosophist in this letter and knew that the Corinthians could and would not accept his preaching unless it resembled their own views. The Corinthians were a highly cultured people; their city Cicero called "The light of all Greece," and Paul's theory of the Cross would to them be only foolishness except it could be shown in a gnostic character. The Corinthians were also famous because they annually consecrated a thousand courtesans to the public worship of Aphrodite in her temple. Could the cross be shown to them and be shown to be a great symbol with a hidden significance bearing upon the worship of Aphrodite? Paul did it.

Paul's letter was prompted by the fact that a "certain Jew, named Apollos" had been preaching a Christianity after the pattern of John the Baptist, something totally different from a form suiting Corinthian consciousness. It is this narrow and un-theosophical view which Paul wished to meet. For asceticism he wished to place mystery. For sackcloth and ashes he wished to place symbolical beauty.

In the letter to the Corinthians (1 Cor. II.16) Paul stated that "the spirit teaches all things," as I just quoted him, and from the letter to Timothy (III.16) we learn his explanation of what "the mystery of godliness" was: "God manifest in the flesh—justified in the spirit—seen of angels—preached unto the Gentiles—believed on in the world—received up into glory." Let us test Paul's words.

Let me apply Paul's doctrine, "the Spirit teaches all things," to one paragraph at least of the last mystery, to this paragraph: "God manifest in the flesh," and let us see if we by means of our own spirit can get any clue to that mystery. According to Paul we can get such a clue, because the Spirit teaches our spirit, or initiates it.

In the light then of this axiom that the Spirit of God teaches us the mysteries of God, in a similar way as our own spirit teaches us, we must find a key to the explanations of the mysteries. Let us see the parallels first and then see what the parallels show.

First and fundamentally in psychic insight comes our relation to ourselves, and realization of our relationship to the divine in ourselves or our causal origins. Parallel to this is the theosophical dogma of Christ's relationship to the Godhead as the Eternal and Only-Begotten Son of the Father. Study, if you will, the theological dogma of Christ, the son of God, and

you will readily see its psychological construction. It is simply a theosophical statement, in poor presentation, but nevertheless a grand psychology. The theological doctrine about the Son of God as a mystery in the godhead, answers exactly to the psychological facts about our relationship to ourselves.. The one statement is theology, the other is psychology, and Theosophy understands them both. Let the student retire to silence and solitude and dwell upon the two presentations and he shall understand what the meaning is of the phrase, God in Man and Man as the symbol of God, and he has taken the first step to an understanding of the Christ mystery.

(2) Another point is Christ's relations to Humanity as its prince and head. That is paralleled by the relationship of the highest principle within the personality as its ruler and chief. Here again is grand psychology and theology in one, and Theosophy covering two worlds.

(3) Still another point is the atonement, or rather at-one-ment, founded upon the intimate union of Christ's two natures. The parallel in this case is easily seen when we consider the essential object of the whole course of our moral and spiritual life and its final attainment of at-one-ment or a fundamental union. This point will illuminate the theosophic Path.

(4) Again, the mystery of the method and means by which Christ's redeeming work was begun and is carried on and will be perfected at last. This mystery is really included in the former; because it is merely a part of the course to at-one-ment or our moral and spiritual life in its attainment of final union with itself and all its inherent antinomies. Like the other point it pertains to the theosophy of the Path. Both are figurative expressions of our Inner Life and its correspondence with the Infinite in its manifestations in Christ. Again, merely two statements of one truth.

(5) The mystery of the operations of the Holy Spirit is so easily paralleled with all the influx of spiritual and celestial life that comes to us in the regenerating life, that the parallel needs only to be mentioned. All travellers on the Path are familiar with the divine influxes and helps. A close study of the Christian teachings about the Spirit are indispensable to the psychologist and the theosophist. Most assuredly the Spirit teaches our spirit, and the doctrine about the Holy Spirit is a parallel to the psychology of the human spirit. The same truth seen from two points of view.

The mystery of the gifts of grace are also part of the experiences of those who regenerate, and who at the same time are being prepared for an office in the Divine Republic. All such know absolutely that the grace they have to perform their work is not of themselves, but a free and unmerited gift. The various graces mentioned in the Testament have close parallels in psychology. The "graces" seem to be merely psychology and our so-called "faculties" seem merely "graces." The two explain one another.

(7) As for the mystery of the founding of the Church, that is, the true church, no one will for a moment doubt it as a mystery nor deny the fact that their own desires for an ideal social order or organization have arisen within their psychic experience, both as a result of long ages' search and longings and finally as a consummation brought about by a divine fiat; they know not how, but they do know it as a spiritual fact. The relationship between the divine Brotherhood, the consummation of the whole cosmic evolution, and the temple in the heart is a subject of the most profound theosophic interest and the two movements correspond most intimately.

(8) That there is something mysterious in the way in which the affairs and the development of the human race are brought to bear in a direction that points to a final good end, cannot be denied. Nor will any introspective disciple of the Spirit deny that he, in spite of mistakes, omissions and sins, is brought to a point of goodness and truth to which he never could have brought himself unaided. An observant disciple knows how closely the inner movements of soul resemble the outer movements in the cosmic economy of Divinity. He could no more deny guidance than he could deny his own individuality. Crude and unsatisfactory as is the theological doctrine of providence, it does nevertheless contain elements of the mystery of the ages, and some of the literature on the subject is very suggestive. It does look as if the doctrine of providence was merely a theological transcription of psychological facts. The Spirit without moves like the Spirit within and the Spirit within moves like the Spirit without. They two explain one another.

(9) An initiate in divine wisdom has not only learned the wonderful theosophy of the 15th chapter of Paul's first letter to the Corinthians and seen the inner relationship between the creative acts as told in the Old Testament and the gradual development of the Christ life both objectively and subjectively,

but such an initiate has also introspectively followed both movements within himself. He has, therefore, no difficulty in seeing the parallelism between them, nor has he any difficulty in translating the phraseology of redemption into figurative speech for souls as yet outside the mystery but desirous of learning its meaning in naturalistic language. In other words, by the Spirit an initiate explains one form of the Spirit's work by means of another. I think it is clear now that the "mystery of godliness," "God manifest in the flesh," is not so much of a mystery any more, if the subject be handled in the way I have indicated. Paul's claim has stood the test. And you can see, that theosophic mysteries have their clue in your own mind and heart and experience. We are advised to love God with all our mind, soul and body. What else does that mean than to love God who is within? And you see how natural it is!

Who are the perfect, or those who have the mind of Christ? In this case Paul no doubt means the competent ones, those able and desirous of understanding the mystery as distinguished from those of the world who look to things and not to causes, who have no consideration for the Kingdom of God. The term "perfect" is evidently borrowed from the mysteries where it signified those who had passed through the culminating point of the mysterious rites. If Paul did not mean the perfect in that sense he simply introduced a most dangerous phrase into Christian terminology and encouraged conceit, an arch enemy of humility. Nay, "the perfect" here are those who have partaken in the divine vision and who cannot fall back. They are the ones who have "the mind of Christ."

As a result of what I have stated, I must deny the truth of the theological statement that Christianity is not mysterious. Christianity or Churchism is not mysterious, to be sure, but primitive or Inner Christianity is, and, it is that Christianity I am talking about, and the only one worth anything. Jesu religion is a mystery. Church Christianity is a dogmatic fraud.

Mystery is the nut in the shell. Take away the mystery from the Christian religion and nothing peculiar is left. The remainder will upon analysis be found to be a strange mixture of survivals from past ages and crafts of various kinds.

"The mystery of the Christ" is a genuine theosophic subject as much as any of the other mysteries I have mentioned. It can give the searcher with "the mystic quest" much to ponder upon if he keeps free of ecclesiasticism and it will prove a most

fascinating quest to many because its beauty lies in our own hearts and not outside ourselves. It deals with a most personal question, that of "salvation," a question baffling many. Few understand that the real self needs no salvation and that the ephemeral self cannot be saved because it is illusory. Few understand that "salvation" is a peculiar kind of movement of growth in which the true self can only be found in proportion as the "personal" self is lost. Nor do they realize that in the universe there is no self-conquest; that self-conquest takes place in the higher psychic self or the soul, at present our real self. For these reasons few realize that the Christ drama of the New Testament is an eternal drama within themselves and played nowhere else.

Several of the quotations given from Paul are worth some special attention, especially the weight laid upon silence (Rom. XVI.25). Evidently the imposition of silence had a special import because it stands in so sharp contrast to the fact that the gospel was for all the world, hence destined to be public property.

Paul uses (1 Cor. II.1-9) terms well known from the mysteries and used nowhere else, such as "perfect," "hidden," "things unutterable," and the whole 15th chapter of the first letter to the Corinthians reads like an Egyptian or Greek address. After reading it one can hardly deny that he has heard a mystagogue speak.

In Eph. V. 32 he calls it "a great mystery" that the relation of Christ and the Church is the same as that of the marriage relation. The idea of the marriage relation as symbolical of the union of the initiate and the Divinity was fundamental in the Eleusinian and Dionysian mysteries. The term "sacred marriage" (*ieros gamos*) is well known to the student. If we read the chapter to the Ephesians in the light of the Bacchic features of the Eleusiana and the Sabazien orgies we shall learn much, both about the Christian mysteries and the heathen ones as regards enthusiasm, religious singing and the symbolism of light and darkness.

Paul's reasons for addressing the Ephesians in such language as he used, finds its explanation in the fact that the Ephesians, or rather their forefathers, the Ionians, had brought to Asia with them the rites of the Demeter-Eleusiana, the most famous and probably the earliest of all mysteries. To this class of mysteries belonged also the famous mysteries of "Diana of

the Ephesians" a parallel to Astarte or Venus. Though the Christians substituted their own mysteries for the pagan ones, it does not minimise the fact that they resembled each other so much that Paul used the Pagan ones as means wherewith to explain the Christian.

Perhaps we may even think that Paul was himself an initiate. In the Letter to the Phillippians (IV.12) he says distinctly: "I have learned the secret," a translation that has been glossed over in most Bibles. The Phillippians would understand him because their city lay in the pathway of the original course of the Dionysian mysteries and near Mt. Haemus where there was a shrine to Dionysos. And it has been supposed that the girl whom Paul healed at that place was a priestess at that shrine.

As for the Church fathers, their writings are full of allusions to the mysteries and full of their symbols, in fact there is so much that I abstain from all quotations, both those which these fathers find themselves compelled to use in order to explain the Christian mysteries and also those quotations which condemn the pagan mysteries. But the impression upon the reader's mind is here as it is when reading the Scriptures, that the Christian system is a mystery comparable to the ancient ones and is of the same family. Here is an interesting extract from Clement of Alexandria (Protrept. XII), which certainly is to the point. In an exhortation to the heathen, he exclaims: "Thou shalt see my God and be initiated into the sacred mysteries. O truly sacred mysteries! My way is lighted with torches, and I behold the heavens and God. I become holy whilst I am initiated. The Lord is the hierophant and seals while illuminating him who is initiated, and presents to the Father him who is initiated to be kept forever. Such are the reveries of my mysteries." How clearly Clement draws parallels between his mysteries and the mysteries of those whom he seeks to convert!

Far from destroying our interest in the Christian mysteries these facts go to give them a great value. The pagan mysteries were of one order, naturalistic; the Christian mysteries, as the readers shall see in the future chapter, were of a human, a personal character, and when studied psychologically and in the light of our own experiences, will prove very helpful for the attainment of the Inner Life on Christian lines. Both orders of mysteries explain one and the same truth.

THE WICKED BROTHER.

A TALE OF THE ANCIENT TRAVELER.

TRANSLATED BY SAMUEL NEU.

TO A TALE OF THE ANCIENT TRAVELER, TOLD AT THE COURT OF OMEE, NOBLE KING OF THE GREAT MIDDLE COUNTRY, AND BY HIM CALLED THE TALE OF THE WICKED BROTHER, SET DOWN BY LIPO-VA, THE SCRIBE, GIVE EAR :

IN Szintadar, which lies in the South Land, there dwelt Nalchactaduk, of noble birth. His father was preceptor to the king, his mother was a princess. And with him there dwelt Zad, his half-brother, who was blind.

Nalchactaduk, the favorite of his sire, was learned in all things that nobles learnt; he knew the art of scribes and numbers well, he knew to call the colors from the sun and from the rose and distant hills and fields and make them stand upon the temple's walls, he knew to draw the lightning from the sky, and all things knew he that a courtier should.

But Zad, whose mother was of lowly birth, knew none of these but what Nalchactaduk had tried to teach him, yet, as he was blind, he learned not much of that. But he knew well the tongue the little birds use in their song, he knew the language of the running brook, where oft he sat and listened, and he knew to call the squirrels from the rocks and trees and talk with them and learn their humble lore.

Nalchactaduk and his half-brother, Zad, were friends and neither loved another more. They often roamed the wilds, and Zad would show his brother all the wonders of the earth, which made Nalchactaduk to marvel much. Then he would speak to Zad his wondrous arts and they would love each other ever more. But when the father of Nalchactaduk learned that his noble son had wandered forth with Zad to lead him, then he called to him :

“Unworthy son, how have I cautioned thee to follow not where Zad may lead thee to! The arts I know of I have given thee that thou couldst rise beyond thy fellow men, and yet thou layest noble arts aside to follow Zad into the lowly ways.”

Nalchactaduk then humbly bowed his head and said:

“My father, I meant thee no wrong. But weary are the hours whilst I await the time when I may go upon the search that thou didst promise me when first I learnt.”

Then smiled Buhomig, kindly, on his son and bade him heed the counsel that he gave:

“The day when thou canst enter on thy search shall be the day on which thou leadest Zad into the temple’s walls, and not he thee. For, ere this mighty quest I give to thee, thy strength to lead and not be led away must thou show. But I warn and caution thee to tell not Zad thy wish to master him, else will thy day of manhood never come.”

And so it came to pass Nalchactaduk set out to conquer his half-brother, Zad, set out to conquer him he dearly loved.

But when he came to Zad, his mind made strong to drag him up within the temple’s walls, he could not bring himself to lay with force his hand upon the brother that he loved. So asked he meekly:

“Zad, wouldst come with me to breathe the air within the temple’s walls?”

But when Zad heard him he but laughed, and said:

“What need have I to breathe the temple’s air? No, come with me, Nalchactaduk, and roam where runs the laughing water, where the trees and stones speak of the pulsing, leaping life that fills the world about them full of joy.”

And, hearing him, Nalchactaduk gave heed, and from his mind his father’s warning fled, and once more followed he where Zad might lead. And when his father saw him follow Zad, again he called to him:

“Unworthy son, how have I cautioned thee to follow not where thy half-brother, Zad, may lead thee to!”

And once again Nalchactaduk bowed low and asked for pardon, and once more went forth to conquer Zad, his brother, whom he loved.

And this time, with his mind made strong and sure, he went to Zad and seized him by the arms and lifted him and made to carry him up to the temple’s walls. But when his fright had passed Zad struggled in his brother’s arms and, struggling free, made off with footsteps fleet. And then Nalchactaduk was very sad lest he had hurt his brother by his act, so followed after him with flying steps and never paused till he came up with him beneath the shadow of the spreading trees. And then he fell

upon his neck and wept and begged of Zad that he forgive the wrong; and Zad forgave, and so they wandered on. Then once again called to Nalchactaduk his father's voice and said:

"Unworthy son, have I not cautioned thee to follow not?"

"O, worthy sire," Nalchactaduk replied, "thou knowest well I followed Zad for love. I feared that I had hurt him by my act and followed after him but to atone."

"I know it well," Buhomig answered him, "I would not have that thou shouldst not love Zad. But greatly do I fear Nalchactaduk loves Zad far more than Zad loves him; else shouldst thou choose to lead then would he gladly follow. But go thou forth again and master Zad, that I may send thee forth upon thy quest."

Nalchactaduk went forth and called to Zad, and when he came he asked him once again to go with him into the temple's walls. But Zad was loathe, until Nalchactaduk spoke to him words like these, then he agreed:

"My brother, Zad, when you shall come with me within the temple's walls our father there will meet us and will put within my hands a sacred quest which long is promised me. And we shall go together on this quest, but not till you shall enter in those walls."

And then he washed Zad's feet and made him clean that he might enter in the temple's walls.

And so it passed, Nalchactaduk and Zad went up to meet their father, Buhomig, within the temple's walls, to seek their quest.

When Buhomig beheld his sons approach he said:

"Nalchactaduk, I ask of thee, and answer truly: hast thou mastered Zad?"

And he replied:

"Behold. I bring him here."

And once again Buhomig spoke:

"My son, I ask thee: hast thou truly mastered Zad?"

And he replied again,

"I bring him here."

Then was Buhomig grave and stern of face. He gazed on Zad a moment, then he spoke:

"My son, *thou* knowest who the master is, and if thou canst lead Zad or he lead thee. But if thou canst not lead him where thou wilt, it were far better that thy quest were not. The day

will come when thou wilt have to lead, and mastery is difficult to learn amidst the hardships of the noble quest.

"Thou hast brought Zad to me within these walls, as I commanded thee, and as I promised I now put in thy hands thy longed-for quest. But if thou knowest not that thou art strong put by this quest and wait another day. Thou sayest if thou comest here too soon."

He paused then, but Nalchactaduk spoke not. Then sighed Buhomig, as before his eyes there passed a dream of unseen dangers near. He gave Nalchactaduk a ring of gold in which a shining, sparkling stone blazed forth, and said:

"My son, I give to thee thy quest. Go forth and find the stone that blazes here, and when thou findest it Zad shall have sight."

Nalchactaduk gazed on the ring with awe, for never had he seen a stone like this. Its splendor was like many noon-day suns of many hues which followed one the other. Then asked Nalchactaduk:

"What shall I seek? Here is the stone, within this very ring."

But on his son Buhomig smiled, and said:

"Look close and thou wilt find no stone is there. The light is there, the glory of thy quest, but that from which the holy light proceeds, that must thou seek."

Then looked his son again and saw that what Buhomig said was true.

And so it passed, Nalchactaduk went forth to seek the stone that blazed within his ring, and with him went his blind half-brother, Zad.

When they had left the temple's walls behind, then turned Nalchactaduk to Zad and said:

"Thou knowest all the language of the earth and of the air and of the sea and fire. Ask, then, the lord of each where we may find the stone that blazes here within this ring."

They journeyed to the Lion of the Earth, they journeyed to the Eagle of the Air, and to the ancient Herring of the Sea, and sought the awful Dragon of the Fire. And each of these Zad asked about the quest and where the stone they sought for could be found.

The Lion of the Earth spoke these words:

"The stone you seek for shines within the earth; for did it cease to shine the earth were not. But where its hiding place no

creature knows, and ere you seek it you must first slay me."

The ancient Herring of the Sea spoke thus:

"The stone you are in search of I guard well. But ere I lead you to its secret place you must appease my hunger; bring me first the entrails of the Lion of the Earth."

The Eagle of the Air spoke thus to them:

"The stone you seek for shines in my domain, for did it not the sun would have no light. But none may reach its place without my aid, and ere I aid you must you bring to me the Herring of the Sea, that I may eat."

The Dragon of the Fire spoke these words:

"The stone you seek for makes the fire shine. But none may reach its place save through my jaws, which flame, until the Eagle of the Air shall pass within to give me cooler breath."

His father's voice Nalchactaduk then heard:

"Seek not in earth or sea or air or fire, but follow thou the rays, that from the stone within thy ring shine forth, back to their source."

But Zad, who heard it not, said:

"Seems it not, from what the lords have said to us, that we have first to slay the Lion of the Earth?"

Nalchactaduk gazed long upon the ring, but could not see whence shone the blinding rays, so followed he, with Zad to lead the way.

And so it passed, Nalchactaduk and Zad went forth to slay the Lion of the Earth.

When many days of pain and toil had passed, they found his lair, and then Nalchactaduk bade Zad be still, while, by his mighty arts he slew the Lion and his entrails took to feed the ancient Herring of the Sea.

And then Nalchactaduk heard yet again his father's voice, which called to him:

"Seek not within the sea, but follow thou the rays."

But as he turned to gaze upon the ring Zad led him forth to seek the Herring's home, and having found it laid before this lord the entrails of the Lion they had slain. And after he had finished his repast he spoke to them:

"I know you seek my blood to give it to the Eagle of the Air, that he may take you onward on your search. But if you spare me I will show to you an island in the midst of my domain where there are many wondrous, shining stones. They will not give

to Zad the sight he seeks, but they will give you both eternal life."

Then once again Buhomig called his son:

"Seek not on this sea-island for thy quest. Better it were to journey through the fire, for what thou mayest find within this sea is no more than thou hast within thy ring."

But Zad persisted, and went on alone, so that Nalchactaduk must follow him. His father's voice called after, "Turn thou back! Thou goest unprepared, for Zad does lead."

But, though he heard, he heeded not the voice: the Lord had promised them eternal life.

They followed then the Herring of the Sea, who led them through his marvellous domain and showed them all the wonders of the place. Great rocks there were that melted at a word and trees and flowers gay with glorious hues, and watery beings changing many forms. But Zad, who had not sight, saw none of these, but smelt their perfumes rare and heard their songs; and ever reached he forth to feel of them until Nalchactaduk would draw him back to save him from the ugly water snakes that coiled about and hid beneath all things.

At last the Herring paused before a rock in which there was a massive silver door and gave to Zad the key to open it (for Zad it was who led Nalchactaduk) and said:

"This is the Place of Many Lights."

Then Zad spoke strange words to Nalchactaduk:

"My brother, I have led thee to this place wherein there be the many blazing stones, each one of which shall give eternal life, and in my hand I hold the entrance key. Now, ere I open thee the door, thou shalt deliver unto me our father's ring, to pay me for the sight I lose forever, for with these fires thou shalt not need it more."

Nalchactaduk beheld his father's form and heard his voice, in anguish, from afar:

"Guard well thy ring and give it not to Zad. It was for this I warned thee at the first. Turn back, I ask again, before too late: naught lies within this rock that thou hast not."

Then spoke Nalchactaduk to Zad. He said:

"Turn you the key and open wide this door. If we shall find that nought there is within then shall I lead you back to Szintadar. But if we find the blazing stones within then do I promise you the useless ring."

Zad opened wide the door, they entered in, and found the

words the Herring spoke were true. And thereupon Nalchactaduk gave Zad the sacred ring which was his sacred quest.

Then Mraduva, the ruler of the place, beheld the ring with Zad, and looked again and saw Nalchactaduk without the ring, and rose his anger. Seizing on his staff he smote Nalchactaduk and Zad so they fell down, and when they rose, behold! the two were one. And no man knew Nalchactaduk, or Zad, but Asram was the name they called him then. And Mraduva smote Asram with his staff and broke his back, so ever since that day he walks with eyes upon the lowly earth. And life he has, so long as there shall be the stones within the Place of Many Lights. But Asram's eyes, bent over on the earth, cannot behold the radiance again; and in the ring the shining light is gone; and Asram hears Buhomig's voice no more.

This is the tale I heard in Szintadar.

The King was silent, and great grief was in his eyes that all might behold. Twice he tried to speak and could not for his sorrow. And then he raised his hands and spoke to his courtiers: "Learn to master Zad."

But he told them not that Zad lived within their hearts, for the Ancient Traveller whispered to me that this each must behold; and I, Lipo-va, the Scribe, have set this also down.

PROVERBS, THE SANCTUARY OF THE INTUITIONS.

Still more striking is the expression of this fact in the proverbs of all nations, which are always the literature of reason, or the statements of an absolute truth without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate and the college deny, is hourly preached in all markets and work-shops by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies.

—*Emerson*, "Compensation."

A DREAM OF ATLANTIS—THE LAND OF MU.

By ALICE DIXON LE PLONGEON.

(Continued from page 367.)

PART II.

Awake! Awake! the mighty one
Triumphant hath his course begun;
Arise! receive the light that he
Again bestows on land and sea—
Thus Nature looking heavenward cries,
While dewy flower each petal dries—
Mu's day of doom dawned fair and still;
As merrily each laughing rill
Went leaping o're its pebbly bed;
While feathery warbles overhead,
Their flight in all directions winging,
Alighted oft and gaily singing,
Tossed melodies upon the air
Whose balmy breath dispelled all care.
The boughs of spreading trees were hung
With flowers that all their fragrance flung
To meet the sun-god's glad'ning rays—
Rejoicing every creature's gaze.
The mortal filled with nameless dread
To joy unlooked-for may be led;
But he who thinks himself secure
Oft finds disaster swift and sure.
For bright-eyed Morning lies in wait
Dark Trouble, just within her gate.

Ere long soft tremors shook the plain
Where Maya city stood. The rain
Now flooded every busy street,
All creatures driving to retreat.
In silent awe the birds forsook
Each swaying tree and trembling nook,

THE WORD

To spread their wings beneath the sky
 Whose deluge drove them back to die.
 Anon, deep throbbings stirred the land
 Now caught in Homen's mighty hand;
 All nature felt the dreaded source—
 A wave of death whose mighty course
 Unchecked must roll, to sink at last
 The dead and dying on it cast.
 The splendid monarch of the sky
 His pinnacle drew well anigh,
 When out of Hakol's towering cone
 Came fearful sounds, and lightning shone
 Like gleaming swords in conflict fierce
 Above its top, as if to pierce
 The column vast of rising smoke
 That from the bursting crater broke.

Thus rang the awful peal of doom,
 Enshrouding every form in gloom
 Of twilight's hazy gray; and while
 The people gasped, amazed, a vile
 And sickening odor filled the air
 As from the mountain shot a glare
 Of more than mid-day sun. Loud now
 The rumblings heard and felt below,
 In labored heavings of the ground.
 Then, silencing all lesser sound,
 The mountain uttered roar on roar
 While Homen at its vitals tore;
 Pent up within he groaned and toiled
 That Mu might be of life despoiled.
 Old craters that in days long gone
 Had fall'n asleep and still slept on,
 Aroused at last by Homen's call,
 Obedient they, both great and small,
 Again sent forth their scorching breath,
 And yawned to split their jaws of death.
 The heavens, by angry storm—gods plowed,
 Their rage expressed in thunder loud.
 Earth bellowed 'neath the level roads,
 Like bulls unnumbered urged by goads.

Scant heed the populace had paid
In days preceeding. All had said
"Great Hakol will again subside"—
But fate no mortal may deride;—
Tho' smoking mount and quaking earth
Familiar were as death and birth.
Thus on this last and awful day
The wealthy in their villas gay
Admired the mountain's wrathful face
Declaring this an added grace.
And so unmoved beheld at first,

Until great Hakol's top was burst,
And Homen flung his balls of fire,
While from his stronghold, ever higher
Uprose a column black and straight,
Whence spread the sombre pall of fate.
The favored ones now looked amazed
To see that other mounts had blazed
While they applauded Homen's play,
Quite safe—for he was far away.

But this last day was not for man,
Whose paltry life had reached its span;
The gods their revels now would hold;
Nor pause till Mu lay charred and cold.
Their fires must soar from earth to heaven
Till man and all that bore his leaven
Was blotted out—a face accurst!—
Dominion, vice, and gold, its thirst.

A moan that swelled into a roar
Came ever from the earth's deep core.
The toiling herds of beasts and men
By dread of death were stricken when
From out the clouds fell storms of dust
Sharp-stinging as the scorpion-thrust.
Now many creatures tame and savage
That shared the land with humankind,
Broke forth unchecked to rend and ravage
With fang and claw, what each might find.
The herds of toiling elephants

In terror shrilled their trumpet tones;
But when the earth convulsive pants
All lesser voices fade in moans—
Weak murmurs, piteous, sobbing woe,
That clamors feebly ere it go
To rest in silence—as a child
That wails until by sleep beguiled.
To heights stupendous Hakol sent
His horrid inwards, grimly bent
On devastating all that lay
Upon the land where he could play.
His comrades on the east and south
Made wide each grumbling, fevered mouth;
Their sides gaped too, and hissing shapes
Rushed forth like captive that escapes.
Whate'er these touched to cinders turned;
The streamlets seethed, the forests burned;
Flames leaped and followed in the track
Of Homen's minions; naught could slack
Their quenchless thirst as on they flew,
And in their path all overthrew.

One raging cone from off its lip
A gray hued ball had now let slip;
This bounded up, expanding till
A mighty space it seemed to fill;—
An instant this suspended hung,
By force terrific now was flung,—
A monster, crushing in its wrath
Whatever lay upon its path.

The mountains from their flanks belched out
Red blasts, while from their cones would spout
Black boiling mud and sand that poured
On all below. The thunder roared,
Earth quaked, and forked lighting flashed,
As rocky fragments downward crashed.
Like rivers now the lava came;
And everywhere the thirsty flame
Lapped all the hissing water up
For Homen's sacrificial cup.

The ocean, earth, and sky, intoned
Destruction's dirge, while tempest moaned,
Their tones reverberating thro'
Broad plains where palms and vineyards grew,
In vales remote and heights sublime,
Where never foot of man could clime:
So mighty soon became the roar
It reached where sound ne'er rose before—
Above the plains where fierce winds blow
O'er mountains helmeted with snow.

The Breaker Ppa had forth been sent
To wreak destruction until spent;
A swarm of fiends from depths profound
Had struggled to the upper ground
Where, dealing death along their course,
They far outstript the fleetest horse.

From reeking clouds the fire now came
Descending in a crimson flame—
Death-sheets, that wrapped all things around,
Till naught remained but smoking ground.

Dark yellow whirlwind beat the air
Cut thro' by lightnings' vivid glare.
Another mountain leaped to life,
Upheaving with titanic strife
A trunk of smoke whose boughs of fire
Burned red, then many-hued, and higher,
Away they soared to mask the sun
Long ere its course was fully run.

The trees, as burning rocks flew past,
Took flame and swelled the scorching blast.
The smiling hamlets and the towns,
Alarmed by heaven's increasing frowns,
Saw their inhabitants this day
In all directions wildly stray;
The babes, the ill and helpless, left
Alone, of succor quite bereft;
While multitudes with rushing feet
Fled reckless thro' each darkening street.

For anguish-filled was every form—
 The biggest creatures in the swarm
 Tame elephants, whose trumpet sound
 By universal din was drowned.

When consternation, terror, dread,
 Seized on the crowds, all frantic fled;
 Impelled by madding fear they went
 Half blindly until strength was spent.
 Some, agile in their limbs, fast clung
 To trees, but from the boughs were flung
 By quake on quake, to earth were dashed—
 On every side destruction clashed.
 Now faces many, lighted erst
 By reason's glow, were seen accurst,
 Distorted by the horrid glare
 Of eyes betraying maniac stare.
 Great Maya city now lay doomed
 By monsters that around her loomed;
 The mountains she had loved so well
 Had waked with thundrous voice to tell
 Their secrets which had long lain hid
 Beneath a verdant, flowery lid.
 "The ships! the ships!" some cried, and ran;—
 But others, "Stop, if thou'rt a man."
 They who resisted not their fear
 Set sail in many boats to steer
 In search of safety on the main.
 This seeing, others strove to gain
 The ships of every size and sort
 At anchor in the famous port;
 Full boat-loads went to beg the grace
 Of shelter—any resting place.

So vast and populous was Mu,
 The vessels gathered but a few
 Of those more close at hand. Thus sailed
 Away the cautious ones. Some failed
 To see that earthquake might involve
 Their ships, and, fixed in their resolve,
 Remained within the port and docks—
 Thus Fate its feeble victim mocks.

Each fleeing citizen had seized
Some object that had often pleased;
But avarice now clutched in vain
The wealth it loved; naught would remain—
And soon all else was lost to view
Save dread of death. Then howled anew
The demon called by mortals Fear,
That brings disaster yet more near.
Shrieks, groans, and curses, vow and prayer,
Were smothered in the storm-filled air.
Fierce anguish struck them, as a blast
That snaps the sturdy upright mast—
And like a ship the earth now swayed;
While people huddled, screamed and prayed;
Their wild despair yet more profound
As buildings crumbled to the ground.
Proud halls and temples, treasure-stored,
Were shattered, and their wealth out-poured;
High towers, impregnable, split wide
And crashed below to swell the tide:
The works of man, and Nature's own,
To chaos back again were thrown.

Beneath a pelting storm of hail
The victims fled, before a gale
Of wind and fire and noxious gas.
They gathered in a motely mass—
As helpless as the ocean foam—
Beneath a temple's lofty dome
That, lighted by the glowing sun,
Much admiration oft had won
From foreigners of every clime,
But blackened now with crater-grime.

Scarce seeing, wounded, bruised and lame,
From all directions on they came;
Not finding any level place—
And Death pressed hard upon the chase.
All stumbled, many fell, to wait
In utter misery, hapless fate—
The final pang, from darting heat,
From crashing wall, or trampling feet.

THE WORD

The fog and smoke, sharp hail and rain,
 More torture added to their pain,
 Unceasing too those awful tones
 Whose echo came in human groans.

Out-rivaling the lightning glare
 The mountain-tops gave ruddier flare;
 But down below hung over all
 The city ways a gruesome pall;
 And under this the only light
 Was conflagration's dazzling sight.

Now multitudes were helpless caught
 Between the walls, where some had thought
 Protection yet to find.
 Men cursed while women wept and prayed,
 In vain! Death called and all obeyed.
 "Ah! spare us! Save! ye gods!" they screamed,
 But by the gods were worthless deemed—
 Or gods were deaf and blind.

On pressed the ever surging crowd,
 The poor and humble, rich and proud—
 The ocean all would strive to reach,
 And on they toiled to wharves and beach.
 Rich merchants wore but tatters now,
 And some had not a rag to show,
 When lighted up by fiery glow.

By falling walls some lives were snapped;
 More breathed their last by flame enwrapped,
 Thus heaps of dead together lay
 To fill the living with dismay.

When clouds of dust on victims brake,
 In frenzy some their thirst would slake
 With aught their lips might find;
 The blood of slaughtered beast would take
 Or that of humankind.
 Tho' rain in frequent torrents fell
 Volcanic grime each source would swell.

The serpents too had reached the plain,
And in the yellow dust their train,
A straight and narrow groove, was seen.
The vipers wriggled in between
The forms of dead and dying men;
And woe to him who stirred! for them
The hateful snake its fang unsheathed,
To thrust it into him who breathed.

As danger close and closer pressed
Bold seamen all their powers addressed,
Themselves and costly ships to save
Before the ocean worse might rave.
They cut their cables all in vain!
The seas beyond they could not gain.
To reach those docks the multitude
Once more their struggles now renewed;
Till ships—like branches weighted low
That drop their fruit when zephyrs blow—
Sunk far beneath the water line,
And lacked a spot where might recline
A human form: All stood or clung—
E'en to the masts the wretches hung.

While scalding clay and fiery sand
Came sweeping over sea and land,
Upon the vessels raved and wept
Frail mortals till they off were swept.
Concealed within the ocean-bed,
Are striving other forces dread;
Broad streams of boiling water flow
From sources far below;
For Homen thro' the earth had sent
His minions with the fixed intent
Of setting all aglow.
The under world raised scalding founts
While upper gaps and burning mounts
Cast fuel on the ocean's breast
Increasing ever its unrest.
Waves lashed each other, tossing high
Their foaming crests unto the sky.
To be concluded.

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.

By NURHO DE MANHAR.

(Continued from page 377.)

“THE DIVINE LEHARROT ON EZECHIEL’S VISIONS.”

SAID Rabbi Hezekiah: “The title of one of the Psalms is thus, ‘A psalm of David Maschil’ (for understanding), ‘Blessed is he whose transgression is lifted up and whose sin is covered’ (Ps. XXXII. 1). This verse has already been commented on. There is however an occult meaning in the word *maschil* (understanding), and, having reference to divine wisdom, it requires explanation. We learn from tradition that King David in composing his hymns and songs of praise to the Holy One, made use of ten different meters (one of which is termed (“*maschil*”) corresponding to the various progressive states in the divine life symbolized by the ten sephiroth of the tree of life. In order to attain to these, David prepared and disciplined himself, that he might become receptive of their respective states of inspiration and spiritual enlightenment and thus be able to compose his psalms. The meaning of the words, ‘blessed is he whose transgression is raised on high’ is this, when the Holy One places in the scales of his balance a man’s merits and demerits it sometimes happens that the scale in which his sins are placed rises, being overbalanced by the scale containing his good deeds. Such is the meaning of these words. Happy they! whose transgression is forgiven, that is,—when the scale in which it is placed, ascends. The words ‘whose sin is covered’ refer to those whose sins the Holy One, when his judgments are abroad in the world, covers and hides from the view of the destroying angel, as was the case with Noah whom he saved from experiencing the effects and consequences of the sin that was prevalent in the world through

the fall of Adam. As long as sin and wrong-doing subsist on earth, man suffers, because not in his normal and primal state of innocency. He trembles and flees from before wild and savage animals, no longer subject to his will and control. When Noah came forth out of the ark, the world had become cleansed and purified and humanity entered on a new era of existence and therefore it is written, 'And Alhim blessed him and his sons and said unto them, be fruitful and multiply and replenish the earth.' "

Said Rabbi Simeon: "Though in these words no mention or reference is made to his wife and his sons' wives, yet are they included in the term 'vaathem' (and ye), as also in the word 'ath' before the name of Noah which includes both males and females, both being subjects and recipients of divine benedictions. Then was it the Holy One gave unto them the seven precepts to be observed as rules of life until Israel should stand before Mount Sinai and receive the full law."

"THE MYSTERY OF THE BOW IN THE CLOUD."

"It is written, and Alhim said, This is the token of the covenant which I make between me and you and every living creation that is with you for perpetual generations, I do set (nathati) my bow in the cloud! (Gen. IX. 12. 13). The word 'nathati' here refers to the past, as the bow from the days of Adam had always been witnessed in the clouds. In his further comments on these words Rabbi Simeon said: 'In the vision of Ezechiel we read, "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone" (Ez. I. 21). Preceding these words, scripture states, 'I heard the noise of their wings, like the noise of great waters, as the voice of Shaddai (Almighty), the voice of speech as the noise of a host, when they stood they let down their wings.' We have here given a description of the four celestial cherubic beings by whom the firmament is supported. They were all joined together by their wings which covered their forms. When they extended their wings, they uttered in far resounding tones hymns of praise to the glory of God, that reverberated throughout the universe incessantly. The burthen of their song was, 'The Lord hath made known his salvation, his righteousness hath he openly shewed in the sight of the heathen' (Ps. XCVIII. 2). It is also stated that when they moved, there was heard a sound as of a great host on the march, like that of

the celestial angelic host when their legions with united voice, utter their hymns of praise to the Holy One, saying, 'Holy, holy, holy is the Lord of Hosts, all the earth is full of his glory' (Is. VI. 3). As the four cherubic angels of the heavenly chariot turn to the four quarters of the world, their cry is still the same, 'Holy! holy! holy!' Above them is the glittering firmament, whose cardinal quarters reflect the image of each of their forms when turned towards them, as also the colors peculiar to each of them. They are the forms of a lion, an ox, an eagle and a man. In three of these, the human countenance is so prominent, that the lion resembles a lion man and so with the two others, that are termed the eagle man, the ox man, and thus as scripture states, 'They four had the face of a man.' As the firmament was above them it not only reflected their forms but also the colors peculiar to each of them and that correspond to the four letters of the sacred name I. H. V. H. and visible to man, as green, red, white and blue, and which when refracted form twelve different shades and hues, and therefore it is stated, 'as the appearance of the bow that is in the cloud, in the day of rain, so was the appearance of the likeness of the glory of the Lord' (Ez. I. 28). This then is the mystical meaning of the words, 'I do set my bow in the cloud.' The term 'my bow' has the same signification as that which was said of Joseph. 'This bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the shepherd, the stone of Israel' (Gen. XLIX. 24). As Joseph was a just man, it is said of him, 'He placed his bow in God', that is the covenant, symbolizing equally the bow and the Only Just One, these two signifying both one and the same thing. Noah being also a just man, the covenant made with him was symbolized by the bow and the arms of his hands were made strong (vayapozow). This word refers to the light proceeding from the bow of the covenant which is the source of joy and happiness to all the world and of which it is written, 'More to be desired is it than gold, yet than much fine gold, sweeter also than honey and the honey comb' (Ps. XIX. 10). This light was the cause of Joseph's mental and spiritual illumination, and therefore is he known as and termed, 'Joseph the upright!' It is termed the bow of the covenant, as the ray in the bow though refracted in three others is one way, so is the celestial light reflected downward by the firmament supported by the four cherubic forms of the heavenly or divine chariot. Therefore

is it forbidden to gaze at the rainbow that appears in the heaven because thereby the Schekina of which it is an image is profaned. As the great archangels standing in presence of the Holy One bow their heads, not daring to regard the divine majesty, so on the appearance of the bow in the heavens ought we to bend ourselves with feelings of reverence and worship of the Divine Being. When it appears, the earth feels assured that the lost harmony between the celestial and terrestrial worlds has been restored. We have already observed that it consists of a ray of light composed of three other rays blended and conjoined as one, forming a mystery only dimly perceptible to initiates of the hidden wisdom. It is further added, 'and above the firmament that was over their heads was the likeness of a throne as of the appearance of a sapphire stone' (Ez. I. 26). This stone is the central point (shethiya) of the whole world and is the basis of the Holy of Holies in the sanctuary at Jerusalem. This foundation stone is the sacred celestial throne placed above the four cherubic beings whose forms are engraved on the four sides of the heavenly or divine chariot and symbolized the traditional law. 'And upon the throne was the likeness as the appearance of a man upon it,' symbolizes of the written law. Hence we conclude it is to be observed and regarded as higher and superior to the traditional. This throne being the foundation stone, Jacob who is the image of the man beheld in vision by the prophetic seer Ezechiel, placed his head upon it ere he went to sleep in Bethel.

(To be continued.)

Such, were Rest or ever-successful Labor the human lot, might our life continue to be: a pure, perpetual, unregarded music; a beam of perfect white light, rendering all things visible, but itself unseen, even because it was of that perfect whiteness, and no irregular obstruction had yet broken it into colors. The beginning of Inquiry is Disease: all Science, if we consider well, as it must have originated in the feeling of something being wrong, so it is and continues to be but Division, Dismemberment, and partial healing of the wrong. Thus, as was of old written, the Tree of Knowledge springs from a root of evil, and bears fruits of good and evil. Had Adam remained in Paradise, there had been no Anatomy and no Metaphysics.

Carlyle, Characteristics.

MOMENTS WITH FRIENDS

"Why is a snake regarded so differently by different people? Sometimes a snake is spoken of as the representative of evil, at other times as the symbol of wisdom. Why does man possess such an inherent fear of snakes?"

Education and training has much to do with the manner in which man regards snakes and all other creatures. But there is something in the man himself apart from his education which accounts for the rest. A snake may be properly considered as venomous and evil or as the symbol of wisdom. It depends on the standpoint that is taken. Aside from destruction of the vermin which some snakes feed upon, it is not known that snakes confer any special benefits on man and the world, or that they exhibit any habits more wonderful than other animals, or that they show symptoms of intelligence greater than other animal forms. On the contrary, they are sometimes deaf and blind; they may so glut themselves as to go into a stupor, unable to defend themselves or keep out of danger, and the bite of some snakes is so deadly as to produce death soon after the victim has been bitten. But there are comparatively few snakes which are not harmless, and the movements of a snake are among the most graceful and the quickest of all creatures.

There is nothing which a snake does nor any purpose which it serves which would warrant its being spoken of as the wisest of creatures or as the symbol of wisdom. Yet from the earliest of times sages have spoken of and scriptures mention it as the wisest of all creatures, and used it as a symbol of wisdom.

There are many reasons why the snake may truly be called a symbol of wisdom. Better than any other creature the snake represents, is related to and moved by the electrical power of the universe, which power gives wisdom to man, when man makes himself ready to receive it. In man's present condition he is unfit and unable to have this power act directly through him. The organism of the snake is so constituted as to allow the direct action of this electrical power. But the power does not give wisdom to the snake; it only acts through the snake body. A mind is necessary to be aware and make use of the wisdom. This the snake has not. The snake has the most completely and economically vertebrated animal body. The spinal column runs throughout the snake, and it is the spinal column through which the electrical power acts. The spinal column in man is in the form of a snake, but the spine in man will not allow the electrical power to act directly through it because the current is switched off from the spinal column by the present uses to which the nerve currents of the body branching out from the spinal cord are put. The present arrangement of nerves and the uses of the nerve currents prevent the universal electrical power from acting directly through the body and enlightening the mind of man. In the abdominal and pelvic regions of the body the nerves are coiled, serpent-like. These nerves now supply the generative organs with their power of action. It is said in Eastern books that kundalinī, the serpent power, is coiled within the body and asleep; but that when this serpent power is awakened it will enlighten the mind of man. Interpreted, this means that certain nerve cur-

rents of the body, now unused or misused, must be called into their proper action; that is, that they will be opened and connected with the spinal cord. The doing of this is like the turning of the key on an electrical switchboard which turns on the current and starts the machinery into operation. When the current is opened and related to the spinal cord in the body of man the electrical power is turned on. This current first acts through the nerves of the body. If the nervous organization of the body is not strong and fit the current burns up the nerves. According to the unfitness, it will make the body diseased, disorganized, produce insanity or cause death. If the nervous organization is fit the power electrifies the astral form body and then clarifies and illuminates the mind, so that almost instantly the mind may know of any subject concerning the physical world or the astral world. This power has the movement of a snake and it acts through the spinal cord within the spinal column, which is in the form of a snake. Like a snake, the power will cause death to the one who arouses and is not able to master it. Like a snake, the power develops a new body and sheds its old one as the snake sheds its skin.

Man has an inherent fear of animals because each animal in the world is a separated and specialized form of the desire in man, and the animal that man fears shows him the specialized form of his own desire which he has not mastered. When he masters and is able to control his desire man will not fear the animal and the animal will have no fear of and do no harm to man. Man has an inherent fear of a snake because he has not mastered and is not able to control the force in him which the snake represents. Yet a snake has an attraction for man, though he fears it. The idea of wisdom is also attractive to man. But he must overcome fear and love truth before he can get wisdom, else, like the serpent-like power, it will destroy him or make him mad.

"Is there any truth in the stories that the Rosicrucians had ever burning lamps? If so, how were they made, what purpose did they serve, and can they be made and used now?"

There is no valid reason why the Rosicrucians or other mediaeval bodies should not have made and used ever-burning lamps. The reason why we of to-day think ever-burning lamps are a myth invented by fancy, is chiefly due to our notions that a lamp must be a vessel containing combustible matter, such as wicks and oil, or through which illuminating gas is used, or through which an electric current passes and gives light by incandescence of the filaments. The idea of a lamp is, that it is that through which light is given.

The fabled ever burning lamp of the Rosicrucians is thought to be unreasonable because we think that a lamp cannot give light without fuel or something which is supplied to it. It is thought that an ever-burning lamp is only one of the many supposed impossibilities which abound in traditions concerning Rosicrucian and mediaeval times.

We cannot now say how the Rosicrucian or some men in the middle ages made an ever-burning lamp, but the principle on which such lamp may be made can be explained. Let it first be understood that an ever-burning lamp does not consume oil nor gas nor any other material which it is necessary to supply by mechanical means. The body and form of an ever-burning lamp may be of a material suitable to the uses to which the lamp is to be put by the mind who conceives and makes it. The important part of the lamp is the particular material through which the light is given. The light is induced from the ether or astral light. It is not produced by a burning process. The material which is used to induce light must be carefully prepared and adjusted or attuned to the etheric or astral light. The preparation of this material and the tempering and adjusting of it to the ether or astral

light was one of the secrets of the Rosicrucians and Fire Philosophers. That all this could have been, is now demonstrated by the discovery of radium. Radium seems to give light without consuming itself or diminishing in quantity. Radium does not as is supposed give light from itself. The light is induced and focussed by the radium. The light which appears to be shed by radium is from the ether or astral light. The radium serves as a medium only through which the light is brought from the astral world and manifested to the physical senses.

The material through which came the light of the ever-burning lamps of the Rosicrucians was arranged on similar principles though it could have been prepared differently and may have been of different material than radium, as there are forms of matter other than radium through which light from the ether or astral world may be manifested in the physical world.

Ever-burning lamps have most likely been constructed for many and different purposes. A lamp constructed for one purpose could not be put to all uses for which ever-burning lamps were made. Thus for instance, radium gives a light, but radium is not now used for light because not only is the preparation of it too costly for it to be put to such use, but because the light radiated injures near animal bodies.

Here are a few of the purposes for

which ever-burning lamps may have been made and used: To give light at secret gatherings; to look into and investigate the astral world and some of its entities; to keep away adverse influences and entities opposed to the work in which one or more may have been engaged; to protect the physical and astral body during sleep or while in trance; as a means for the treatment of metals for transmutation; as a means of preparing certain simples for medicinal purposes or for effecting cures; to adjust the senses of the physical to the astral or inner senses by which the unseen astral world could be entered.

Other ever-burning lamps could be made now, but although they may be made in the future it is not necessary to use them now. They have been used for psychic or astral practices and purposes. The time for such work has passed. The mind of man should be growing out of such practices. What was controlled by astral means may and should be now controlled by the mind and without other means than that furnished by man's own bodies. The mind should be a light unto itself. Its body should be the lamp. Man should so prepare his body and bring it so under control of the mind that the mind will shine through it and enlighten the surrounding world, and make of the man who is seen an ever-burning lamp which will radiate light for all time. A FRIEND.

EXTRACTS FROM EMERSON'S ESSAYS.

With the higher enlightenment comes the knowledge that there is no Devotion greater than to a Cause. No Love higher than that for Humanity.
E. F. R.

Purity and Wisdom are not attained through innocence and ignorance, but by weighing and choosing from the heights and depths of all experiences.
E. F. R.

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.

- (1) **PSYCHIC CONTROL THROUGH SELF KNOWLEDGE.** By Walter Winston Kenilworth. N. Y., R. F. Fenno & Co.
- (2) **MENTAL AND SPIRITUAL HEALTH.** By A. T. Schofield, M. D. N. Y., R. F. Fenno & Co.
- (3) **CONCENTRATION—THE ROAD TO SUCCESS. A LESSON IN SOUL CULTURE.** By Henry Harrison Brown, Denver, Colo. Balance Publishing Co., 1907.
- (4) **NEW THOUGHT SCHOOL. AVENEL SYSTEM FOR THE DEVELOPMENT OF MIND, THE PRESERVATION OF HEALTH AND THE EVOLUTION OF CHARACTER.** Pub. by Paul Avenel, 1910.

One peculiarity with New Thought is that it never succeeded in giving a philosophically clear exposition of itself. When its various writers have attempted it they have tried in turn scientific, ethical or theological terms, so, for instance, in the first three of the above mentioned books.

The first works on a psychological basis and endeavors to show "that morality is the medium"; the second is thoroughly Biblical and theological, and the third struggles to prove that a scientific knowledge of concentration is necessary to a general perception of truth, and unblushingly it tells us, "This book is but one stone cast on the cairn that authors are building to the worship of the God of Success," and by success it means ability to "convert every occasion in life to Health, Happiness and Supply." These self-confessions are enough to compel the reviewer to leave the book without any further notice. We do not believe that New Thought will recognize it as a true and legitimate child. The first of the three books is entitled to respect. It has struck a powerful note when it

hears the World-Ground resound in ethics and in a conduct of life, that transplants the present into the highlands of Spirit. But it loses itself in the mires of nonsense when it declares the soul to be "the changeless and permanent reality of which the changing and impermanent personality is the fleeting shadow." No sound psychology says that of soul. The characteristics are those of spirit, not of soul. The confusion of thought appears most emphatic in the chapter, "The birthright of the soul." If we were to write a chapter with such a headline we would carefully avoid definitions and would speak with force on how things reach out after the eternal and the divine and we would characterize a man's progressive Inner Life as an endless process of transformation of values; and we would write this as the innermost man's motto: "And I will walk at liberty, for I have sought Thy precepts" (Ps. 119, 45). We would define the character of "the soul" as perfect liberty and we would develop the fundamental law of right conduct of life to be perfect obedience to the

perfect law clearly revealed all around us. Old Phineas P. Avinby, the true father of New Thought and mental or spiritual healing, spoke in such a way.

The second book is by a medical man famous for a previous work on the Unconscious Mind. The reason for its appearance is the Author's experience of "the lack of peace of conscience" in his patients and of "what wonderful results ensued when they were brought into touch with the Infinite." These words are from the preface, and sound full of promise, but they are followed by discourses, which seem to have been copied from a theological calvinistic library, or, at any rate, if they are original, must have been addressed to audiences still in the thoughts of one or more generations ago. They reverberate with the doctrine of justification by faith; their texts are all Paulinist, and from Paul, the rabbinical scholar. They have nothing of his Greek learning or spirit about them. It is beyond our comprehension how the author can hope that his book "may prove a source of mental and spiritual health to the reader, for health, wholeness and holiness are one"! We would not quarrel with the author if the religion of Christ had been quoted as a power for wholeness and holiness, and even for health, but how theology at this time is going to do it is a conundrum. In the past it did not do it. It seems to us that the author has missed all the charm of the Orientalism of Jesus. Think of the power of example of a bathing Christ and a fasting Christ and the sympathy which Jesus brought with him! How could one do anything else than forget his ills in the presence of that suave mystic whose very aura could heal, as the reports say! Would the peace of his eye not relieve any

pain and while relieving it hold it away long enough to allow the pained member to recover itself and stay recovered? Where the fulness of the Christ is there is "health, wholeness and holiness."

The fourth book mentioned above is small but weighty. It is really a resume of all the best points in New Thought, and it is a product of a mind evidently accustomed to deal with metaphysical problems. The main fault is not felt so much because its language is clear, its thoughts profound, but lucid, and it is not written in the usual loose and incoherent style of so much of New Thought literature. It is born of a well trained brain.

It claims for itself that it "will constitute a complete and authentic presentation of the ethics, the philosophy, the science and the religion of what is popularly known as "New Thought." It is a big claim, but in principle, if not in detail, the book "makes good."

We shall only have room for a few extracts. We wonder what all our contemporary extreme subjectivists will say to this statement: "Plato, Sophocles, Lucretius, Socrates and Aurelius of our own classics and patriarchs of antiquity were teachers, more or less, of what to-day is designated New Thought—they embodied it in their literature, in their oratory and in their secular instructions." Theosophy would make such a claim, but will New Thinkers in the wilderness of their ignorance be able to recognize those great personalities? In statements like this the author seeks a more objective ground than most of the "I am" people, and is therefore safely anchored in the supreme intelligence.

C. H. A. B.

Man's mind is the human, desire is the devil.
Desire for sex and desire for power create hell.
Hell has dominion in the physical world, libra, sex, and in the psychic world,
virgo—scorpio, form—desire. THE ZODIAC.

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HELL.

NO word has antagonized and aggravated, upset and frightened, troubled and pained the human mind more than the thought and word hell. Nearly everyone is familiar with it, many cannot speak without it, some brood over it, but, outside a church and the confessional, few think long enough about it without prejudice to find out where it is, what it is, and if it is, why it is.

The thought of hell is postulated by all religious systems and is expressed by a word given to the people by the theologians of that religion. Even wild tribes entertain the thought of hell; though they have no set religion they look forward to some place or condition which is expressed to their minds by a word which stands for hell.

The thought of hell comes to us more particularly from Hebrew, Greek and Latin sources; from such words as gehenna, sheol, tartaros, hades. Christian theologians have gone back to ancient notions and have revived, enlarged, painted, embellished, those old meanings into grotesque figures and scenery as suggested by the exigencies of the religion and the motives which prompted them. So hell has been described as a place wherein he who enters is made to experience suffering, torment, and torture of varying degrees of intensity and duration.

Hell is said to be somewhere out of this world. It is said to be in the center of the earth; and again, in the lower parts of the

earth, and, to be situated beneath us. It is spoken of in such terms as the hole, the grave, the pit or pit of destruction, the bottomless pit, the land of shadows, the invisible place or region, the abode of the wicked. It is said to be a hollow, a cavity, a workhouse, a prison, a place of painful restraint, a covered or concealed place, a place of torment, a river or lake of fire, a place of disembodied spirits. It is also said to be deep, dark, all devouring, insatiable, remorseless, and of endless torment. It is described as a place where fire and brimstone burn unceasingly and where the worm gnaws and is never satisfied.

The theological hell has been used to impress upon the minds of people the urgent necessity for them to get religion and thus escape hell. But not contenting themselves with giving striking examples to grown people, theologians have industriously engaged in describing to little children some of the institutions of hell. In writing about some of the hells of Brahmanism, Monier Williams compares them favorably with the Christian hell and quotes a Roman Catholic book for children written by the Rev. J. Furniss. The Reverend father, in his description, has gotten as far as the fourth dungeon which is a boiling kettle. "Listen," says he, "there is a sound like that of a kettle boiling. The blood is boiling in the scalded brains of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones." He continues, "The fifth dungeon is the red hot oven in which is a little child. Hear how it screams to come out; see how it turns and twists itself about in the fire; it beats its head against the roof of the oven." This book was written for the benefit of children by a father of the Roman Catholic church.

Monier Williams refers to another author who gives a broad comprehensive and general view of the end of the world and the fate of the wicked. He writes, "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day nor night . . . their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements."

Returning to particulars, Monier Williams quotes from the sermon of a celebrated preacher, who tells his audience what they may anticipate as their fate—unless they will get into that religion as their only ark of safety. "When thou diest thy

soul will be tormented alone; that will be hell for it; but at the Day of Judgment thy body will join thy soul and thou wilt have twin hells; thy body sweating drops of blood, and thy soul suffused with agony. In fierce fire, exactly like that we have on earth, thy body will be, asbestos-like, forever unconsumed; all thy veins roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

This is a brilliant and fetching description in comparatively modern times. But as minds become more enlightened such picturesque arguments lose weight, and so such kinds of hells are going out of fashion. In fact, with the constantly increasing number of new cults, the fashionable belief now is becoming: there is no hell. So the pendulum swings from one extreme to the other.

According to the kinds of minds who come into physical bodies, the beliefs of man in, against or about hell have changed and will change from time to time. But there is that which has given and still causes opinions and beliefs about hell. Hell may not be what it has been painted. But if there is no hell now then there never was a hell, and all the great minds who have wrestled with the subject have wrestled with something which had no existence, and the countless millions of the past who have lived and have thought about hell have looked forward to and worried themselves about a something which is not nor ever was.

A doctrine which is held in common by all religions contains something within it which is true, and what that is man should learn. When the figures and fresco work are laid aside, one finds the essentials of the teaching to be true.

The two essentials of the doctrine are, first, suffering; as the result of, second, wrong action. There is something in man which is called conscience. Conscience tells man when not to do wrong. If man disobeys conscience, he does wrong. When he does wrong he suffers. His suffering is proportionate to the wrong done; it will be immediate or deferred as determined by the causes which led to the action. Man's inherent knowledge of right from wrong, together with the suffering which he has experienced, are the two facts behind his belief in hell. These cause him to accept the doctrinal hell of the theologian, which is planned, constructed and installed with the furnishings, instruments and fuel, necessary to the work in hand.

From the complex religious system to the simple faith of an uncultured race, each plans and fixes up a hell as a place and with the things which are fit to cause the greatest discomfort and pain to the inhabitants of the hell. In tropical countries the native religion furnishes a hot hell. People living in polar temperatures have a cold hell. In the temperate zone people have hot and cold hells. Some religions vary the number. Some religions provide twenty-eight or more hells with sub-divisions and departments so as to have accommodations suited to the requirements of all.

The ancient religions provided hells for those of their faith. Each of the many denominations of the Christian religion provides a hell, not for those belonging to its denomination and who believe in its particular doctrines, but for other Christian denominations, the people of other religions, and those who believe in no religion. From hells of a mild and intermediate state to those of most intense and enduring agony, hells of all kinds and degrees are believed in.

The chief factor of a religion's hell is its devil. Each religion has its devil and each devil varies in form and the service rendered from other devils. The devil serves two purposes. He tempts and entices man to do wrong, and he is sure to catch the man who does. The devil is allowed all the freedom he wishes in his efforts to tempt man, and if he succeeds in his efforts he gets the man as his reward.

The fact behind the belief in the devil is the presence in man of desire and its influence and power over his mind. Desire in man is his tempter. If man yields to the prompting of unlawful desire—unlawful as determined by his conscience and his moral standard—he is chained by that desire as securely as the devil is said to hold his subjects in bondage. As many forms of the pains and passions attendant upon unbridled desire, so many devils and hells and means of suffering are there.

The minds of children and the credulous and the fearful have been warped and unfitted for their positions in life by the diabolical doctrines of theological hells. God has been blasphemed and the devil slandered by the crabbed, mean or ebullient expounders of the doctrine.

It is wrong to terrorize mothers and children and to frighten people with dread doctrines about hell. But it is well for everyone to know about hell, where, what, and why it is, and what man

has to do with it. There is much that is true in the general statements about the theological hells, but the doctrines and their variations have been so discolored, overdrawn, warped, misshapen, that the mind antagonizes, ridicules, refuses to believe or ignores the doctrines.

Hell is not eternal punishment, neither for the body nor for the soul. Hell is not a place in which before or after the "day of judgment" human dead bodies will be resurrected and cast where they will burn forever and ever without ever being consumed. Hell is not a place, where infants or the souls of infants and of the unbaptized go and receive torment after death. Nor is it a place where minds or souls receive punishment of any kind because they did not enter the bosom of some church or accept some particular creed or special articles of faith. Hell is not a place nor pit, nor hole, nor prison, nor lake of burning brimstone into which human bodies or souls are dumped after death. Hell is not a place for the convenience or disposal of an angry or a loving god, and to which he condemns those who disobey his commands. No church has a monopoly of hell. Hell is not for the benefit of any church nor religion.

Hell has dominion in two worlds; the physical world and the astral or psychic world. Different phases of the doctrines of hell apply to one or both of the two worlds. Hell may be entered and experienced while in the physical world and the experience may be extended into the astral or psychic world during physical life or after death. But this need not and should not cause any one terror nor fear. It is as natural and as sequential as life and growth in the physical world. The dominion of hell in the physical world can be understood by any mind which is not enough warped nor too dull to be prevented from understanding. The dominion of hell in the psychic or astral world can also be understood by one who does not insist that there is no astral or psychic world and one who does not believe that death ends all and that there is no future state after death.

To each man will at sometime be proven the existence of that something which is expressed by the word hell. Life in the physical world will prove it to every man. When man enters the psychic world his experience there will furnish another proof. It is not necessary, however, for man to wait until after death to experience an astral or psychic hell. That experience may be had while living in his physical body. Though the psychic world

may be an experience after death it cannot be there intelligently dealt with. It may be known and intelligently dealt with while man lives in a physical body and before death.

Hell is not stationary nor permanent. It changes in quality and quantity. Man can touch the borders of hell or explore the mysteries of its depths. He will remain ignorant of or learn from his experiences according to the weakness or the strength and capacity of his mind and according to his willingness to stand the tests and admit the facts according to his findings.

There appear to be two kinds of hell in the physical world. There is one's own personal hell, which has its place in his physical body. When hell in one's body becomes active it produces the pains with which most people are familiar. Then there is the general or community hell, and in which each person has some part. Hell is not at once discovered, and if it is, it is perceived dimly and as an individual whole. No sharp outlines are seen.

As man continues to explore he will discover that "the devil and his angels" may take form—though not physical form. The devil of one's own personal hell is one's overmastering and ruling desire. The devils' angels, or the little devils, are the lesser appetites, passions, vices and lusts which obey and serve their chief desire, the devil. The chief desire is strengthened and enthroned by his army of little devils, the desires, and he is given power and allowed dominion by the mind. While he is given or allowed dominion the devil is not perceived and hell remains an unknown though active realm. While man obeys, parleys or makes bargains with or yields to his desires and lusts, the devil and hell are not known.

Even though man traverses its borders and experiences some of the pains found on the outskirts of the domain, these are not known at their true value and are considered as the misfortunes of life. So life after life man comes into the physical world and he scouts hell's borders, and enjoys some little pleasures and pays for them the price or penalty of hell. Though he may get well into the domain he cannot see and does not know it to be hell. So hell remains unseen and unknown to men. The sufferings of hell follow the unnatural, unlawful and extravagant indulgences of the appetites and desires, such as inordinate gluttony, the excessive use of drugs and alcohol, and the variations and abuses of the sex function. At each gateway

of hell there is an inducement to enter. The inducement is the sensation of pleasure.

As long as man follows the natural instincts and desires he will not know much about hell, but will live a natural life with its attendant natural pleasures and with an occasional touch of hell. But the mind will not be satisfied to leave any part or state of the universe unexplored. So in its ignorance the mind at some time goes against the law, and when it does hell is entered. The mind seeks pleasure and gets it. As the mind continues to enjoy, which it must do through organs of sense, they become dulled; they lose their receptivity and require a greater stimulus; so the mind is urged by them to make the pleasures more and more intense. In search of more pleasure, and endeavoring to increase the pleasure, it goes against the laws and at last receives the just penalty of suffering and pain. It has only entered hell. The mind can get out of hell after it pays the penalty of the suffering resulting from the unlawful act which caused it. But the ignorant mind is unwilling to do this and tries to escape the penalty. In order to escape suffering, the mind seeks as an antidote more pleasure and is held in the fastnesses of hell. So the mind from life to life accumulates, link by link, a chain of debts. These are forged by thoughts and deeds. This is the chain with which he is bound and with which he is held by his ruling desire, the devil. All thinking men have travelled somewhat into the domain of hell and some have gone well into its mysteries. But few have learned how or are able to take observations, hence they know not how far they are in, nor do they know what course to take in order to get out.

Whether or not he knows it, every thinking man living in the physical world is in hell. But hell will not be truly discovered and the devil will not be known to him by ordinary and easy natural methods. To discover hell and know the devil one must proceed to do it intelligently, and must be prepared to take the consequences. The consequences are in the beginning suffering, which steadily increases. But in the end there is freedom. One need not tell anybody that he is going to find hell and master the devil. He can and must do both while living in the world.

To find hell and meet the devil one has only to resist and conquer and control his ruling desire. But man does not often thus challenge the great underlying and ruling desire of his

nature. This great desire stands in the background, but he is the chief of all his angels, the little devils, the lesser desires. Man therefore, when he does challenge the devil, meets only one of his captains or underlings. But even challenging one of these is enough to give the challenger a great battle.

One entire life may be taken up in overcoming and controlling some one of the lesser desires. By fighting and overcoming some particular appetite, or by refusing to be dominated by and work for the attainment of some ambition which is wrong, a man conquers one of his devil's angels. Still he does not meet the big devil. The great desire, his master-devil, remains far in the background, but is manifested to him in its two aspects: sex and power; they give him hell—after the pleasure. These two, sex and power, have their origin in the mysteries of creation. By conquering and controlling them intelligently one solves the problem of existence and finds his part in it.

A determined attempt to overcome the master desire is a challenge to and a summons of the devil. The purpose of sex is unity. In order to know unity one must not be overcome by desire of sex. The secret and purpose of power is the attainment to intelligence which helps all. To be intelligent in this manner one must overcome and become immune to the desire for power. One who is controlled by sex desire or who has desire for power cannot know what unity is nor what that helpful intelligence is. From its experience through many lives the mind seeks development, either through intellectual processes or by aspirations to divinity or by both. As the mind continues to progress in its development it meets with many difficulties and must put by or subdue many of the allurements of the senses and many of the attractions of the mind. Continued growth and development of the mind inevitably causes it to engage in the great struggle with the devil, the struggle with sex, and after that, final subjection of the devil by the overcoming of the desire for power.

Mystics and sages have portrayed and described the mind engaged in the struggle, by such portrayals or descriptions as that of Laocoon, the labors of Hercules, the myth of Prometheus, the legend of the golden fleece, the story of Odysseus, the legend of Helen of Troy.

Many mystics have entered hell, but few have overcome and subjected the devil. Few are willing or able to continue the fight after the first set-to and so, after they have been bruised and

scarred by the devil's double goad of desire for sex and desire for power, they have given in, abandoned the fight, been beaten, and they remained subject to their desires. During the struggle, they suffered as much of the goad as they were willing to stand. After having given in, many have thought they have conquered because of the rest after the fight and because of certain successes which follow as the reward for submission after the fight. Some have condemned themselves as idle dreamers and foolish for having engaged in a ridiculous or impossible undertaking. There are no outward signs of success when one has fought and overcome his devil and passed through hell. He knows it, and all of the details connected with it.

The grossest kind or degree of hell, is suffering or torment through the physical body. When the physical body is in health and comfort there is no thought nor suggestion from it of a hell. This health and comfort zone is left when the functions of the body are disordered, injury to the body is inflicted, or when the natural cravings of the body are not satisfied. The only kind of physical hell possible for man to experience is felt while living in this physical world. Man experiences physical hell as the result of hunger and pain. When food is needed by the body hunger begins, and the hunger becomes more intense as the body is refused food. A strong and healthy body is more susceptible to the pangs of hunger than one already emaciated and worn out. As food is denied the body and the body cries out for food, the mind is impressed and intensifies the hunger by thinking of the food which it has not. As the mind continues to think the suffering of the body is intensified, and day after day the body becomes more gaunt, and wild. Hunger becomes starvation. The body becomes cold or feverish, the tongue parched until the body becomes a sheer skeleton and all the while the mind makes the body's suffering more intense by thinking of the body's wants. One who produces suffering by voluntary fasting does not thus experience hell except in its mildest phase, because the fasting is voluntary and for some purpose and intended by the mind. In voluntary fasting the mind does not intensify the hunger by giving way to the longing for food. It resists the thought and encourages the body to hold out for the period intended, and usually the mind tells the body that it shall have food when the fast is ended. This is quite different from the hell endured from involuntary starvation.

The healthy person does not begin to understand what the hell of physical pain is until he has had some such experience as a jumping toothache. If he has an eye gauged out, his jaws crushed, breathing made difficult; if he falls into a vat of boiling acid or loses his scalp, or if he has an eating cancer in the throat, all instances of sufferings caused by so called accidents and of which the newspapers are full, any such experience will put one in hell. The intensity of his hell will be according to his sensibilities and his capacity to suffer, as well as to the intensifying of the suffering of the body by a horrified and apprehensive mind, as was the case with the victims of the Spanish inquisition. Those who see him will not know his hell, though they may sympathize with and do for him what they can. To appreciate his hell one must be able to put himself in the sufferer's place without being overcome by the pain. After it is over the one who suffered such hell may forget it, or have a dreamy recollection of it only.

There is no such thing or state after death as the theologian's hell, unless the architect-decorator is able to carry with him the pictures he has painted during his physical life. This is hardly probable; but even if able, others than he would not experience them. The picture hells do exist only for the one who had painted them.

Death is as natural as birth. The states after death are as natural and sequential as the consecutive stages of growth in the physical body. The difference is that, from infancy to full manhood, there is a clustering, a coming together, of all the constituents of man's make up; whereas, at or after death there is a gradual putting off by the mind of all the gross and sense parts, and a return to a native ideal innocence.

The mind who clings most passionately to fleshly sensations and takes its greatest delight in them will have the severest hell. Its hell lies in the separation of the mind from the desire and sensation, in the after death states. The hell ends when the mind separates itself from the sensual desires which cling about it. At death there is sometimes, but not always, a continuity of identity as the same person of sense as in physical life. Some minds sleep for a time after death. Minds of personalities who hold to the notion that they are made up of and dependent upon the senses have the fireiest hell. The after death hell begins as soon as the mind is free from the physical body and seeks to

give expression to the dominating ideal of its past life. The ruling desire of the life, reinforced by all lesser desires, claims the attention of the mind and tries to compel the mind to admit and acknowledge allegiance. But the mind cannot, because it is of a different realm and it seeks freedom from such desires as are not in keeping with some ideal held while in life but which it was unable to give full expression to. Hell lasts only for the period required by the mind to free itself from the desires which prevent it, the mind, from seeking its own realm. The period may be but of a moment or it may be of long duration. The period, the question of the duration of hell, is that which has given rise to the eternal or endless hell of the theologian. The theologian estimates the period of hell to be endless—as an infinite extension of his notion of time in the physical world. Physical time, or the time of the physical world, does not exist in any of the after death states. Each state has its own measure of time. According to the intensity of sensation an eternity or period of immense duration may seem to be drawn into a moment, or a moment may be extended to an eternity. To a comprehensive mind of quick action, an eternity of hell may be an experience of a moment. A dull and stupid mind may require a long period of hell. Time is a greater mystery than hell.

Each mind is alone responsible for his long or short hell after death as well as in life. During the period after death and before he can go beyond hell, the mind must meet and overcome the devil. In proportion to the strength of the mind and the definiteness of thought, the devil will take form and be perceived by the mind. But the devil cannot take form if the mind is not able to give him form. The devil does not appear the same in form to all minds. Each mind has its own devil. Each devil is fairly matched in quality and power to the respective mind. The devil is the desire which has dominated all the desires of the life just ended, and his form is a composite form made up of all the worldly and fleshly thoughts of that life. As soon as the devil is perceived by the mind, there is a battle.

The battle is not of pitchforks,thunder and lightning, fire and brimstone, as against body and soul. The fight is between mind and desire. The mind accuses the devil and the devil accuses the mind. The mind commands the devil to go, and the devil refuses. The mind gives a reason, the devil answers by showing a desire which the mind had sanctioned during physical life.

Each desire and action done or consented to by the mind during life is insinuated and impressed upon the mind. The desires cause torment. This suffering is the hell-fire and brimstone and torment which has been twisted by the theologian into his theological hells. The devil is the master-desire of a life, trimmed into form. The many forms which the different churches have given to their devils are due to the variety of devils and desires, given forms after death by so many individual minds.

Some religions of our time are not as considerate as those of old. Some of the old religions allowed the mind to pass out of hell that it might enjoy its reward for the good which it had done while in physical life. One denomination of the Christian religion holds back its devil and lets man get out of hell, if his friends will pay his fine and counsel fees to the church. But no case will be taken for any man who was not shrewd enough to get into that church before he died. He must remain in hell always, and the devil may do with him as he pleases, so they say. Other denominations lessen their incomes by being more rigid in their decisions. There is no business-like or other way out of their hell. If you get in you must stay in. Whether you get in or keep out depends on whether you do not believe or do believe in the creed of each of those churches.

But whatever the churches may say, the fact is that after the devil, the desire in form, has shown and accused the mind of all the wrongs he has done during life, and after the mind has suffered the torments caused by the burning desires, then the devil can no longer hold the mind, the mind parts company and there is an end to that hell. The mind goes on its way to enjoy its period of rest or to dream through its ideals, preparatory to its return to the physical world to begin another term of schooling in its class in life. The devil remains in its desire state for a while, but that state is not then hell for the desire. Having no mind, the devil is unable to continue as a form and so is gradually resolved into the particular desire forces of which he was made up. That is the end of that particular devil.

Hell and the devil should not be thought of with fear and trembling. Hell and the devil should be thought of by everyone who can think and who has an interest in his origin and future. He is a bugaboo to those who are still suffering from a twist given their minds by early training. We may be sure if hell and the devil do exist we cannot escape them by trying to

run away and remaining ignorant of them. The more one knows about the devil and hell the less he is afraid of them. Ignore them if we please, but they will continue until we know them and do away with them.

But why should the mind suffer hell, and what is the purpose of it? The mind suffers hell because it has not achieved mastery over itself, because its faculties are not developed, coordinated and adjusted to each other, because there is that in it which is ignorant, which is against order and harmony, which is attracted to sensation. The mind will be subject to hell until it develops and adjusts its faculties, replaces ignorance by knowledge and attains mastery over itself.

The purpose of the world and desire, the devil, is to exercise and educate the mind by furnishing it experiences through sensation, that it may distinguish between the action of its own faculties and the results of sensation, and that by the overcoming of the resistance offered by desire the faculties of the mind be developed, and so the mind finally arrives at an understanding and mastery of itself and from a mastery of itself, to a knowledge of itself, and freedom. Without experience, no sensation; without sensation, no suffering; without suffering, no resistance and without resistance no self-mastery; without mastery, no knowledge; without knowledge, no freedom.

Hell is furnished to the mind by desire, which is a blind and ignorant animal force and which craves the contact of mind, because its expression through sensation can be intensified only by the mind. Desire delights in pain as much as in pleasure, because it furnishes sensation, and sensation is its delight. Sensation does not delight the mind, the higher mind, not incarnate.

Hell is the battle field of the mind and desire. Hell and desire are not of the nature of the mind. If the mind were of the nature of desire then desire would not give hell or suffering to the mind. The mind experiences hell because it is different and not the same in kind as that of which hell is made. But it suffers because it has taken a part in the action which resulted in hell. The mind's suffering lasts through the period which it takes to separate itself from that which is different in kind from it. In freeing itself from desire and hell after death it does not find freedom for ever.

The reason why the mind must contact and work with

desire, which is different from and not it, is that there is a quality in one of the faculties of the mind which is of the nature of desire. This quality is the dark faculty of the mind. The dark faculty of the mind is that in and of the mind by which desire attracts the mind. The dark faculty is the most unruly faculty of the mind and the one which makes suffering possible to the mind. The mind is attracted to desire because of the dark faculty of the mind. Sensuous and sensual life in physical bodies, and the universal principle of desire, have power over the mind. When the mind conquers and controls its dark faculty, desire will have no power over the mind, the devil will be tamed and the mind will suffer no more hell, because there is nothing in it which the fires of hell can burn.

Freedom from hell, or the devil, or suffering, can be attained only while in the physical body. Hell and the devil are overcome by the mind after death, but only temporarily. The final battle must be decided before death. Until the final battle has been fought and won, the mind cannot know itself as a continuously conscious being of freedom. Each mind will in some one physical life engage in its fight for freedom. It may not come out victorious in that life, but the knowledge gained through its experience of the fight will add to its strength and make it more fit for the final struggle. With continued effort there will be inevitably a final fight and it will win in that fight.

Desire or the devil never urges the final struggle. When the mind is ready it begins. As soon as the mind resists being driven by desire and refuses to yield to any of the desires which it inherently knows it should not yield to, then it enters hell. Hell is a state of suffering of the mind in its effort to overcome its own ignorance, to gain self mastery and knowledge. As the mind stands its ground and yields not, the devil becomes more active and uses his goad and the fires of hell burn more scorchingly. But unless the fight is entirely given up the fires are lit afresh by the remorse, regret and agony of the mind for its having yielded and its seeming failure. As it renews the fight or continues to stand its ground, all the senses are taxed to the limit of the strain; but they will not break. All the wiles and instincts and insinuations resulting from the ages of desire will appear in the path of the mind in its "descent" into hell. The fires of hell will increase in intensity as the mind continues to resist them or to rise from them. As the mind refuses to

gratify or give way to each of the ambitions which beckon it on, and as it refuses to yield to the gnawing or yearning of sex, the burning grows fiercer and fiercer and then the fires seem to burn out. But the suffering is not lessened, for in its place there comes an emptiness and a feeling of being burnt out and an absence of light, which is as terrifying as the hottest fire. The whole world becomes a hell. Laughter is like an empty cackle or a groan. People may appear to be like maniacs or deluded fools who chase their shadows or engage in useless games, and one's own life seems to have dried up. Yet even in the moment of most intense agony the mind will know that it can stand all tests, trials and tribulations of whatever kind if it will, and that it cannot fail, if it will not yield, and that it will overcome if it will hold out.

The devil to be fought is not in the body of any other woman or man. The devil to be fought and overcome is in one's own body. No other person or body than one's own is to be blamed by the one who has challenged the devil and has entered hell. Such a notion is a trick of the devil, who thus tries to throw the mind off the track and to prevent the one fighting from seeing the real devil. When one blames another for what he suffers, that one is surely not fighting the true fight. It shows that he is trying to run away or shield himself from the fire. He is suffering from pride and egotism, or else his vision is too clouded and he cannot go on with the fight, so he runs away.

The mind will know that if it yields and gives way to the seductions of the senses or to its ambition for power, that it can not in that physical life become immortal and gain freedom. But the mind who is ready knows that if it will not yield to the senses or to the ambitions, that it will in that life subdue the devil, quench hell, overcome death, become immortal and have freedom. As long as the mind can suffer hell it is not fit to be immortal. That in the mind or of the mind or with the mind that can suffer from hell-fire cannot be immortal and must be burned out for the mind to be consciously immortal. Hell must be passed through and its fires must burn until all is burnt out that can be burned. The work can only be done by man voluntarily, consciously and intelligently and without repining. There is no compromise. Hell beckons no man and is shunned by most men. Those who are ready for it will enter it and overcome it.

In the December number, the Editorial will be about HEAVEN.

ORIGINS OF ANIMAL MAGNETISM.

By ALEXANDER WILDER, M. D.

About one year before Doctor Wilder passed away he gave me a package, saying that it contained the result of his considerable studies; that the papers were manuscripts of lectures which he had delivered when he held the chairs of physiology and psychology in a Western College. The readers of *The Word* will now have the benefit of Doctor Wilder's careful studies. They cover numerous topics related to physiology and psychology. These subjects are presented in Doctor Wilder's inimitable and characteristic style, and though these lectures were written many years ago, they will be as new and instructive and interesting to the readers as they were to Doctor Wilder's students. Each article is complete in itself, though related to that which follows, and all form a consecutive and connected whole. —Ed. *The Word*.

IT is important in all endeavors to give cognizance of your ideas to others, to have your vocabulary carefully defined. One is often ingeniously misrepresented, and his views paraded as having been controverted, when the other had only succeeded in having the last word, and had employed the opportunity to misstate the ideas of the first and to refute the notion which he had himself created or perverted. I hesitate often to go into controversy, knowing that it never convinces the partisan, but chiefly serves to give occasion for the inflicting of pain and injustice. We are here to learn, rather than to argue; there can be no real victory for us, except the gaining of ideas and information, that we might otherwise fall short of.

I appeal to you, therefore, in advance, to accept from me here the definitions which I give; and with them prosecute the subjects which we are considering. I shall endeavor to keep clear of technical language all I may, for I am more in love with my mother tongue myself, and believe you to be also more familiar with it. To name diseases with imposing Greek names and the organs and functions of the body with Latin ones, is rather the foppery of science than its necessary clothing. It savors, too, of secret societies. It neither means superior learning nor greater modesty.

The country of Thessaly in Greece, had the distinction of being the earlier seat of the Grecian or Hellenic religion. Mount Olympus, where Homer makes the home of the gods, was in Thessaly. What is called the Heroic Age, began then. A hero was a half-god, a divine man, who had a god for one parent, and a human being for the other. The god most worshipped in

Greece was Apollo. He was the god of the Sun, of music, the harmony of the Universe, of prophesy and of medicine. Let it be remembered that medicine, prophetic intuition, and musical harmony are really the same function. It was in Thessaly where Apollo served as a shepherd, and learned music, medicine and the art of prophesy. Every temple of Apollo was therefore an oracle, a medical school, an harmonic institute and a hospital.

A tribe or caste of men in Thessaly were denominated Centaurs. Let me give the name the correcter form of Kentaurus. We have many legends and notions about them. One is that they were half-human and half-horse. The poet Pindar so describes them. The fact inside of that is as follows: The Goddess universally worshipped was the Heavenly Venus. This is a Semitic name meaning Mother. It was varied by different tribes. In Thessaly she was called Hippa, which has about the same meaning. Her priests were also called Hippoi. It also happens that hippos is the Greek word for horse; and so we may perceive that a poet describing a creature as human and hippian, or hero-like, was only employing a pun to express a tribe or race of priests.

Professor Lesley of the University of Pennsylvania has helped to elucidate the story of these Kentaurus. The word tor, seems to be Hebrew or Phoenician and to have a host of meanings. It is a mountain and a rock. Hek-tor was lord of the mountain; Tyre and Syria, the region of mountains and rock. Religion comes in here. The summit of the hill or mountain was made sacred to God; and was temnoed, or marked out for a temenos or temple: a sacred precinct, or enclosure. The trees were sacred and might not be cut; holy men resorted thither to contemplate, or receive influences from the divinities to whom the tor or mountain was dedicated. Zion, Gerizim, Gebal, Lebanon, Olympus, the Capitoline Hill of Rome, were all holy hills where gods abode.

The Hebrew name for priest is Kohen, Kone, or Kan. In Arabic this word means a prophet; in other dialects a priest. A Kentaur is then, a mountain-priest, one who officiates at a holy rock. Why at a rock? The Bible tells of "great stones" where worship was celebrated. There was one at Gibeon; another at Beth-Shenech; Samuel set up one, calling it Eben-ezer, and Jacob another, naming it Bethel. There was a black meteoric stone at Mekka; one at Tyre; one at Paphos; one on Mount Ida, each of which represented the Greek Goddess, the Mother of us all.

These stones we are told were empsuchos; had souls, and moved as having life. We are familiar with such stones nowadays. The magnetic iron-stone abounded at Magnesia in Thessaly, where also flourished the Kentaurs, and priests of the rock, the mountain and the mother.

Mountains and rocks as we all know, have more or less hollows or caves. As the groves in the hills become "God's first temples," so the caves in the mountains become the sanctuaries for religious worship. The name cave is Hebrew as well as English, and means among other things, the female organism, and so by synecdoche, a mother. The cave denoted the womb of the universe, the mother of gods and men. Cybele or Kybele is therefore the Great Mother, and the Goddess of the Cave. The dark recess, the sacellum, the Holy of holies, is the same, all ancient initiations were observed in caves, or dark halls which were regarded as such.

The Kentaurs are described by Pindar as the sons of the Hippa'e, or priestesses of the Goddess Hippa, the Great Mother; and as living in Magnesia, where the magnetic stone took its name. They lived in holy caves, we are told.

The God Apollo was a shepherd in this country of Thessaly. Falling in love with a nymph named Koronia, she became the mother of Aesculapius. The child was carried to the Kentaurs to be reared and taught. These Kentaurs, like other priests, had much to do with the education of youth.

The most famous of them was named Cheiron. He was celebrated as a lover of justice and skilful in music. Hercules, Aesculapius and Achilles were all his pupils. He was also accomplished in surgery. Aesculapius became so proficient that he healed deadly diseases and brought dead men to life. He afterward was worshipped as the special god of healing. He had a daughter, Hygeia, who became the goddess of health. His priests were called Asklepiods, clear down to later periods. Hippokratos was one of them. Though born in the island of Kos, and instructed in medicine by his father, he made his home in Thessaly, when he died about one hundred years old.

Another name for priests in Thessaly was Daktyli. One tradition says there were five of them, but more frequently they are reckoned as ten. The word comes from deka, the Greek and Aryan term for ten. They are described as skilful workers in iron and experts in sorcery. They were musicians, too, and we have dactyls in poetry. Thus again, music and magic, expertness in higher accomplishments, all go together.

We have gone through a mass of ancient mythology, the details of which I hope have been carefully observed. We have noted that the first region of science, art and religion in Greece was Thessaly. Here were the chief gods, the most famous priests and philosophers, the earlier scientists, the teachers of musical harmony, skill in iron and the healing art.

The old writers say that sorcery was generally pursued in Thessaly; but we must remember that the Greek word pharmacy meant sorcery. As in the middle ages the person skilled in medical preparations was named and considered a witch, so in old Greece and other countries the medicine man was called a sorcerer. While priests of the favorite worship carried on the business, they were called *iotroi* or Leaders. When a later religion superseded the former, the obnoxious names came with the change and the old names acquired a bad meaning. The old *deva* is a god with Hindus and a devil to Parsees. The magician was sacred originally, but became a sorcerer under a new worship. The witch was witty or wise; but when found not to be orthodox, the wisdom became the "Black Art."

The loadstone or magnetic iron was found in Thessaly. It was believed to possess divine properties, and accordingly fragments of it, and rings made from magnetic iron, were carried to the temples and holy caves to be used in worship and treating the sick. Pliny says of it, "The sluggish hardness of the stone has received from nature feeling, and as it were, a heart in the magnet." Images of the gods were made out of it, because the magnetic motion represented life. The legend says that the old Kretan Father-God swallowed his children as fast as born: but was deceived by being presented with stones wrapped in swaddling clothes. These being magnetic, were enabled to promote the deceit. Wedding-rings were made not of gold, but of magnetic iron; the soul in the metal being regarded as divine and certain to bind together the two. Gold is now depended upon for that; instead of the ancient love-god Cupid, we have the modern one, Cupidity.

Plato compares poetry to the penetrating power and marvelous strength of magnetic rings. Pausanias tells of an iron throne of Apollo at Delphi, near where the priestess sat to become inspired. The Persian religionists were prompt to learn that magnetism is identical with fire and light. "Fire gives knowledge of the future" says the Avesta, and "also science of loving speech." The sacred fire was electric or magnetic; it is

said that there was a device in the Hebrew temple at Jerusalem by which the wood on the altar was made to take fire without kindling.

“Such mottoes gladly we proclaim,
How amber, first in childish wonder rubbed,
Teaches us next to turn magnetic globes,
Till Joyfully we view the course of stars,
And the wild shapes and comets double-tailed.”

So we perceive that Nature's Divine Revelations had disclosed to the ancients that electricity exhibited by amber, was identical with magnetism in the loadstone; “that the same force governed the stars and their motions, and is the one force of the universe.”

All this was taught in Thessaly. Orpheus they said, brought them the knowledge; kept it in musical harmonies; inculcated it in religious rites, and embodied it in Pythagorean philosophy. Where magnetic phenomena are most observed we have most of science, better ideas of the healing art, a more vivid conception of the spiritual and supernatural.

Apollo, Esculapis and Hercules were old magnet gods. Now we have another, Hermes. He had a staff, that Homer tells us of:

“With which he the eyelids of mortals closes at will, and the sleeper at will, reawakens.”

This is the magic staff, Homer tells us again. Magnetism and magic belong together. The old prophets of the Bible carried such staffs; and the rod of Moses was unequivocally one.

It is time to dig out into daylight. Let us then understand that anciently, religion included science and especially the healing art; that the magnet and its peculiar mysterious properties, and their relation to light, heat, electric phenomena and spiritual facts, constituted an important element in this science; that it was the ancient magic and exercised by persons regarded as at once prophets, and priests.

We have indicated the Kentaur's and Daktyl's as priests of Thessaly; and Cheiron as the chief of the Kentaur's. In old story, we may bear in mind, every name had a meaning. In the mythology, the powers, functions and agencies were personified. So the Daktyl's, were ten priests who wrought in iron and performed magic rites. Some writers say that there were five of them; others ten—five male and five female. They were sorcerers, diviners, makers of letters and spells. They invented music and discovered fire. They had extraordinary magic power.

How simple all this sounds when we write it in English. A daktyl is a finger. There are five of them, when I hold up my right hand; ten when I employ both—five male and five female. The two sets are opposed to each other in nature as active to passive, positive to negative, south to north, male to female. They will work iron, perform rites, make letters, and we perceive, too, that they have the property of the wand or magic staff of Hermes and the prophet Elisha; they will put to sleep and awaken from sleep.

The ancient Greeks had another name for these magnetic, magical dactyls. They called them Telchines, from the verb *thelgo*, to touch, to stroke, draw softly over, to put to sleep. The drawing of the fingers softly over the passive person, diffuses upon them a peculiar ether, exhaled from the nervous system of the other; and comingling with the person's own nervous exhalation, produces first an equilibrium, then quiet and repose; and in this quiet and repose the worn-out elements are repaired.

Cheiron, the Kentaur priest of the mountains, who dwelt in a holy cave, is the personification of the five Daktyls, *cheir* is the Greek word for hand; and hand denotes power and energy everywhere. I repeat that ancient healing was said to be done by the hand. Hippokrates speaks especially of *Cheirourgia*, as a means of cure. The word meant the act of doing by the hand, manipulating. The cutting and contusing operations for a time were called by other names. Surgery related to massage, stroking, manipulation.

Where people did not talk Greek the same regard was had to the hand and its healing powers. A hand with the thumb and two fingers extended was the symbol of healing. It is always the right hand. The forefinger bore the name of *medicus* or the physician.

We perceive that the character of magnetism was anciently well understood, and that its ramifications and correlations were equally well known. The human endowment was perceived to be closely allied to the quality in iron and crystals. It was also known to have close relation to faith, or will, or to sympathy and antipathy. In each of us is implanted a kindly feeling, an attraction to such as are beneficial and of wholesome relationships to us; and a spontaneous antipathy to others. We sin against ourselves, the laws of our being, to resist these conditions.

Faith, too, comes in here, close down to the secret principle of life. It is a function of the will, an outgoing of the purpose. In faith is enfolded all that we wish and hope to realize; it is

what Aristotle calls the *elenchos*, the perception, conception and realization of things not seen—I have read many authors in magic and alchemy; but I find them all concentrate right here, “The true magic is in the secret, innermost powers of our soul.” The energy that calls these powers into action and sets the will into full operation upon them is faith. Wherever there is real science, there magic has its throne; only it is to be cognised, it cannot be found by the senses alone, from books and teachers. It cannot be acquired by all the powers and energies of the soul that reside in the brain; there must be the fullest coordination with that divine man that dwells at the pit of the stomach.

Paracelsus has taught us much in regard to this matter. “The exertion of the will” says he, “is a great point in the art of medicine. Determined imagination is a beginning of all magical operations. Every imagination comes out from the heart; for this is the home of the little cosmos, and out of it the imagination goes forth into the great cosmos. The imagination alone is the means of fulfilling the intention. Fixed thought is a means to an end. If we rightly understand the mind of man there would be nothing impossible to us on earth.”

Faith, he assures us, establishes the will and confirms the imagination. Because men do not perfectly imagine and believe, they are uncertain.

Von Helmont followed close on the same doctrine. The physicians he said were sons of nature; those only, however, who understood the science of fire. Herbs, he declared, acquired an extraordinary power from those who gather them. If this be so it may be that the uncertainty of many drugs is explained. It may be too that the triturations which so characterize homœopathic practice, constitute the secret of certain dynamic potencies in their medicines. We all know that drugs that one man finds beneficial another can do nothing with.

The mineral waters are regarded as medicinal because of their magnetic virtue. The peculiar magic or magnetic property in medicinal substances constitutes their remedial power. Chemistry does not teach this; perhaps cannot. It finds like elements in the food which nourishes us and the poison that kills. The secret potencies tell no tales in the crucible; they disclose no secrets to the microscope. The empiric and the scientist stand side by side; neither is in advance of the other, except it be the empiric. He may know that such is the fact; but the scientific man knows not why it is. Here comes in, perhaps, the ministry of faith: at least that of the superior knowledge.

GREGORIUS LOPEZ, THE MEXICAN EXILE AND MYSTIC.

By DR. W. WILLIAMS.

HIS YOUTHFUL TRAINING. THE VOICE OF THE SILENCE.

IN the early part of the sixteenth century, a Spanish nobleman and his lady lived in the ancient city of Madrid, the capital of Spain. Both were of illustrious ancestry and greatly attached to each other, and the great object of their lives seemed to be to administer to the happiness, the one of the other. Though exceedingly wealthy and in most affluent circumstances, they refrained from joining and sharing in the gaieties and conventional amusements and festivities which characterised Spanish society of those days and found greater and more enduring pleasure in ministering to the wants and necessities of the indigent and suffering residing in the neighborhood of their mansion.

They were two kindred, loving souls moving like binary stars in the same orbit, with the same center of gravity and bound together with a love that time with all its casualties and fortuities could not weaken nor dissolve. They had been drawn together by some invisible beneficent power and lived united by one faith, one hope, one object, one love of each other, and in death were not separated, for, attacked by and succumbing to a sudden pestilence that swept through and decimated the whole city, they expired within a few hours of each other, leaving their only child, born July 4th, 1542, in the care and under the guardianship of their domestic chaplain to take charge of his education and qualify him for his future position and station in life.

Well and faithfully he discharged his duties towards the boy, for his was one of those kind and loving natures whose one great delight is to minister to the happiness of others and thus leave the world better than they found it. Between him and his young charge there grew up and developed a feeling of affectionate regard and attachment that endeared them to each other. Under his fostering care and training the boy became bright and

fair in form, amiable and loving in disposition, manifesting the possession and endowment of those traits of gentleness of character most charming and delightful to witness in childhood's early days.

The little Gregonius, for so he was named, proved an apt and ready scholar, quickly imbibing and mentally assimilating the instructions and lessons of his priestly tutor and saintly foster father, whose system and method of tuition was not to cram and overload his young mind with a compost of knowledge beyond all powers of a child's mind to digest, but to educate and bring into exercise and develop those innate faculties and virtues that are the only sure foundation upon which to erect and upbuild the super-structure of a noble, sterling character and an honored life. The greatest confidence existed between them. Strange and curious were the questions put by the boy when, in the cool of the evening, they sat conversing together on the marbled terrace, respecting those mysteries of life that are so darksome and puzzling, giving rise to questionings and thoughts beyond the apprehension and reaches of the soul or lower self. They come to us at all time unbidden and unsought and pass away leaving us thrilling with a feeling of awe and wonderment that lead to the dim recognition and discernment of a Power, an invisible something, greater and mightier by far than ourselves, a Divine Being

“Who is all and in all; immensity, time,
 Are the pure elements of his infinite being;
 Space in his dwelling—eternity his age:
 With him, to will is to do, to exist is to produce!
 His supreme will is his supreme law,
 And is at once power, order, equity, wisdom, love,
 He peoples the infinite each time that he breathes;
 He is the Deity revealed by the universe to reason;
 Whom justice waits for, whom the unfortunate hopes
 for,
 And whom at length Christ made known to the world;
 He alone is; he is one; he is just; he is good;
 The earth sees his work and the heaven knows his
 name.”

Thus was it with young Gregorius also. As he increased in years, so his mind expanded and became more and more receptive of the thoughts and teachings instilled into it by his Higher

Self, the great inward tutor and divine monitor, ignorance of whom and careless disregard and heedless inattention to its early injunctions and daily admonitions and dictates, prove baleful to all moral progress and spiritual development and enlightenment. Many and difficult to answer were the questions Gregorius put to his priestly guardian, who found himself at a loss to explain questionings relative to the nature and existence of a Divine Being, to those glittering stars whose silent course through the vaulted sky they watched with feelings and emotions of intense wonderment, and also to those ever recurring enigmas, common alike to children and grown up persons; whence have we come, whither are we going and why are we here? The resolution and solution of which come to us only after long years of education and experience, the greatest and best of teachers.

And thus time rolled by with Gregorius until his twentieth year, when through the death of his friend and guardian he had to face the momentous question as to his future life and career. Though amply provided for and with a large inheritance more than sufficient to enable him to take a prominent position in society, whose doors are always open wide to the rich and opulent, he felt no inclination to become associated or in any way allied with its vivacious and thoughtless habitues, nor conform himself to its conventional usages and modes of living, nor indulge in its oftentimes flagitious practices and giddy amusements, to the neglect of all those principles of virtue that form the basis of a manly character and a noble life. The military profession was most obnoxious to his views and feelings, as also that of the law with its machinery of chicanery and its wily casuistry and methods of procedure. Though in the world, he was not of the world, for there had grown up within him a sense and power of intuition by which he early learned that things are not what they seem. Under the judicious training and education he had undergone, all his powers and faculties, mental and spiritual, were so harmonized and evenly balanced that he experienced none of those inward antagonisms of thought and feeling between self-interest and duty, faith and doubt, inclination and repulsion, to which the lower nature is so frequently subjected, until it has learned the most difficult of lessons, obedience and submission to the dictates and admonitions of its Higher Self, its creator, teacher, guardian and guide. There had already begun to dawn within him a kind of sixth sense, an inward enlighten-

ment that enabled him to discern and acquaint himself with the substance and qualities of natural productions, to read the minds and thoughts of others and divine their true nature and character, by inspection of the invisible aura surrounding every individual which constitutes their self-registering book of life. It also aided him to trace the relation between causes and effects, both in the physical and moral world, and above all, to discern the spiritual teachings and truths concealed within the letter of holy scripture which he had made his constant and daily study, having found the Psalmist's assertion true, "The entrance of thy word giveth light, and imparteth understanding to the simple."

Nascent as yet of the course in life he should follow and the trend it would take in the future, Gregorius calmly and patiently waited for the sounding of the voice out of the Silence to which he had invariably listened, and followed its injunctions with child-like confidence and trust. It spoke at last, as it always had spoken and will continue to speak to every human soul, no matter what its nationality, what its country or clime may be. Throughout the ages it has been heard by patriarch and prophet, and seer, by apostles and saintly men and women; speaking in dreams and visions of the night, in desert and wilderness, amidst thunder and lightning, in tempest and storm, on land and sea, in crowded and populous cities and humble and obscure hamlets, its clear tones have resounded in the inmost recesses of individual minds and hearts. To Moses it spoke: "Go unto the children of Israel," and bade Jonah the prophet: "Arise and go to the great and mighty city, Nineveh!" Of Ezekiel, beholding in vision a valley of dry bones, it asked the question: "Can these dry bones live?" Jacob, too, heard it speaking unto him in that wondrous dream in Bethel, and also Abraham, bidding him: "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee."

And so at last it came, speaking unto Gregorius; "Go to Mexico!" And at once without questioning, mistrust or doubt, without asking the why and wherefore for leaving his native land and migrating to a far away foreign clime, to live and dwell a stranger and wanderer, to Mexico he went; and after a long tedious and wearisome voyage and enduring dangers both by land and sea that might well have damped his energies and depressed his mind, he landed at Vera Cruz, and reached the City of Mexico in the year 1562.

Of all countries in the then known world, Mexico was at that time the most lawless, unsettled and ungovernable. After a regime of a century under the domination and rule of the Spaniards, vice, dissipation and crime the most heinous and shameless were everywhere prevalent. It was filled with the scum and ruffianhood of European countries, wild and daring adventurers out of all classes of society, grandees and titled hidalgos, mitered bishops, dark robed priests and cowled monks and friars of various orders who had emigrated thither, along with merchants and miners, soldiers and artisans, gamblers and knaves, mingling together, swayed and animated with the same absorbing desire and selfish craving for wealth, or engaged in the mad rush and wild pursuit of worldly pleasure and sensual enjoyment. Fair cities had sprung up as by magic on the banks and margins of broad and noble rivers covered with vessels coming from or departing to all quarters of the globe. The aboriginal inhabitants were persecuted and driven off into the mountains and remote districts of the country. The faith and religion of their ancestors had been rooted up and in their place had been substituted a strange faith and worship calling itself Christian and Catholic, whose devotees and followers, engaged during the week in practices the most nefarious and immoral, and in transactions most dishonorable and selfish, flocked and crowded into churches on Sunday, prostrating themselves before a suppositious queen of heaven and invoking the aid and help of saints of whom, except their names, they were entirely ignorant, and crying unto them: "*Ora, ora pro nobis?*" "pray, pray for us."

In this pandemonium of conflicting passions and interests, Gregorius spent a few days, during which he was brought into personal contact with the Indian population of the city, from whom he learned of the wretched state and miserable condition of their brethren living in the interior of the country. After recuperating his physical strength, which had declined during his long and tedious voyage, he quitted the capital city to go to Zacatecas, the center of a large silver mining district, and in so doing followed his inner promptings and an inclination to devote himself to the amelioration and upliftment of the Indian natives, who were regarded and treated as pariahs and outcasts by the Spanish clergy. On reaching and entering the encampment, he found it swarming with persons of all nationalities and filled with canteens and bodegas, booths and tents, theatres and gamb-

ling dens in which the miners spent the most of their leisure time, in play, drinking, fighting, and duelling and the perpetration of vices and obscurities most foul and revolting to witness. From such a cesspool of human depravity, he fled as from a lazzaretto or leper house, and wandered into the valley of Amajac, situated in the midst of a mountainous district about nine miles from Zacatecas, and in which was a settlement of the Chickamecs, a tribe of Indian warriors fierce and valiant, but freed and uncontaminated with the awful vices distinguishing Spanish soldiery.

GREGORIUS, HIS LIFE AND LABORS AMONGST THE INDIANS.

Here in this secluded valley, far remote and shut off from the rest of the world, amidst aborigines totally ignorant of and unacquainted with the customs and modes of city life, Gregorius began his life work and entered on a field of service to humanity, to which he had by some unseen power been called, under a guidance most strange and unaccountable to those who in the hurly burly of life's trials and struggle do not realize nor imagine that there is, unknown though it may be to us, a divinity that moulds and fashions and shapes our lives and bends our wills to its own purposes, leading us into paths and bypaths of experience and into fields of labor by which, in the discharge of duties and responsibilities, we are called to take up, we may be educated and trained for the better realization and quicker accomplishment of our future destiny.

The first thing Gregorius did was to purchase a small and commodious farmhouse; then he gained a familiar knowledge of the native language with a celerity that is not surprising when there is a close relation between the higher and lower mind. He also built a small outhouse and fitted it up with tools and implements, with the intention of instructing the Indians in the use of them. It was seemingly a strange and doubtful enterprise to embark and venture upon. So thought the few Europeans who had settled in the locality for the purpose of trade and barter with the natives. Yet Gregorius, unmoved and unappalled with the difficulties, the risks and obstacles attending his labors, commenced his labors with a calm fortitude and an unflinching faith in the divinity of work; for he had

learned and experienced within himself the fact of the possible fellowship of each earnest soul with its own higher diviner self, that makes and constitutes it a child of light and a co-worker with the Divine.

When he first visited the Indian village and threaded his way amongst their tents and wigwams, he was received in silence by the chiefs who with stern and impassive countenances regarded him with feelings of doubt, suspicion and distrust, for they were unable and at a loss to understand the motives of his presence amongst them. Like flowers unfolding their closed petals at dawn of day to the life giving rays of the rising sun, so did the hearts and minds of those untutored and uncultured Chickamec Indians open and expand towards Gregorius and their love and affection went out to him as they observed his unselfish and self-denying efforts to better their external conditions, to assuage their sufferings and minister to their welfare and happiness. He instructed them in the arts of agriculture, the breeding of cattle and the building of dwelling houses, and also taught them the science of planting fruit trees and edible roots and vegetables. In the cool of the evening, beneath the umbrage of some lofty tree, they would gather around him, listening to him discoursing and speaking in their own tongue of their great Manitou or Spirit Father, and telling them that he dwelt not, nor confined himself within some far away and distant region in the universe, unconcerned and taking no interest in human welfare and happiness, but was working for them unperceived miracles and wonders, causing the sun to shine and the clouds to discharge their watery stores, so that on the earth might spring forth grass and corn, fruits and herbs, to satisfy and appease the hunger and necessary wants of man and beast. "Good," he cried, "and gracious and benevolent is the Manitou, and his tender mercies are over all his works, for his goodness as his mercy endureth forever. With him there is no respect of persons whatever, their color or nationality, whether bound or free, rich or poor, noble or obscure of birth, citizen or peasant; all are his children and offspring and he who worshipped him in spirit and in truth by living not into himself but taking a kindly and loving interest in the welfare of others, renders him acceptable worship and service, and in helping, succoring and saving others, saves himself. If we seek him, he will be fond of us; if we call upon him, his voice will be heard speaking in the recesses

of our hearts, imparting knowledge which appropriated and utilized, enables us, amidst the gloom and darkness and uncertainty besetting and enshrouding us on all sides, to detect and discern the true way of life that leads to inward purification and spiritual enlightenment, by which only union with the great Manitou can be attained and become an eternal reality. With him, service rather than faith and profession are regarded, and the incense arising from the discharge of the lowly and common duties of life is more pleasing than that of slaughtered animals and beasts.

It was thus that Gregorius, whenever the opportunity presented itself, spoke to these wild children of nature. Though at first unable to grasp his ideas and understand his teachings, yet slowly and gradually they felt arising and operating within their minds and hearts, expanding them, enlightening them and elevating them into a state or domain of new thoughts, and feelings, a something, a somewhat they could not define; but it was there, beyond all metaphysical and logical science to define and explain away, and will always be felt in every human soul, for it lives and moves and has its being in that something which will continue to be a dark problem, an insoluble enigma both to philosopher and peasant, to the learned and illiterate; until truer notions and clearer conceptions prevail of our own nature and its constitution and of our relationship through the Higher Self with the Divine.

As Socrates with his Athenian listeners, so also was it with Gregorius living amongst these Mexican Indians who never wearied of listening to him after the toils of the chase and labors of the day. When sitting around him as was their wont, someone would say to him: "Speak unto us, oh teacher, and tell us more of our Great Manitou of whom thou sayest we are his children and offspring. Thou art knowing and wise and the words thou speakest are like the dew falling on the grass, and as the rain that refreshes the trees of the forest, making them fair and beautiful, so are thy words unto us."

And so it is with all of us, toiling and struggling, suffering and sorrowing, rising and falling in this world of ours, seeking in various ways and longing for happiness and the enjoyment of peace, of union and harmony with something, ignorant of what it is, in what it consists and where it is to be found. But the *raison d'être* of man's existence is knowledge of and ultimate

union with the Divine, which though not until after the lapse of ages it may be realized and consummated in all its fulness and completion, is the final destiny of all, the goal whither we are tending. This being so, no wonder is it that at times, in moments of rest and quiet snatched out from the uproar and noise, the wild excitement and mad pursuits of life, the human heart instinctively and yearningly craves and, like those Mexican Indians, gives utterance to the same request: "Tell us, teacher, something of the Great Manitou"; or prays like Thomas: "Show us the Father and it sufficeth us."

Though Gregorius had received no theological training and was no priest ordained by the imposition of a bishop's hand, yet in him was the divine life that qualified him to become an exponent of it and impart a knowledge of its operations in the soul to others and therefore, as from an everflowing and inexhaustible fountain, the life giving, life refreshing Word gushed forth and flowed clear and pure, untinged and undisclored by any element of self and self-interest. His discourses were no learned disquisitions or elaborated essays on metaphysical dogmas of theology and the doctrine of the Trinity, but the effluence of his interior thought and experience, the spontaneous gleamings and coruscations of the light within him. He was a born teacher and his success as such may be summed and expressed in the trite adage, "Win the heart and gain the head." And this he achieved with the Chickamecs amongst whom his lot in life had been so strangely cast. He became their spiritual teacher, guide and instructor, in the philosophy of the divine life, of which, before his coming amongst them, they had not the slightest conception, being wholly destitute of self-knowledge, the first and most essential acquirement in the unravelment of life's tangle and mystery.

Beyond this, he also ministered unto them in assuaging, healing and curing their diseases and physical ailments. As he wandered at times through valley and forest, something similar to the instinct that moves and prompts birds and animals to search for, to recognize and select those special plants, roots and vegetables that prove antidotes, remedies and reparatives to their complaints and diseases, so could Gregorius discern at a glance by the interior light, the curative and medicinal properties of nature's vegetable products, and was thus able to be a physician both of soul and body. He healed their diseases, re-

lieved their bodily sufferings, and in many instances preserved their lives, without honorarium or recompense save the gratitude that could only express itself in the feeling of joy and delight with which they welcomed his presence in their tents and wigwams. This was also the case with the Spaniards and other European settlers, who in their times of distress and suffering found him always ready and willing to help and assist them, to act as schoolmaster to their children; as adviser in business affairs; and in financial transactions, they trusted, respected, honored and esteemed him, not for what he had, which was small and trifling, but for what he was in himself; a lover of humanity; a truly great soul; a son of God and a child of light.

His habits were simple and his wants were few. He lived the life of an ascetic, water being his only beverage, herbs and vegetables forming the greater part of his daily food. He ate very sparingly and refrained wholly from all flesh meats, presents of which though received with thanks from his numerous friends and admirers, he never partook of, but invariably gave them to the hungry and starving in the district. The two sons of the military commander and magistrate residing in the neighborhood, of whose education he had taken the charge, used to take him cakes of Indian corn; they observed baskets of dried figs and preserved fruits that the chiefs of the Chickamecs were accustomed to send him, part of which he ate, and distributed the remainder to his poor European brethren residing in the immediate neighborhood.

His life was a life of introspection and meditation, of a recluse pure and simple. No library of books had he to peruse and wile away the long and tedious hours at night, except a Bible that was the daily subject of his study; and so conversant was he with its contents, he could repeat them from beginning to end. There was no verse mentioned or referred to but what he could at once and without the least hesitation give the context and continue it to the end of the chapter. His chief delight was the study and evolving the spiritual and mystical sense of scripture, of which he acquired a profound knowledge of those esoteric truths concealed beneath the letter, that exhibited itself in course of conversation and discussion with clerical and occasional visitors, who listened with the greatest interest to his observations and remarks on Biblical subjects, and expositions of the philosophy of spiritual life and experience.

And thus the years rolled by; and thus he lived alone with himself, and yet not alone, for there daily increased within him the consciousness of closer and more intimate union and blending with his Higher Self and of the Divine Presence which, when once felt, perceived and enjoyed brings about a great transformation in our lives and character, making them bright and beautiful and fair and worth the living; for by some secret, mysterious magic and thaumaturgic power, old things pass away and all things become new. It is the beginning and operation of the new life within the soul that then enters upon a new era of light and experience causing us to recognize as never before that the Fatherhood of God and the Brotherhood of Man are not baseless and unsubstantial as the fabric of dreams, or unreal as the Fata Morgana of the desert, but facts and verities, co-eternal and co-enduring with the Divine, and will not pass away or become dissolved into airy nothings and empty phrases. The whole of our lives is made up of successive states of consciousness, varied by the circumstances of environment, transitory in duration and giving rise to thoughts, emotions and feelings oftentimes sad, sorrowful and despondent, and sometimes joyous, pleasant and happy. As in the natural world, sunshine is varied by cloud, and day followed by night, so has human life and experience its alternations of pleasure and pain, enjoyment and suffering, hope and despair. And thus it was with Gregorius, as with everyone else that has to bear and carry the burdens and pass through the pilgrimage of life, and he is the bravest, strongest and noblest soul who comes out of the conflict of opposing forces and influences operating and striving for mastery, of his will, thought and feeling resulting either in weal or woe, according as the principle of altruism or selfishness, love or hatred, the neglect or discharge of duties to others as members of the great brotherhood of humanity acquire the dominance and sway over us. Hence it is that self-control and conquest is the greatest of all victories and achievements and he who accomplishes it is greater than he who taketh a city.

Living in the midst of a mixed population of Indians and Spaniards, his own countrymen, proud, tyrannical, imperious, unjust and cruel in their rule over the natives of a land whither they had come with the object of plunder and the acquiring of wealth, Gregorius had at times to witness human nature in its most abject, selfish and degraded states. He was frequently

called upon by all parties to arbitrate and settle disputes between contending and fierce and angry litigants, an office he found exceedingly difficult and unpleasant, for in mediating between Christian and Indian, he could not help observing that of the two, the former was the most unjust in his claims and far inferior in the ethical virtues of true manliness and uprightness of character to the outcast and uncivilized aboriginal native. Thus it came to pass that whilst sitting in his lonely hut, feelings of doubt and distrust of humanity—amounting almost to disgust—arose within him. They were, however, ephemeral and fleeting, passing through the horizon of the soul like cloudlets in a summer sky. These states of dark misgivings and despondency instilling within us mental unrest and disquietude are incident to everyone and which, if our natures and lives have become attuned and harmonized with the divine within us, prove only partial obscurations and temporary eclipses of the inner light, that enlighteneth the soul of every man that cometh into the world.

“GREGORIUS COMPELLED TO RELINQUISH HIS MISSION.”

The changes of time are often very sudden, unforeseen and unexpected, involving removals, disjunction and friendships, the relinquishment of spheres of usefulness, journeyings and wanderings in foreign lands, and the break-up of homes. All these are occurrences that do and will happen and put to test and trial our philosophy and faith in the good law. After some years of protracted labor and toil amongst the Chickamecs, and the silent power and influence of his life and teachings had begun to operate and exhibit the benefits of his instructions in the use of agricultural implements and in the science of crop growing, the health of Gregorius began to decline, evoking great alarm and regret amongst the population of the district. There is an old saying, “The worth of a thing is never truly appreciated and felt until only after its loss.” So was this the case with Gregorius. His was not one of the strongest of constitutions, and though his general health was good, it was by no means robust and vigorous. He had been too greatly absorbed in attending to the duties and discharging the responsibilities he had taken upon himself, and too constantly engrossed in the service and help of others to give much attention to his health;

that, through the great strain upon it, eventually became so undermined and broken down as to render his departure and removal to another climate an imperative necessity to the preservation and prolongation of his life.

Like a true soldier that sticks to his guns and fights to the last, so Gregorius clung to his post of duty, unwilling to leave the sphere of his labors and endure the loss of friends, whose love and affection for him and grateful appreciation of his self-sacrifice to their welfare and well-being, manifested in numberless instances, had been the joy and pleasure of his existence; for they were evidences and proofs certain and incontrovertible and therefore most satisfactory and convincing that his life had not been a blank, but had proved worth the living. There was however a truly noble stoical element in his nature that sustained and supported Gregorius in his parting and leave taking of the great crowd of Europeans and Indians whom he was conscious he would never again behold in earth life. He had been true to his Higher Self and striven earnestly and constantly to tread in the path of duty and service to humanity. He therefore recked not, should others reap where he had labored and sown. It affected him not what the results of his life work might be. They were now in the disposition and ordering of the power that bade him go to Mexico. And here closes and terminates the first act in the life-drama of Gregorius, and as the curtain descends and we catch sight in the vista of his dark robed, tall and slender form wending its lone way over the dusty plain and disappearing from view as it enters the narrow gorge in the adjacent mountains, we turn away not depressed and saddened, for we shall meet with him again, but gladdened and sustained with the inward assurance that all true and faithful service to humanity, never in vain and fruitless in results, best qualifies and prepares us for higher spheres of existence and activity, into which we enter at the close of our education and training in the great university of earth life.

To be concluded.

THE INNER LIFE AND JESUS, THE CHRIST.

II.

WHAT IS A MESSIAH?

By C. H. A. BJERREGAARD.

WHAT is a Messiah? I could answer the question very briefly and to the point if all knew Ibsen's play, *Peer Gynt*. But perhaps you do not. I must therefore state the character of *Peer Gynt* and *Solvej*, the woman who becomes his Messiah.

Peer Gynt is one of those weak and incomplete men, of whom there are too many in the world. He, like all the others, dreads to take a stand, to commit himself by an action or to an idea. It is a morbid condition. Like those of his kind, he never plays his part in the human comedy of life. At the critical moment or just before a decisive act, he slips away through some loophole or another. When it is for him to stand up for a principle, he cannot make up his mind. He is a miserable and contemptible and morally insane creature. He resembles *Buridan's ass* between two stacks of hay, not knowing of which to eat and therefore dying of hunger. He resembles also the "copyist" whose history I told in my essays on "The Inner Life and the Tao-Teh-King."

As regards will, he is weak or sick, to say the least. As to understanding, he lacks the co-ordinating factor. He is incomplete. Some of those people with whom I class him "are in the making." Some are hopeless. They are all undermen, they have not even heard of overmen.

He and his class look for Messiahs or Helpers. They look for the sheepfold, never for independence. They ask for hospitals, not for free and glorious spirituality.

At the end of the play, *Peer Gynt* comes home to *Solvej*, the woman who in this case is the Messiah, the sheepfold in which he hides himself.

This is the scene: After Peer in a lucid moment has picked off leaf after leaf of himself, as if he were an onion, he finds no true self, and exclaims to her:

“Then tell what thou knowest!

Where was I, as myself, as the whole man, the true man?

Where was I, with God’s sigil upon my brow?”

After he has picked off every leaf, nothing is left! The real man does not appear. There is none! His questions are really a confession of his own worthlessness, but Solvej, the woman, whose character is symbolized by her name, the Sun-way, “she of the golden way,” far from condemning him, answers:

“In my faith, in my hope, and in my love.”

Peer, unsound as he is, calls these words “juggling words”—but comes to his senses suddenly; a light shines in his face and he cries out:

“My mother; my wife; oh, thou innocent woman!

In thy love—oh, there hide me, hide me!”

Solvej becomes his “rock of ages” in which he wants to hide himself and to be saved thereby. I say saved, for just such people need salvation and it is prepared for them. The overmen neither ask for salvation nor need it. Only the undermen do. The undermen are weak and incomplete. Sheepfolds are prepared for them.

Solvej, the Sun-way, she “of the shining roads” is his Messiah and she is the answer to the question: “What is a Messiah?”

Was he saved? How was he saved? For the moment he found himself in her devotion; that was his salvation. For a moment he was pulled out of his weakness and morbid condition and completed in her devotion. Her devotion had followed him throughout. It was the shepherd that went hunting for the one lost sheep. And he was completed when he found his place in the sheepfold. Was he really completed? My answer is this: He was completed in this way, that he was given a new beginning; a beginning of approximation, a beginning which if continued as life and in life would complete him. Even that was an enormous boon. And that is all a Messiah purports to do. Instantaneous completion is an impossibility and so is vicarious salvation. Neither reason nor Scriptures warrant it. Showing the way—that is salvation!

Strong and sane people do not pass through experiences

like those of Peer Gynt. Men and women who have passed through many reincarnations and made good karma are not incomplete in the sense of Peer Gynt and his class. They are consciously and with a will working out their own salvation; that is to say, they evolve, they progress through sufferings—their own sufferings, not through somebody else's suffering. They may make mistakes, but they are far superior to Peer Gynt and his class of weaklings.

“Who seeks for heaven, alone to save his soul,
 May keep the path, but will not reach the goal;
 While he who walks in love may wander far,
 Yet God will bring him where the blessed are.”

(Henry Van Dyck: “The Story of the other Wise Man.”)

The Messiah idea is for the weak and this essay will point out how the Divine helps them and how they mistake the nature of the help. The Logos idea is for the strong and the following essay will show how the Divine builds up the strong ones and fills out their incompleteness whatever it may be.

Now for the Messiah idea. (1) First the theosophy and philosophy of it, and (2) secondly its history.

I.

There would not have been any Messianic expectations, no Messiahism, if it were not that the weak and the incomplete in ancient times (as well as to-day) realized that their life conditions were not as they wished them to be and that they, whatever dogmatics may have to say, found a disturbance, a break, a defect, sin or whatever we choose to call it, always and everywhere both within and without interfering with and making an ideal life impossible—for those of small will power.

It is that psychic and moral fact which among the Semites created the longings for a person of great nature to do away with all that which made an ideal life impossible, and who could place them on Solvejen, “the way of the sun.” To them that person was called Messiah, and we in Christendom have become familiar with that term and the conception it conveys, because it is claimed that Jesus was that Messiah, the one which placed those first named as his disciples on “the Way of the Sun.” To primitive Christianity he was the Sun-god; to the Church to-day he is both the shepherd and the sheepfold and his so called dis-

ciples are told to find the sheepfold because there, only, is salvation. *Nulla salus sine ecclesia*, says Rome.

The point to notice is this, that Messianism is not altogether an idle thought. It rests upon a psychological fact and the doctrine is of universal interest. But both Judaism and Churchism failed to keep their eyes open for the truth. Both lost the idea of the Sun-way and replaced the loss by a diamond made of paste.

(1) Messianism, psychologically considered, is the expectancy of hopes. It is the longing for relief, and the looking forward to other and better conditions than the present. It is innate. Most people have it. Some can only endure life, because a hope leads them by the hand. Some long for a change from the false conditions which they either cannot break away from or which they are too honorable to deny. All need look for realities and that vague something few can define, but which is the true self. Religiously, by the Hebrews, that hope for the future was personified in the Messiah. Instead of "looking within," they looked "without" and they never saw the shining ways.

Sometimes when that hope was pure devotion, their Messiah idea was sublime. But oftenest the hope was merely a longing for a "good time," and therefore a disappointment. Theirs was not the hope that makes singers and seers in whom the Spirit delights. It was a hope that kept accounts like a grocery clerk or a pawnbroker and the ledger was kept in the temple, not in the homes and hearts. It was not a hope that finds new surprises at daybreak or mystery in the night. It was a prosaic contract and the nation knew it only as such. It was not a hope full of an intensity that embraces earth's melancholy thought on man's future fate. There was not even despair in it. None of the old legends recording the hope seem to have any life in them. The hope did not electrify the people. Their outlook is only to arctic regions of long nights and icy days. The hope started only one prophet dreaming and even his dreaming was about a suffering Messiah, but not of happiness, and that is not the right kind of dreaming.

(2) Paul went so far in moments of weakness that he thought that Nature "groaned" and longed for a Messiah. Was that an illusion? Or must we see weakness and incompleteness in a world that seems dying and yet never dies? One epoch

follows another and no end seems to be coming. There is an eternal round—the hours ring everlastingly—and thousands of years seem to be as nothing. Does the cosmos realize this burden or is it only the human mind that groans? The joy on the birth of a child seems to reveal that something really new would come sometime, but mothers have not yet seen the divine child they thought they gave birth to. There is a freshness in every dawn that seems to prophesy an everlasting rest but the evening finds us weary. Sometimes we seem to feel that the air of resignation and mute contentedness that lies over a landscape indicates an assurance of the cessation of trials and tribulations. The solemnity and eloquence of the desert, the seashore, the mountain top and the starry heavens seem to speak about fulfillments. Maybe there is a Messiah coming! At any rate, the longing is there. Is there any Sun-way in it? Or is it perhaps an illusion?

(3) When nations decay and disasters foreboding destructions stare them in the face, then extreme weariness, atony and fear produce Messianic epidemics and in mad despair they trust themselves sometimes to vain hopes. At such occasions the religions of the peoples became their curse. Syria, Phrygia and other nations in the East may illustrate this. Nevertheless the ravings for a Messiah could not have arisen if the human nature did not make them possible. All human beings look up to the light. It is so our nature. But there is a light that eyes never saw. Messiah ravings seldom, if ever, see that light. A raving mind sees everything distorted and out of proportion.

(4) As for the Greeks with whom we are at present most concerned, because they are so closely connected with the New Testament, they, too, had caught glimpses of a happier future, in spite of their apparent contentedness. They looked for the coming of an ideal man to be a summary of their development. Socrates, Plato and Cleanthes bowed knee to that coming great man. Did illusion also blind these sages? In the second *Alkibiades* (23) you may read, "It seems to me," said Plato, "as Homer says of Minerva when she removed the mist from the eyes of Diomedes," that the coming great man

"might clearly see 'twixt Gods and men."

That is, to be a mediator not only to dispel mist, but a mediator making a greater life possible. The mediator here spoken of

is the expression for the classical "feeling after God" or, as I now called it, is the classical Messianism.

This classical Messiah was to be a father and a friend.

Of course, Greek mythology was familiar with this Messianism also in the form of the numerous gods which were personifications of the same hope of a god coming to help man.

That which I here mentioned specially with regards to the Greeks is also a familiar phenomenon in all other religions and societies. Everywhere religions reverberate with longings, and those longings personified are Messiahs, whether called so or not. Religions usually hold the weak ones in their embrace.

Are perhaps all blinded by illusions? May not my theory be correct: that psychological facts prove that there is truth in Messianism, though the idea has been grossly misunderstood and distorted? What that truth is, I shall now try to show.

My theory also proves how persistently weakness checks progress and that these longings and hopes were no blessings, but curses rather. They were hopes or bad impulses and created inactivity and the loss of true self-reliance. The cases mentioned resemble very closely the state of Peer Gynt. But nowhere came any real Solvej—"the woman of the golden road"—whose devotion could enfold the fractions in a sheepfold of human dignity.

Every hope or longing that kills progressive activity is a curse. Often, too often, the Messianic hope has been a creator of more weakness in those who were already weak. Be careful when you trust a hope!

(5) The Hebrew Messianic idea did not find its solution in the New Testament. Messianism or the innate longings of the human heart did not die out and disappear from the human race. Nay, far from it! The longings are deeper than ever. The calls for relief are louder than ever because sufferings are keener than ever. The weak human hearts have not been made over and the imagination has not yet seen its salvation. Churchism has sharpened the edges of the problem and is daily telling the flocks that they need shepherding. It never tells anybody to trust self or the Spirit which the Lord said he left the Church as a guide. Churchism only proclaims that Jesus was born as Messiah. It administers no healing and is not the true Church. The proclamation that Jesus was the Christ or the

Messiah is not relief to anybody individually, unless that Messiah has come individually. It is, as Angelus Silesius sang: "What good is it to me, that Christ was born in Bethlehem, if he is not born in my own heart?"

(6) Jesus once admitted to his disciples that he was Messiah (Matt. XVI. 17, 21, 25. Mark VIII., 29, 31, 34. Luke IX, 20, 22, 23), but he immediately forbade them to tell it to anybody. Why? Because it was only true in a certain sense. He admitted it to his disciples because they were not familiar with the Logos idea, but only familiar with the Messiah idea. And he changed this Messianic idea by declaring that Messiah was not to triumph but to suffer, and, that deliverance to life only comes by losing life. This change in the form of the Messiah idea makes it the Logos. You shall read in a following essay that the Logos is the building power in life, the ever self-sacrificing power which out of itself builds up the new. And that is the office, the Christ office of Jesus. That part of Jesu instruction the unlettered disciples could, of course, not understand. They could only appreciate the emotional ideas that touched their own weakness and incompleteness. In the light of this explanation you can understand how little there is in the declaration of Jesus that he was the personal Messiah expected, and that Churchism has completely misunderstood him, and therefore has been misled to understand the old prophecies as being prophecies about a personal Messiah, which they were not, and which I shall show in the next essay.

Thus far I have only painted dark pictures, and the Messiah idea looks gloomy.

I will now turn to another page of my record and show you "What is a Messiah?" such as Solvej was, and, such as you and I may be, and how we may make the blind see and the lame walk and the sick take up their beds and walk away. While the sick may rave and suffer morbid conditions, the Messiah is not insane nor diseased.

The overman is not a myth, and the substance of our fairy tales is true, if we only follow the Inner Life.

Souls may bear divine children, Messiahs, for other less strong souls.

The eternal "work and days" is for every one who will follow the shining ways.

There is a faith that can lift mountains; its name is Truth, and its temple glows in a celestial fire.

The admission to that temple is open to all men and women of decision and sincerity.

You who are strong and healthy, come and help! Epidemics and death are abroad. Doctors and nurses are needed. Messiahs are wanted more than ever!!

(7) We are Messiahs, or, Sun-ways, to others when we regard moral and spiritual forces as omnipresent; when our idealism is practical and when we reject fears and the judgment of sense; and when the vision of the power of truth, love, purity and goodness is always before us, and, when we realize that these are immeasurably superior to all that the world can set against us, even if malice for the time triumphs. And finally our messiahship is undeniable if we live like Jesus "under the power of the world to come" (Hebr. VI. 5) that is to say, not in the moment, but in the future realization of the Ideal—in evolutionary expectancy. The same is true if we translate this sentence applying it to ourselves: "If we have tasted the word of God that it is good," for no ordinary person can have such an experience. Only sanity can see that life is good; only health enjoys it; normal people are the real saints and saviors.

A further confirmation of the peace and love mission of a Messiah can be found in the literal translation of the word. It means an "anointed one," and anointment is with oil, oil of gladness, oil of devotion. A Messiah is an olive leaf, a sign of peace and thereby of fecundity, which only thrives in peace, and, of prosperity, which results from that peace.

There is a profound symbolism in the story about the dove which Noah sent out from the ark. It brought back an olive leaf; a sure sign that chaos was at an end and that a new order was established. A leaf fills a most important office in the economy of creation. It purifies the air of all foulness; and oil makes all paths smooth. When the moral air, full of decay and combustion produced by sin and degeneration has been cleaned out, we sprout again as new trees of life. The leaf, the olive leaf, is then a type of balance in nature, and, is not a Messiah such an at-oner? Destroy the woods and you destroy the balance of nature! Take away the Messiah from the economy of the soul and death follows. The soul needs love and devotion for food and cannot be without it, as little as the body can be without food.

By devotion to others we become such olive leaves of gladness and restore them to the "sun's way" as did Solvej. We thus become Messiahs.

If I now take my key to an explanation of what a Messiahship means from Isaiah, which I may well do, then I say a Messiah is a love messenger; not merely a lover, but one that comes in response to all that which lies in the subconscious and which represents our experiences and joys and sorrows and pains. The Messiah message appeals to the heart rather than to intellect. It is an answer to our cries for peace, for realization of ideals and for that rest which means soul communion, communion with one's self and one's Highest Self.

In this respect a love message is a Messiah message. It aims at life rather than at thought. It will do something rather than think something. It will exchange life and power and will take no other substitute. It will meet and realize the heart's real longings and these are always for life and life values.

If you read Isaiah's prophetic hope you will see all this in it. There is no philosophy in it, no scientific declaration in it. It is a rich imagination burning with hopes of an ideal kingdom or spiritual republic, in which Love shall reign through a Love-man, a man whose illumination is not a reflected light, but the song of a large and warm heart, a heart like Solvej's, that creates devotion, a devotion that places any Peer Gynt on the Sun's way.

The rise of the Jewish personal Messiah hope in times of degeneracy recalls to my mind a quotation from "Book of Travels" by Johannes Joergensen, a Danish novelist. "The morning is absolute truth; the evening is a lying juggler. No one should live his life except upon the wisdom of the morning." The Jews who generated the personal Messiah idea did not live in the sunrise or on the sun-ways. The lying juggler of the evening betrayed them. I shall show you this. And Churchism is still sitting in the playhouse though the night is far advanced. No *deus ex machina* has yet appeared.

This is all I have to say at present about the theosophy and the philosophy of the Messiah idea.

The historical part of the subject will follow in my next essay.

MAVAKU'S DELIVERANCE.

A TALE OF THE ANCIENT TRAVELER.

TRANSLATED BY SAMUEL NEU.

TO A TALE OF THE ANCIENT TRAVELER, TOLD AT THE COURT OF OMEE, KING OF THE GREAT MIDDLE COUNTRY, AND BY HIM CALLED THE TALE OF MAVAKU'S DELIVERANCE, SET DOWN BY LIPO-VA, THE SCRIBE, GIVE EAR:

IN Asvagan, where mighty deeds are done that ring through time in burning letters spelled, where men have learned the power to hold the earth and all her spirits, subject to their need, there wrought one who was greater than them all, Mavaku, warrior of the golden shield. His deeds were sung about the night-time fire and whispered by the lover to his love and talked of where men met to work or feast, and mothers crooned them with their lullaby. The ragged urchin and the ardent youth, the warrior, the merchant and the slave, and even holy men, when they began some arduous undertaking, each could find among the deeds that Mavaku had done something to emulate, a fire to hope. And yet the great Mavaku was but man. But man! Who knows how great a man can be?

For he, Mavaku, had well tilled the soil till every grain of earth bloomed forth with green, and evil things found nowhere rooting place. And he, Mavaku, with the river flood had cleansed the land of all foul things that creep. And he, Mavaku, had lit many fires to burn the past that other men had made. And he, Mavaku, had made pure the air that those who knew the law might breathe in peace. The Lion and the Herring of the Sea, the Dragon and the Eagle of the Air, these were his friends; for he had fed them with the bones, entrails and blood of evil men that he had slain in battle and in many a night encounter, fraught with danger dark, in both his own and far-off foreign lands.

In Asvagan the law says men shall wed lest earth become

unpeopled. Mavaku, because his deeds were great, defied the law. In days of youth, when dreams of love are ripe, a vision came to Mavaku, a dream. He stood upon the mountain's highest spire, which, from Asvagan, shining white is seen when spread the clouds each year in early spring. Alone he stood. Stilled were the cries of men, far down below him on the seething plain; hushed were the cries of jackals, and the wings of flying birds reached never to that peak. The winds, the breathing of the earth, were not. All silent, still, the mountain's highest spire held perfect rest. Mavaku, too, was still. Then, in his dream, a vision filled the air; by myriad angels borne a virgin came and lit beside him on the mountain's top. There stood they, Mavaku and this dream maid, and gazed an instant in each other's eyes—a living instant; an eternity. No word they spoke, and yet these two conversed.

“Who art thou and whence comest thou, my love?” Mavaku asked her, and her answer came:

“I am thy promised one from Otherwhere. Seek for me hard yet shalt thou never find unless within the earth thy search is made and in the waters underneath the earth and through the air beneath thy journey leads. Then shalt thou find me at thy journey's end.”

And then she told him of the mighty deeds he first must do ere on his search of love he might depart, and dangers he would meet.

“How shall I know,” Mavaku questioned her, “when that time comes that I may seek thee, love?” And she replied:

“Thou standest here alone, far from the world, where all is peace and still. When, though the world in angry tumult roar and men beset thee on all sides, thou canst stand firm alone, then will the lamps of night proclaim the time is come to make thy search.”

And after all was told their love-gaze sank; the instant, the eternity, was passed, Mavaku looked about and was alone. Then cried he:

“Where, my princess, hast thou gone?”

But as he woke the echoes with his cry he fell from off the lofty mountain spire, and as he fell the dream dispelled itself.

Therefore did Mavaku his mighty deeds and set at naught the law that bade him wed. His every duty had he well fulfilled, and knew by gazing on the lamps of night the time was come that he could seek his love.

The king of Asvagan, proud Yehephe, an iron master was to those he ruled. He stood beneath the law and held it up that none might say his kingdom was ill-ruled. To him there came the news that Mavaku was fast preparing to depart, without a wife or offspring in the land. Whereat his wrath was great; this thing must never be!

Now, there were those that Mavaku had slain for evil deeds and foul unseemly acts. They loved him not, and them Yehephe called. And there were those whose deeds did not shine forth as did the deeds that Mavaku had wrought. They envied him, and them Yehephe called. And there were those who did no deeds at all and said Mavaku had not done enough. And those there were who, like Asvagan's king, held dear the letter of the law. All these and many more, Mavaku's holy foes who bore no love for him, Yehephe called.

And so it passed when Mavaku, prepared and fresh anointed with the morning dew, made ready to descend within the earth, a shout uprose which made him pause and turn. And there beheld he those that he had slain for evil deeds and those that he had cast aside when forth he went to win the world because their worth was evil in his sight. These hemmed him around, and when their numbers grew till all were there, then each with angry voice:

"Great that thou art, yet greater wert thou, far, hadst thou our might but added to thine own. Fool, simple one, who thought to cast us off, yet now our day of reckoning is come. Fool, simple one, who thought to cast us off!"

They mocked him thus, each evil one and all, and Mavaku was sore beset indeed. Then called he forth those men of evil face whom, when sore tempted, he had made his own to aid his fight when hard pressed by the foe, yet only when by evil men beset. These now he called to aid him in this time. And they came forth, the kinsmen of his foes, and stood about him, waiting for his word.

"Go forth," he said, "and show these evil men and show these others I have cast aside that yet my folly has not been so great that I have yet the fire to fight the fire."

And forth they went, these that had raised his arm against their brothers in the ranks about. But when they reached their kin they fought them not but turned and mocked Mavaku where he stood, and called him Adhma, he whose heart is false

"Oh, holy one, who purified the world, all evil hast thou pu

apart from thee; yet even now thou askest evil men to aid thee that thou mayest break the law."

They mocked him thus, each evil one and all, and Mavaku was sore distressed indeed. Then called he forth those honored ones and great who in his mighty deeds had had a part and in his fame had shared.

"Go forth," he said, "and put these evil friends and foes to flight that I may make my greatest deed of all."

And they went forth, these honored men and great, against the evil host that was about, but when they reached them lifted not their hands, but turned and answered him with dignity:

"Sire, ever when thy cry of battle came thou found us waiting, ready to thy call; we were thy slaves, thy word to us the law; and when thy fame was great our fame was small, yet well content were we to serve thee well, for with thy fame Asvagan's fame grew too. But now, against the law, against the king, thy word commands us and we cannot heed. Where is thy fame, thy honor, fallen now when thou wouldst bid us fight against our land?"

In Asvagan were other honored men that Mavaku in times of need had spurned because their life and manner were not his. Yet now, when other friends were turned away, he called to them to aid him and win fame. They heard his call and came, but not to him. They stood about among the growing throng and showed their mighty arms that he had spurned and mocked him even as the first had done.

Then Mavaku arose. In thundering voice:

"This is enough! Begone, I warn you all, lest I call forth my men of awful strength!"

Yehephe's army heard Mavaku's threat yet wavered not—they stood beneath the law. Then called Mavaku forth his men of strength and bade them slay all these that held him back. His men of strength were terrible to see and even Yehephe held them in dread, which Mavaku knew well, therefore rejoiced. But when he did command them these to slay they turned and mocked him too:

"Oh, little man, with our aid wert thou strong and grew in fame. In battle and in doing mighty deeds ours was the arm that struck, where thine was weak. Oh, little weakling, he who boasts of strength and power and fame and mighty, wondrous deeds, we aid the king—where is thy greatness now?"

But even then did Mavaku not fear, for there, beside him,

stood Megaraju, he of great courage, bearer of the shield. And even as Mavaku turned to him he showed his back and joined Yehephe's throng and Mavaku was very sore afraid.

Then came the mourners, clothed in robes of night, and sang the dirge of those who are no more. They sang of hope grown cold and fame grown dim and honor faded and the winter time, the mockery of rising but to fall, the uselessness of waking but to sleep, the misery of living but to die; and ended with a prayer for the soul of him Yehephe was about to slay.

Now, one among the mourners, dry and gray and wrinkled, widowed in her early life, whom Mavaku one long-forgotten time had sheltered when the law would have her blood, approached him as the mourners danced their dirge and gazed an instant in his hopeless eyes. And as she gazed Mavaku saw again those eyes that in the vision he had seen, and heard again what he had soon forgot: he, ere his love could be, must stand alone amid an angry world. Then he arose and looked upon the throng, and in his look they read what overbore their turbulence and quelled with awe the fierceness in each heart. Unseen, they saw a law unknown to them; unheard, they heard a warning to desist; vaguely they felt that were their mighty host augmented by the myriads gone before, yet would their strength prevail not him to hold. In shame their heads dropped as Mavaku gazed, as sinks the grain beneath the reaper's knife.

Then came the messengers to Yehephe and told what was befalling in the field. And Yehephe brought forth his royal cloak and grasped his royal staff and donned his crown and with his splendid retinue went forth to hold Mavaku from departing. When he came to where Mavaku stood alone he spoke him kindly, making clear his words:

"I know not by what power, magic art, thou hast today dispersed my mighty host, and standest here alone, unmoved, unharmed, yet so my messengers have brought the word. And having wrought this greatest deed of all, no more can I command thee to do aught. I come to thee as comes a kindly friend, a friend to thee and friend to Asvagan.

"Great men of fame oft has Asvagan seen, and loved them well, but never one like thee. And, as thy greatness far outshines them all, so shall our love for thee our love for them. Stay, then, among us. Be our prince, our king, and lead Asvagan to be king of lands.

"Behold, before me here, my daughters fair. Choose thou

the fairest, take her for thy wife and claim my kingdom as thy wedding gift."

Mavaku gazed upon the daughters fair of Yehephe, the King of Asvagan. And many whispered softly in his ear to take a bride and win the wedding gift. But Mavaku, when he had gazed at length, turned to Yehephe, saying:

"Noble king, think not I hold thy daughters here not fair—no fairer in thy kingdom have I found. Think not I value not thy proffered gift, for who holds valueless a kingdom's crown? But I go forth to seek my promised bride, a princess in a mightier land than this, that I may some day lead thy worthy folk into that fairer land of Otherwhere. Make way, that I may go."

Then rose the ire of Yehephe, when "fairer land" he heard. And on Mavaku's neck Yehephe fell and wrestled with him, matched his giant strength against who was the strongest in the land. From high-noon tide until the set of sun they wrestled, these of unmatched might and strength, and as the sun beneath the mountain sank Mavaku threw Yehephe to the ground and placed his foot upon the heaving breast, but slew him not, because he was a king.

Now no man was there left to bid him stay. Then came Mavaku's friend, the mighty Lion, and opened wide the earth beneath his feet. And when Mavaku entered in and came upon the waters underneath the earth, the aged Herring of the Shoreless Sea sucked in the waters in his ample gills and dried the sea, that Mavaku might pass. Then came his friend, the Eagle of the Air, and wafted him across his wide domain. The Dragon of the Fire saw him come and drew his breath, whereat the flames were still, that Mavaku might pass his sacred place, for he on earth had conquered all that were.

In Asvagan no more Mavaku lives, but many men who know of Otherwhere have come to Asvagan to lead men there. They tell that Mavaku has sent them forth to find his brothers. But Asvagan's king will listen not to any tales they tell, and knows not that they are Mavaku's sons. To him, Mavaku, he who stood alone, is but a curse, an evil memory.

And when the Ancient Traveller had finished, the King made a question to the Court and said:

"Be there one here, who, like Mavaku, can stand alone?"

And many there were who rose and made to say

"I am he."

But the words, though framed, would not utter and each in turn gazed at the king and sank again to his seat.

And this, too, because those who come may read in it aught, have I, Lipo-va, the Scribe, set down.

A DREAM OF ATLANTIS—THE LAND OF MU.

BY ALICE DIXON LE PLONGEON.

(Concluded from page 55.)

From end to end now rocked the land
Till nothing could its throes withstand.
If swathed in agonizing flame
To water's brink a victim came
And plunged within, 't was but to sink
And, drowning, fiery liquid drink.

An awful stream of lava sped
Beyond the shore; the ocean fled;
Before its scathing foe it backed,
Retreating till its waves were stacked;
An instant like a wall they stood,
Then homeward surged—destructive flood
That stayed not in its former bound,
But onward rushed with thrilling sound,
And all that came within its reach
Was lapped from off the swelling beach.
Thick boiling mud and scalding steam
Inflicted torture. Curse and scream
Rang on the air. Hot ashes, sand,
And branding flint, fell on the strand.

Nor yet was Homen satisfied;
His might no more should be defied.
The ships now felt his burning sword,
Till frantic grew the men on board.
Their raging agony to ease
Some flung themselves into the seas
To die in seething mud.

THE WORD

Upon all sides the red tongues leaped,
 Were mortals, mad with pain, soon heaped
 The decks with heavy thud,
 To writhe in torture where they lay
 'Mid pumice red and ashes gray.

By flames and scalding water mauled
 On death the wretched victims called—
 Their outer form so torn and seared
 That charred and fleshless bone appeared.

Now down upon them like a wall
 Beset by fire, a huge black squall
 Came sweeping, furiously flung,
 And howling as with anguish wrung:
 It wrapped the ships in pitchy night;
 The ocean rearing in its might,
 An arching wave formed overhead,
 And gathered hosts unto the dead,
 Engulfing 'neath a watery pall
 The ships there anchored, great and small.
 Like foaming spray big triremes tossed
 Helled over, flamed, and plunged the deep,
 Sucked down below, forever lost
 In long eternity of sleep.

As mountain-like the waves up-reared
 The land a sinking vale appeared;
 Till down the waters fell anew,
 On rushed, and swiftly overthrew
 What Homen yet had spared. Back fled
 The ocean to its death-filled bed,
 And on its giant wave was borne
 Wild ruin from the city torn.
 But still again up towered the wall;
 Back, back, the waters drew, to fall
 Upon the panting, dying, land—
 While maddened victims from the strand
 Fought still with fate to seek the height
 Of spots they deemed secure; and right
 Was merged in universal strife—
 For each would save his own dear life.

In pieces now the land was torn,
Until the gaps were overborne
 By waters rushing in;
These dark polluted streams bereft
Poor mortals of some dear one, left
Upon the yonder brink, to rave
And beg the powers above to save,
 To pardon every sin.
Anon, these banks the pleaders heaved
Within the gulfs, of life bereaved.

Beyond the vale some tried to flee
And win the slopes, to perish free
From maniac fellowmen. Unclad
And burned; with terror nearly mad,
On struggled they, and trampled those
Who helpless lay in dying throes:
At last, the horrors of that night
Were unrevealed by any light.

The Sacred Height of Poseidon
Whose belts of water round it shone
More slowly yielded to the throes,
And stood above the lava flows.
Good Manab and her vestals there
A temple owned; and now appalled,
Upon her aid they loudly called:
"Ah! save us! our Exalted One—
Ere we thy servants are undone!"
But she, quite calm and undismayed,
Soothed every one—"Be not afraid;
For unto life death ever leads;
Destruction new creation feeds.
Here may we wait and feel the world
Sway, until we are deathward hurled—
Perchance thro' one long night of pain,
At length to sink beneath the main.
Life closes, and it lies with me
From anguish now to set you free,
If choose ye thus—to sink from life
Unconscious of the parting strife.

THE WORD

Let every one declare her will;
 While we may yet the wish fulfill.
 If valor can suffice, decide;
 Or if in slumber hence to glide.
 Delay not! Poppy-drowse have I,
 Which lifts the fancy to the sky—
 Or sinks the mind in depths of gloom,
 Where human fears dark shapes assume.
 But sleep profound your lids shall seal,
 If for this drowse ye now appeal."

They wept—Some would, some would not sleep;
 At last, one only yet would keep
 Awake, with Manab to abide
 The end, from flame or whelming tide.

With steady hand now hastened she
 The cup to fill—then smilingly:
 "My lilies sweet, ye will I save
 From scorching fire and rising wave;
 Sleep tranquilly, and wake no more
 Upon this heaving, fated shore."

'T was thus, within the holy place,
 Manab bestowed the parting grace
 Of sparing woe prolonged to these
 On whom the lord Cimil would seize.

Anon, they lay quite dumb—
 So graciously their beauty set,
 Destruction should the task regret—

Then, to her vestal, "Come,
 Said Manab, "None can enter here.
 Thou, Yulil, conquering thy fear,
 Come forth, and go not from my side
 While breath within us yet shall bide.
 In yonder palace I will seek
 The king, with whom I now must speak
 Things long withheld, for he
 Hath played with life most guiltily."

The priestess with her vestal took
A path wherein they need not brook
Petitions vain for help, and rage
That death alone could now assuage.
Invaded was the Sacred Height
By mortals maddened with affright;
While those whom duty bade remain
Upon those grounds, could not restrain
Their fears, but wildly fled to gain.
A chance of safety on the main.
A motly crowd had entered in
The palace walls. Amid the din
No sentry stood to bar the way
Upon this last and awful day.
All fled, each other rushing by,
Not knowing where they went, or why;
For universal frenzy gripped
The Land of Mu, ere yet it slipped
Forever from the sight of Kin—
Thus immortality to win.
What pen dare venture to relate
The death-throes of that wondrous state—
A state which had the earth acquired,
And for the powers of Heaven aspired.

The multitude, to reason lost,
Were blind to treasures that had cost
Thro' generations, wealth untold—
For brain and brawn must toil for gold.
Eyes looked, unseeing; minds were held
Fast shackled by grim Fear, that quelled
Dear Reason, as a cloud the sun,
By tempest driven, hath outdone:—
And nations on the earth go by
Like fleeting clouds across the sky:
For man is such a feeble thing
When land and sky about him fling
Their forces gathered for the strife,
That he may scarcely hope for life.
Here then, the splendors of the earth,—
Adorning halls where song and mirth

THE WORD

Had erstwhile been,—stood valueless,
 As ever onward frantic press
 The mob—for all a mob became
 Since Death alone could force his claim.

Thro' council chambers, thro' the halls
 Of banquets, out beyond the walls,
 Went Manab, finding not that king
 To whom her words she now would bring.
 But suddenly there came a thought—
 "The king protection may have sought"
 She said, "within the sacred fane
 Of Poseidon. We too will gain
 That height; and I rejoice that there
 My just arraignment he must bear."

In that same hour Cho bravely tried
 The side of Pepen to attain,
 And perished in the effort vain
 When flung by Homen where he died.
 Behold the ruler of this great
 And famous land (whose awful fate
 Shall storied be till chaos ends
 What records human history lends)—
 Gadeirus old still revels in
 Excesses, called by mortals sin.
 With Pepen kind, of tarnished fame,
 Oblivious he to sterner claim.
 Safe housed upon the Sacred Height,
 His court seems guarded from the plight
 That desolates the outer lands
 From mountain slopes to ocean strands.

Great Hakol now had ceased to blaze—
 Above its top a purple haze
 O'erhung, rimmed with a golden beam
 Upon the west—a farewell gleam
 From that vast orb which nevermore
 Would send its rays upon that shore.

At early eve the king had gone
To reach the fane of Poseidon;
Believing this a place secure
That safety would to him insure;
And on his footsteps followed those,
A very few, who had not chose
To seize their own, and refuge gain
By taking to the treachrous main.
Pursued by fear, Gadeirus fled
In search of safety where the dead
Kings Atlas from the days of old
Were treasured, sheathed in leaf of gold.
His sycophants had left him now
For death to blanch his cheek and brow

Zatlil, long since from Sais, shorn,
Whose friendless life had been forlorn—
Still followed at his master's heel,
But nevermore to him would kneel.

Manab, in robes of purest white,
Serenely came unto the Height,
Yulil the vestal at her side—
Brave-hearted for what'er betide.
Within that ancient, hallowed fane
The impious monarch hoped to gain
Protection from the dreaded fate
That other mortals must await.
Here bowed he, praying—sometimes cursed,
And dared the fates 't attempt their worst;
While Pepen clinging to him staid,
And murmured, "I am not afraid—
This holy place cannot be lost
Nor down into the ocean tost."
They saw not Manab, while she heard
What he replied to Pepen's word:—

"A naughty wench thou wert, but kind,
Indulgent to my whims, and blind
To surly frowns of wrath that drew

My brows. Could I my life renew
 I'd make thee queen—What awful peal
 Is that? It makes my senses reel—
 Zatlil, go see! I hate thy cold
 Unchanging stare. Thine arms unfold—
 Go yonder, look, and tell
 Us, quick! what promises the night—
 A gallant rescue or neglected plight.
 Hark! how the thunders swell!"

Zatlil moved not, but steadfast looked
 Within those eyes which ne'er had brooked
 Returning glance when he ordained,
 And held this wretch by fear enchained.
 At last he spake—"To one alone
 Shall I for evil now atone.
 Our master, Death, will take my hand
 And guide me to the unknown land,
 His servant I, but thine no more;
 Thy reign is dead ere sinks this shore.
 In vain thy orders wilt thou rave
 Till wrapped about by fiery wave.
 Rejoiced as I to know at last
 My anguish melts into the past.
 I fear thee not! I welcome death—
 For soon shall I renew life's breath.
 A dolt was I in awe to dwell
 Of what thy evil tongue might tell.
 My master-tyrant Fear hath been;
 Him, in thy presence have I seen.
 Ah! fool, fool, fool! the worst to come
 Had been far less than terror dumb.
 Thou, Gadeirus, art turning now
 Stark mad! I see it on thy brow.
 Thy scourge of Fear, held over me,
 Recoils and lashes only thee."

The voice of Manab rising clear
 Responded:—"Evil worse than FEAR
 Dwells not within the human mind
 Nor any shackles firmer bind."

With hopes renewed the king cried, "Hail!
Exalted One. Thou wilt avail
At last!"—One slender hand she raised,
And pointed till he also gazed
Where, sheathed in gold, her brother slain
Was placed. Then she, "Thy hope is vain—
Nor might I save thee if I would,
Assassin of the Just and Good!
His spirit by me doth await
The climax soon to seal our fate."

Defiant, tho' convulsed with fear,
Gadeirus cried, "No dead appear!
Wait here to perish I will not—
Am I, the king, by all forgot?
Of all my ships will one not take
Me hence? Ah! villains! to forsake
Your generous lord. Great priestess, say
Thy power can save us from this day;
And not a wish of thine we'll thwart;
Thy will shall be our chiefest thought."

To Manab, on the trembling floor
He knelt; his jewels from him tore:—
"Behold! my priceless gems give I—
Say only that I need not die!
Our ministers, false dogs! have left
Their king of succor quite bereft.
Think! Speak! thy wisdom lend
To save us from a fearful end."

He grovelled while he clamored so,
And clasped her feet, while throe on throe
Was sent by Homen's awful might
To shake the temple on the height.

Manab, whose garments he had caught
In frenzied clutch, stood deep in thought—
Her gaze turned where the Great and Good
Among his noble fathers stood:—
To his dear form she thus addressed

THE WORD

Herself:—"A coward self-confessed
 Thy murderer stands, O heart of mine!
 Yet dares t' implore a favoring sign.
 In dead of night took he thy breath,
 Betraying thee to sudden death.
 Thy presence, I, great Atlas, feel;—
 The evils of his life reveal
 To him, that he at last may know
 Remorse, and learn the saving woe,
 Regret,—that wicked deeds bestow."

On Gadeirus she turned her gaze:—
 "Thou craven soul! At last bereft
 Of all authority and left
 To face the dread unknown.
 Convicted by the Law of Life
 Thy crimes thou wilt atone
 Thro' matter's weariness and strife,
 In wretched, servile state;
 Of all thy power and riches shorn,
 Long shalt thou toil and wait
 When in the flesh again art born—
 For such thy dreary fate.
 Alas for thee! thy stubborn will
 But served to wreak thy deeds of ill."

To Pepen he returned and clung;
 The while on Manab's words she hung—
 Manab, who smiled upon her, kind,
 And pleaded softly, "Be resigned
 Thou, Pepen, dear, gay butterfly,
 With me thou wilt not fear to die.
 Thy lot was cast in other mould
 Than mine; thy wings could not unfold
 To soar above the smiling earth—
 But time will bring the happier birth.
 No creature hast thou ever wronged
 Thy best was this, and never one
 More than *his* best hath ever done."

With sobs the form of Pepen shook;
 While Manab turned again to look
 Upon the coward king, so late
 The arbiter of every fate,—
 And thus to him:—"Thou spirit black
 Of earth, ere long to wander back
 In search of woe; but first to pass
 With yonder groaning, motley mass
 Where chaos reigns. Out! out! we need
 Thee gone. Go forth and serve to feed
 A flame; its purifying breath
 Will give thy form completer death.
 Reject thee would the earth's soft breast;
 Repulse thee to great ocean's crest,
 Its bed abhors thy shame.
 The winds infuriated tell
 Thy crime. The thunders sound thy knell;
 Creation damns thy name!
 Whole nations yet unborn shall cry
 Thy infamy unto the sky.
 For power abused return shalt thou
 And 'neath the weight of misery bow."

Gadeirus cursed, defied his fate,
 And rushed to seek the temple-gate—
 Believing yet escape might wait;
 Adown the slope he fled.
 But suddenly below his feet
 A seething chasm dread
 His frenzied vision yawned to greet—
 With terror howling, in he fell,
 Sucked deep within a flaming hell.

The temple swayed, but Manab spoke,
 Consoling those who would invoke
 Her aid—for aid could not be lent
 When death upon a world was sent.
 "Great Poseidon extends his arms
 To gather us," she said, "The swarms
 Beyond will reach us not; the flame
 This holy shrine is not to claim.

THE WORD

Behold! yon golden Poseidon
 His ocean-bed will rest upon.
 Now close unto us Homen gloats;
 Our cradle rocks and outward floats
 To bear us whence all mortals came"—

Her voice was lost in deafening sound,
 As frightful heavings of the ground
 Flung down across the onyx floor
 The living and the dead. A roar
 Like nothing ever heard before
 Broke on the air. The land was rent
 In pieces ere to chaos sent.

The mummied kings with gold o'erlapped;
 The vestals white with linen wrapped;
 The gemmed and gaudy Butterfly;
 While struggling ever to their feet,
 A few there be who howling greet
 The hour of doom. Their death-bed rocks
 And quivers as the rending shocks
 Come fast and faster, till the waves
 Bear off the prize that ocean craves.

Now o'er the water vast appear
 But mountain-peaks, all gray and drear.
 The billows pause not in their dirge;
 The sighing winds their voices merge,
 And cry, "Far down within the deep
 Unnumbered generations sleep."

Sing too the spirits of the foam
 And sprites of flame that ever roam—
 "Life unto thee, O land, we gave;
 Now shrouded by the sobbing wave,
 Great Mu wakes not; in Ocean's bed
 She lies, in silent darkness,—dead."

THE END.

APOTHEGMS OF MYSTIC PHILOSOPHY.

By NURHO DE MANHAR.

THE Divine alone is the true Being, the real substance of all things.

In the human soul there is a divine principle, in virtue of which man resembles and is one with the Divine.

Man becomes truly Christ-like when he conforms himself to the divine will or when giving himself up to the service of the divine Being, he becomes wholly changed and transsubstantiated with the Divine, as the bread in the sacrament is unto the mystical body of Christ.

God is a pure good in himself and therefore will dwell and manifest himself nowhere save in a pure soul.

The soul pure and enlightened sees through itself. It needeth not to seek God afar off; it finds him in itself when in its natural purity and fleeth into the supernatural of the pure Godhead; and thus it is in God and God in it, and what it doeth, it doeth in God and God doeth in it.

Man having proceeded from Deity is destined to return and become one with Deity again.

Human life is God's life for God lives in man.

God is a circle whose center is everywhere and his circumference nowhere.

He is no free soul who looks for a reward for his well-doing, or does what is right through fear of hell punishment.

He alone is free who loves good for its own sake and does what is right because in well doing is blessedness.

In himself, God is an eternal unity, an eternal nothing, an abyss without time or space. He fills all things and is in all things.

The Divine needs no habitation or temple, for he is without and within the world equally alike, deeper than thought, higher than imagination; no numbers can express his greatness.

The whole of nature is the body of God.

God is in all things as the sap in the germ and flourishing tree.

In the stillness of the twilight we may feel the presence of the holy Spirit, in whose kingdom all creatures rejoice to live.

If our vision be purified we may see God everywhere. He is in us and we are in him and if our lives are holy we may know ourselves to be divine.

All is in man, who is the living book of the Divine.

The happiness and misery of every creature is regulated by its own state and manner of existence in the Divine.

Whatever the Divine gives us, is something of and from himself. and thus we become more and more partakers of the divine nature.

A spark of the light and spirit of God is still in man. It has a strong and natural tendency towards the eternal light from which it came. This light is Christ in us.

“God never yet has been, nor will he ever be;

But yet before the world, and after it, is he.

What God is, no one knows, nor sprite nor light is he,
Nor happiness, nor one, nor even divinity.

Nor mind, love, goodness, will, nor intellect far-seeing,

Nor thing, nor naught nor soul, nor yet essential being.

He is what I and thou may vainly strive to learn,

Until to gods like him, we worldly creatures turn.

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HEAVEN.

WITHIN the human mind there springs naturally and without effort the thought of a future place or state of happiness. The thought has been variously expressed. In English it is rendered in the form of the word heaven.

Relics found in mounds and burial places of prehistoric inhabitants of America testify to their thought of heaven. Monuments, temples and inscriptions on metal and stone in the ruins of ancient civilizations in the Americas attest the belief in heaven, by the builders of those civilizations. The masters of the land of the Nile reared obelisks, pyramids and tombs, and left them as silent, graven witnesses proclaiming a future state of happiness for man. The races of Asia offer a wealth of testimony in caves and shrines, and a literature which abounds with the descriptions of a future happy state of man as the results of his good deeds on earth. Before the heavenward pointing spires of Christian faiths were raised on the soil of Europe, stone circles and pillars and crypts were used by man to induce the blessings of heaven upon him while on earth, and to fit him to enter the happy sphere of heaven after death. In a primitive or limited way, or with the ease or extravagance of culture, each race has expressed its belief in a future state of heaven.

Every race has its myths and legends which tell in their own way of a place or state of innocence, in which the race lived

happily. In this original state they were given existence by a superior being on whom they looked with fear or awe or reverence and whom they regarded as their master, judge or as a father, with the trustfulness of children. These accounts say that rules were provided by the creator or superior being, so that living according to these, the race should continue to live in their state of simple happiness, but that dire results would attend any departure from the ordained life. Each story tells in its own way of the disobedience of the race or humanity, and then of the troubles, misfortunes, and disasters, with their pains and sorrows resulting from the ignorance and disobedience of the ancestors.

Myth and legend and scripture state that the human races must live in sin and sorrow, stricken by disease and afflicted with old age which ends in death, because of that ancient sin of the forefathers. But each record in its own way, and characteristically of the people by whom it was made, foretells of a time when by the favor of the creator or by the expiation of wrongs done, men will escape the realistic dream of earth life and enter into a place from which pain and suffering and disease and death are absent, and where all who enter will live in uninterrupted and unalloyed happiness. This is the promise of heaven.

Myth and legend tell and scripture ordains how man must live and what he shall do before he can obtain or have conferred upon him the fecility of heaven. Suitable to the life and character of his race, man is told that he will gain heaven by divine favor or earn it by deeds of valor in battle, by overcoming the enemy, by subduing the impious, by a life of fasting, solitude, faith prayer or penance, by acts of charity, by relieving the sufferings of others, by self-abnegation and a life of service, by an understanding and overcoming and controlling of his improper appetites, tendencies and inclinations, by right thought, right action and by knowledge, and that the heaven is either beyond or above the earth or is to be on the earth in some future state.

Christian beliefs concerning man's early and future state differ little from those of other and more ancient faiths. According to Christian teaching man is born and lives in sin, and it is said that the penalty of sin is death, but he may escape death and other penalties of sin by believing in the Son of God as his Savior.

The statements in the New Testament about heaven are true and beautiful. The theological statements about the theological heaven are a mass of irrationalities, contradictions and short-sighted absurdities. They repel the mind and enervate the senses. The theological heaven is a place lit up with brilliant lights, and extravagantly furnished and decorated with very expensive earthly things; a place where songs of praise are sung perpetually to the strains of music; where the streets flow with milk and honey and where ambrosial food abounds; where the air is laden with the fragrance of sweet perfumes and balmy incense; where happiness and enjoyment respond to every touch and where the inmates or minds of men sing and dance and thrill and throb to hosannas of prayer and praise, throughout infinite eternity.

Who wants such a heaven? What thinking man would accept such a shallow, sensuous, heaven if it were thrust upon him? The soul of man must be like a fool, a jelly fish or a mummy, to put up with any such nonsense. Nobody wants the theological heaven nowadays and none less than the theologian, who preaches it. He wants to stay here on this accursed earth rather than go to that glorious heaven which he has planned and built and furnished in the far-off sky.

What is heaven? Does it not or does it exist? If it does not, then why waste time in deluding one's self with such idle fancies? If it does exist and is worth while, then it is best that one should understand it and work for it.

The mind longs for happiness and looks forward to a place or state where happiness will be realized. This place or state is expressed in the term heaven. The fact that all races of humanity have through all time thought of and believed in some sort of heaven, the fact that all continue to think of and look forward to a heaven, is evidence that there is something in the mind which compels the thought, and that this something must be similar in kind to that toward which it impels, and that it will continue to impel and guide the thought toward its ideal until that ideal goal is reached and realized.

There is great energy in thought. By thinking and looking forward to a heaven after death, one stores up a force and builds according to an ideal. This force must have its expression. Ordinary earth life affords no opportunity for such expression. Such ideals and aspirations find their expression after death in the heaven world.

The mind is a foreigner from a happy realm, the mental world, where sorrow, strife and sickness are unknown. Arriving on the shores of the sensuous physical world, the visitor is beset, beguiled, bewildered by the allurements, delusions and deceits of forms and colors and sensations. Forgetting his own happy state and seeking happiness through the senses in the objects of sensation, he strives and struggles and then sorrows to find on approaching the objects, that happiness is not there. After a sojourn of barter and bargain, of conflicts, successes and disappointments, after smarting from pain and relieved by superficial joys, the visitor departs from the physical world and returns to his happy native state, taking with him experience.

The mind comes again and lives in and passes from the physical world to its own, the mental world. The mind becomes a time-worn traveler who has often visited, yet never has sounded the depths nor solved the problems of mundane life. Man has had much experience with little profit. He comes from his eternal home to spend a day in the world, then passes again to rest, only to come again. This goes on until he shall discover in himself, his deliverer, who will tame the wild beasts which beset him, who will dissipate the delusions which bewilder him, who will guide him through sensuous delights across the howling wilderness of the world and into the realm where he is self-knowing, unattracted by the senses and unaffected by ambitions or temptations and unattached to the results of action. Until he finds his deliverer and knows his realm of safety man can look forward to heaven, but he will not know it nor enter heaven while he has to come unknowingly to the physical world.

The mind does not find the essentials of heaven on earth, and it is never even for a short time in perfect accord with its surroundings and with its emotions and the senses and attendant sensations. Until the mind shall become the knower and the master of all these, it cannot know heaven on earth. So the mind must be freed by death from the physical world, to enter into a state of happiness as its reward, to live up to the ideals to which it has looked forward, and be freed from the suffering which it has endured, and escape the temptations with which it has struggled, and to enjoy the good deeds it has done and the ideal union to which it has aspired.

After death not all men enter heaven. Those men whose thought and work are spent on the things of physical life, who never consider or concern themselves about a future state after

death, who have no ideals aside from physical enjoyment or work, who have no thought or aspiration toward a divinity beyond or within themselves, those men will have no heaven after death. Some of the minds belonging to this class, but who are not enemies to mankind, remain in an intermediate state as in a deep sleep, until physical bodies are anew prepared and ready for them; then they enter at birth into these and thereafter continue the life and the work as demanded by their previous lives.

To enter heaven, one must think of and do that which makes heaven. Heaven is not made after death. Heaven is not made by mental laziness, by doing nothing, by languishing, by idling time away, or dreaming lazily while awake, and without purpose. Heaven is made by thinking of one's own and others' spiritual and moral welfare and is earned by earnest work to such end. One can enjoy the heaven only which he himself has built; the heaven of another is not his heaven.

After death of its physical body, the mind begins a process of elimination by which the gross and sensual desires, vices, passions, and appetites are burned away or sloughed off. These are the things which beset and beguiled and deceived and deluded and confused it and caused it pain and suffering while it was in physical life and which prevented it from knowing real happiness. These things must be put aside and parted from so that the mind may have rest and happiness, and may live out the ideals which it has yearned for, but was unable to achieve in physical life.

Heaven is as necessary for most minds as sleep and rest is for the body. When all the sensual desires and thoughts have been put off and done away with by the mind, it then enters the heaven which it had previously prepared for itself.

This heaven after death cannot be said to be at a particular spot or locality on the earth. The earth known to mortals in physical life cannot be seen nor sensed in heaven. Heaven is not limited to the dimensions by which the earth is measured.

One who enters heaven is not governed by the laws which regulate the movements and actions of physical bodies on earth. He who is in his heaven does not walk, nor does he fly about, nor does he move by muscular effort. He does not partake of delicious foods, nor drink sweet potions. He does not hear or produce music or noise on stringed, wooden or metallic instruments. He does not see the rocks, trees, water, houses, costumes, as they exist on earth, nor does he see the physical forms

and features of any being on earth. Pearly gates, jasper streets, sweet foods, drinks, clouds, white thrones, harps and cherubs may be located on the earth, they are not found in heaven. After death each one builds his own heaven and acts as his own agent. There is no buying and selling of merchandise or any of the products of earth, as these are not needed. Business transactions are not carried on in heaven. All business must be attended to on earth. Acrobatic feats and spectacular performances, if witnessed, must be seen on earth. No such performers have been arranged for in the management of heaven, and no one there would be interested in such shows. There is no political jobbery in heaven, as there are no positions to fill. There are no sects nor religions in heaven, as each one there has left his church on earth. Nor will there be found fashionables and an elite of exclusive society, because the broadcloth, silks and laces in which society is clothed are not allowed in heaven, and family trees cannot be transplanted. The veneer and coatings and bandages and all such adornments must have been removed before one may enter heaven, for all in heaven are as they are and may be known as they are, without deceit and the disguise of falsehood.

After the physical body has been put aside, the mind which was incarnate begins to throw off and free itself from the coils of its fleshly desires. As it forgets and becomes unaware of them, the mind gradually awakens to and enters its heaven world. The essentials to heaven are happiness and thought. Nothing is admitted which will prevent or interfere with happiness. No conflict or annoyance of any kind can enter heaven. The sphere of happiness, the heaven world, is not so grand, awe inspiring or sublime as to cause the mind to feel insignificant or out of place. Nor is heaven so indifferent, ordinary, uninteresting or monotonous as to allow the mind to regard itself as superior and unsuited to the state. Heaven is to the mind who enters, all that which will afford that mind (not the senses) its greatest and most comprehensive happiness.

The happiness of heaven is through thought. Thought is the creator and fashioner and builder of heaven. Thought supplies and arranges all the appointments of heaven. Thought admits all others who take part in one's heaven. Thought determines what is done, and the manner in which it is done. But only thoughts which are of happiness can be used in building heaven. The senses may enter into the heaven of a mind

only to the degree that they are made necessary to the happiness by thought. But the senses so used are of a more refined nature than the senses of earth life and they can only be employed when they conflict in no way with the thought of heaven. The sense or senses which are concerned with the flesh have no part or place in heaven. Then what kind of senses are these heavenly senses? They are senses made by the mind temporarily and for the occasion, and do not last.

Although the earth is not seen nor sensed as it is on earth, yet the earth may be and is perceived by the mind when the thoughts of that mind have, in furtherance of an ideal, been concerned with the earth. But the earth in heaven is then an ideal earth and is not perceived by the mind in its actual physical condition with the hardships which it imposes on physical bodies. If the thought of man had been concerned with the making habitable and beautifying of certain localities of the earth, with improving the natural conditions of the earth and with turning them to advantage for the common good of himself and others, or with improving the physical, moral and mental conditions in any way, then the earth or the localities of the earth with which he had concerned himself, would, in his heaven, be realized in the greatest perfection, by his thought, and without the obstacles and hindrances with which he had contended in physical life. Thought takes the place of his measuring stick and distance disappears in thought. According to his ideal thought on and of earth, so will be his realization of it in heaven; but without the labor of the working and without the effort of thinking, because the thought which brings about the realization is formed on earth and merely lives itself out in heaven. The thought in heaven is the enjoyment and result of the thinking which was done on earth.

The mind is not concerned with the subject of locomotion unless the subject was related to its ideal while on earth and was considered without too much self interest. An inventor whose thought on earth was concerned with some vehicle or instrument of locomotion for the purpose of making money out of his invention, would, if he entered heaven, have forgotten and be entirely unaware of his work on earth. In the case of an inventor whose ideal was to perfect such a vehicle or instrument for the purpose of bettering the conditions of the public or for relieving individuals of hardships, with a humanitarian motive, and even in the case of him whose thought was of making and perfecting an invention with the object of demonstrating some

abstract proposition—as long as his thinking was without the chief or ruling thought of making money—the work thought of would have part in the inventor's heaven and he would there accomplish in full measure what he had been unable to realize on earth.

The movements or travel of the mind in its heaven world are not performed by laborious walking or swimming or flying, but by thought. Thought is the means by which the mind passes from one locality to another. That thought may do this is experienced in physical life. A man may be transported in thought to the most distant parts of the earth. His physical body remains where it is, but his thought travels where he wills and with the quickness of thought. It is as easy for him to transport himself in thought from New York to Hong Kong, as it is from New York to Albany, and no longer time is required. A man while sitting in his chair may absent himself in thought and revisit distant places where he has been and may live over again important events of the past. Sweat may stand out in beads on his forehead as he performs great muscular labor. His face may be suffused with color as he, having gone back into the past, resents some personal affront, or it may turn to an ashen pallor as he passes through some great danger, and all the while he will be unaware of his physical body and its surroundings unless he is interrupted and recalled, or until he has returned in thought to his physical body in the chair.

As a man may act and re-enact in thought the things which he has experienced through the physical body without being aware of his physical body, the mind, too, can act and re-live ideally in heaven according to its best deeds and thoughts while on earth. But the thoughts will then have been disassociated from all that prevents the mind from being ideally happy. The body used by the mind to experience earth life is the physical body; the body used by the mind to experience its happiness in heaven is its thought body. The physical body is suited to life and action in the physical world. This thought body is created by the mind during life and takes form after death and lasts not longer than the heaven period. In this thought body the mind lives while in heaven. The thought body is used by the mind to live in its heaven world because the heaven world is of the nature of thought, and is made of thought, and the thought body acts as naturally in its heaven world as does the physical body in the physical world. The physical body needs

food, to be maintained in the physical world. The mind also needs food to maintain its thought body in the heaven world, but the food cannot be physical. The food there used is of thought and is the thoughts which were entertained while the mind was in a body while on earth. While the man had been reading and thinking and idealizing his work when on earth, he had by so doing, prepared his heavenly food. Heavenly work and thought is the only kind of food which the mind in its heaven world can use.

The mind may realize speech and music in heaven, but only through thought. The song of life will be accompanied by the music of the spheres. But the song will have been composed by its own thought and according to its own ideals while on earth. The music will be from the spheres of the heaven worlds of other minds, as they are in harmony.

The mind does not touch other minds nor objects in heaven, as physical things contact other physical bodies on earth. In its heaven the body of the mind, which is a body of thought, touches other bodies by thought. One who knows touch by the contact only of flesh with other material or by the touch of flesh with flesh, will not appreciate the joy which may be afforded to the mind from the touch of thought with thought. Happiness is realized, almost, by touch of thought with thought. Happiness never can be realized by contact of flesh with flesh. Heaven is not a lonesome place nor state where each mind is confined in the solitude of a beingless heaven. Hermits, solitary recluses and metaphysicians whose thoughts have been concerned almost exclusively in contemplation of themselves individually or with abstract problems, may enjoy their respective heavens, but it is seldom that a mind can or does exclude all beings or other minds from his heaven world.

The heaven which man inhabits after death is in man's own mental atmosphere. By this he was surrounded and in it he has lived during his physical life. Man is not conscious of his mental atmosphere, but becomes conscious of it after death, and then not as of an atmosphere, but as heaven. He must first pass through, grow out of, his psychic atmosphere, that is, go through hell, before he can enter his heaven. During physical life, the thoughts which build his heaven after death remain in his mental atmosphere. They are, to a large extent, not lived out. His heaven consists in the development, living out and realization of these ideal thoughts; but all the time, be it re-

membered, he is in his own atmosphere. Out of this atmosphere is furnished the germ from which his next physical body is built.

Each mind has and lives in its own individual heaven, as each mind lives in its physical body and in its own atmospheres in the physical world. All minds in their respective heavens are contained within the great heaven world, similarly as men are contained within the physical world. The mind is not located in heaven as men are by position and locality on earth, but the mind is in that state by its ideals and the quality of its thoughts. The mind may shut itself up in its own heaven within the great heaven world and be out of touch with other minds of like quality or power, similarly as a man shuts himself off from the world when he absents himself from all human society. Each mind may participate in the heaven of another mind or with all other minds to the degree that their ideals are the same and to the degree that their thoughts are in tune, similarly as men on earth of kindred ideals are drawn together and enjoy mental association through thought.

The heaven world is built up and made up of thought, but of such thoughts only which will contribute to happiness. Such thoughts as: he has robbed me, he would kill me, he would slander me, he has lied to me, or, I am jealous of him, I envy him, I hate him, cannot play any part in heaven. It should not be supposed that heaven is a dull place or state because it is made up of such uncertain and unsubstantial stuff as one's thoughts. Man's chief happiness on earth, little though it is, comes through his thought. The money kings of earth do not find happiness by their mere hoardings of gold, but in the thought of their possession of it, and their consequent power. A woman does not get her scant measure of happiness from the many pieces of finery which are used in the make-up of a gown and from the wearing of that gown, but her happiness comes from the thought that it beautifies her and the thought that it will command admiration from others. An artist's delight is not in the product of his work. It is the thought which stands behind it that he enjoys. A teacher is not well pleased merely by the fact that students are able to memorize difficult formulas. His satisfaction lies in the thought that they understand and will apply what they have memorized. The little happiness which man gets on earth, he gets through his thought only, and not from any physical possession or success. On earth thoughts

seem to be intangible and unreal, and possessions seem very real. In heaven the objects of sense have disappeared, but thoughts are real. In the absence of gross sense forms and in the presence and realness of the subjects of thought, the mind is inexpressibly more happy than is the mind of ordinary man through his senses while on earth.

All those who entered into our thought while on earth, or those with whom our thought was directed to the attainment of some ideal, will in thought be present and help to make up our heaven. So one's friends cannot be shut out from his heaven. Relationships may be continued by the mind in its heaven world, but only if the relationship is of an ideal nature and not in so far as it is physical and fleshly. Physicality has no part in heaven. There is no thought of sex or the action of sex in heaven. Some minds while incarnate in physical bodies, invariably associate the thought of "husband" or "wife" with sensual acts, and it may be difficult for such to think of husband and wife without the thought of their physical relationship. It is not difficult for others to think of husband or wife, as companions engaged in work toward a common ideal or as a subject of an unselfish and not sensual love. When the sensually inclined mind has parted from its physical body and has entered its heaven world, it, too, will not have the thought of sex because it will have parted from its fleshly body and its sensual appetites and will have been cleansed from its gross desires.

The mother who seems to have been parted by death from her child can meet it again in heaven, but as the heaven is different from earth, so will the mother and child be different in heaven from what they were on earth. The mother who regarded her child with a selfish interest only, and considered that child as her own personal property, does not wish such a child nor can she have it with her in heaven, because such selfish thought of physical possession is foreign to and is excluded from heaven. The mother who meets her child in heaven bears a different attitude of mind to the being to whom her thought is directed, than the selfish mother bears to her physical child, while she is in the physical world. The dominating thoughts of the unselfish mother are of love, helpfulness and protection. Such thoughts are not destroyed nor hindered by death, and the mother who had such thoughts for her child while on earth will continue to have them in heaven.

No human mind is limited to nor encased in its physical body and every human mind incarnate has its own father in

heaven. That mind who has left earth life and entered its heaven, and whose best thoughts were directed to or concerned with those whom it knew on earth, may affect the minds of those on earth if the minds on earth reach high enough in thought.

The thought of the child which the mother carries with her in heaven is not of its shape and size. In physical life she knew her child as an infant, as a child at school, and later perhaps as a father or mother. Through all the career of its physical body the ideal thought of her child has not changed. In heaven, the mother's thought of her child does not include its physical body. Her thought is of the ideal only.

Each one will meet his friends in heaven to the degree that he knows those friends on earth. On earth his friend may have a needle or a moon eye, a button or a bottle nose, a mouth like a cherry or a scuttle, a dish or box chin, a pear-shaped head or a head like a bullet, a face like a hatchet or a squash. His form might be to others like that of an Apollo or a satyr. These are often disguises and the mask which his friends wears on earth. But these disguises will be pierced if he knows his friend. If he saw his friend through the disguises on earth he will know him in the heaven world without those disguises.

It is not reasonable to expect that we should see or have things in heaven as we have them on earth, or to feel that heaven would be undesirable unless we could so have them. Man seldom sees things as they are, but as he thinks that they are. He does not understand the worth of his possessions to him. The objects as things in themselves are of the earth and are perceived through his physical organs of sense. The thoughts only of these objects can be taken to heaven and only such thoughts can enter heaven as will contribute to the happiness of the mind. Therefore the same mind which was the thinker in the body on earth will suffer no loss by giving up that which cannot contribute to its happiness. Those whom we love on earth, and to love whom is necessary to our happiness, will not suffer because their faults and vices are not taken with us in thought to heaven. We shall more truly appreciate them when we can have them in thought without their faults and as we think of them as ideals. The faults of our friends clash with our own faults on earth, and the happiness of friendship is marred and clouded. But the friendship without blemish is better realized in the heaven world, and we know them more truly as they are than when appearing with the dross of earth.

It is not impossible for the mind in heaven to communicate

with one on earth, nor for that on earth to communicate with one in heaven. But such communication is not carried on by means of any production of psychic phenomena, nor does it come from spiritistic sources nor what spiritists speak of as their "spirit world" or the "summerland." The minds in heaven are not the "spirits" of which the spiritists speak. The heaven world of the mind is not the spirit world or summerland of the spiritist. The mind in its heaven does not enter nor speak through the summerland, nor does the mind in heaven manifest itself in any phenomenal way to a spiritist or to its friends on earth. If the mind in heaven did enter the summerland or did appear to a spiritist or did manifest itself in physical form and shake hands with and speak to its friends in a physical body, then that mind must be aware of the earth, and of the flesh and of the pains, afflictions or imperfections of those with whom it communicated, and the contrast of these would interrupt and disturb its happiness and heaven would be at an end for that mind. While the mind is in heaven its happiness will not be interrupted; it will not be aware of any of the vices or faults or sufferings of those on earth, and it will not leave its heaven until its heaven period is at an end.

The mind in heaven can communicate with one on earth through thought and thought only and such thought and communication will always be for the ennoblement and good, but never to advise the one on earth how to earn a living, or how to satisfy his desire or to give the mere comfort of companionship. When a mind in heaven communicates with one on earth, it is usually through impersonal thought which suggests some good action. It is possible, however, that the suggestion may be accompanied by the thought of the friend who is in heaven, if what is suggested is associated with the character or with what was his work on earth. When the thought of the one in heaven is apprehended by the mind on earth, the thought will in no way suggest itself through any phenomena. The communication will be through thought alone. In moments of aspiration and under suitable conditions, the man on earth may communicate his thought to one in heaven. But such thought can have no earthly taint and must be in conformity with the ideal and relate to the happiness of the mind in heaven, and stands in no relationship to the personality of the deceased. When communication between the mind in heaven and the mind on earth is carried on, the mind in heaven will not think of the other being on earth, nor will the man on earth think of the

other in heaven. Communication can be had only when the minds are attuned to each other, when place, position, possessions, do not affect the thought and when the thought is of mind with mind. Of that the ordinary person does not conceive. If such communion is held, time and place do not appear. When such communion is held the mind in heaven does not come down to earth, nor does man ascend to heaven. Such communion of thought is through the higher mind of the one on earth.

Because of the difference in ideals and the quality or power of the thoughts and aspirations of men, heaven is not the same to all who go there. Each enters and perceives and appreciates it as the fulfillment of what he desired for his happiness. The difference in thoughts and ideals of men has given rise to the representations of the numbering and grading of the different heavens which man enjoys after death.

There are as many heavens as there are minds. Yet all are within one heaven world. Each lives in his heaven in happiness without in any way interfering with the happiness of others. This happiness may, if measured, in time and in terms of experience of the earth, seem to be like endless eternity. In actual terms of the earth it may be very short. To the one in heaven the period will be an eternity, which is a complete cycle of experience or thought. But the period will end, though the end will not seem to the one in heaven to be the end of its happiness. The beginning of its heaven did not seem to be sudden or unexpected. End and beginning in heaven run into each other, they mean completion or fulfillment and cause neither regret nor surprise as these words are understood on earth.

The heaven period as it was determined by the ideal thoughts and works before death is not long or short, but is complete and ends when the mind has rested from its labors and has exhausted and assimilated its ideal thoughts which it had not realized on earth, and from this assimilation is strengthened and refreshed by being relieved from and forgetting the cares and anxieties and sufferings which it had experienced on earth. But in the heaven world the mind does not acquire any more knowledge than that it had on earth. Earth is the battlefield of its struggles and the school in which it acquires knowledge, and to earth must the mind return to complete its training and education.

The Editorial in the January issue will be about Heaven on Earth.

EARLY HISTORY OF ANIMAL MAGNETISM.

BY ALEXANDER WILDER, M. D.

IT is to be regretted that medical students so frequently imagine that they can afford to dispense with classical learning and a reasonable knowledge of the Greek and Latin languages. Such knowledge is essential to good scholarship. The young men of this period have but very indifferent excuse for neglecting it. How medicine can be properly considered liberal when its practitioners have not a liberal education, I am too obtuse to comprehend. Not only is the stigma of want of culture affixed to their pretensions; but what scientific learning they attempt to acquire is obtained by the harder way.

The early history of the Healing Art is given in ancient mythological narrative. We find it everywhere closely interwoven with religious worship. Not only was every physician religious, but he was a minister of religion. A man without religion never would have been permitted for one moment, to offer his services as a healer of disease. It was only the persons who conversed with God that were believed to have any ability or authority to exercise the function which was regarded as essentially God's prerogative.

My first duty is to define the name of the Chair in which I appear as lecturer.—Psychological Science and Magnetic Therapeutics. Science is knowledge, that which we may learn and become expert in. Strictly speaking, therefore, we can only know that which is fact. Science is ascertained truth. We do not however apply the term to facts loosely comprehended; but to those more definitely understood, which are logically arranged about leading ideas, and based or at least regarded in relation to general truths and principles. The term is accordingly applied to a branch of learning considered as having a certain completeness. When, therefore, I use the word science, it will generally be with this meaning. I have no sympathy with the notion which attaches arbitrary, priestly sanctity to the word, as though it was a something above question, from being the immaculate conception of Baconian deduction with-

out a known father. As however, others do, I propose to refrain all that I may from using it, and will employ one wholesome old English word, Knowledge, instead.

I know the penalty. It, however, has little terror for me. It is a matter comparatively indifferent for me to be recognized in the public market place as scientific; but it is very important to me to be right, and to state what is accurate and to purpose. In a century we have had five distinct phases of scientific medicine; and each, in its turn, was arrogant and proscriptive. It may be that I shall differ somewhat from the authorities now extant, and yet be right.

Psychology is a word that will tax our ingenuity more severely. The schoolmasters are abroad, each with a notion, a definition and a theory. Each is fierce to declare that his is the right view, that he was the very first to propound it, that every body should come in after him—in short, in the language of the parable—that all before him were thieves and robbers, that good sheep never listen to. “I am Sir Oracle; when I speak, let no dog bark.”

I am not pliable enough to yield to any man that arrogantly asserts spiritual, scientific or political dominion over me. I do not care who knows more than I, or how much; but I do know that my superior will not be violently aggressive, but really more diffident and modest than I am. I know, too, that I will have no reluctance to acknowledge his excellence.

I repudiate utterly the pretensions that medium exhibitions, clairvoyant displays, and that general concatenation of incoherent nonsense that many pass off for psychology are essentially psychological. They belong rather to the department of pathology and even then that word ought to have its old Greek meaning; the science of being acted upon. Nevertheless, while I thus set these matters down somewhat summarily I expect to come to them and to handle them as relating to psychological science.

Equally, and more so, do I repudiate that as psychology, which has and seeks its confirmations with the microscope.

One may as well make a chemical analysis of a soil to ascertain what plants will spring up in it spontaneously, as to dig about brain and nerve matter to catch any peep at a soul. The highest achievement of psychological chairs in medical colleges, seems to be that of curious conjectures about hysteria, epilepsy, hydrophobia, raving madness, and confirmed melan-

choly. Some even go so far as to evolve the whole Mohammedan religion out of Mohammed's hysterical attacks; as others ascribe to a like cause the whole Lutheran Reformation, the revivals of religious enthusiasm in the Middle Ages, which led to the Crusades, and to various curious phenomena. This is a little too learned for me; it transcends not only the scope of my mind, but of the understanding of those who propound it. It is the asserting of psychical phenomenon with everything psychical in the background.

Indeed, the principal function of a soul in many individuals' notions, appears to be like of salt, to prevent the body from decay. Others have a notion that if there was no body, nor brain, there would be no soul. With such ideas floating in the air, it may be no marvel that in modern conjectures respecting psychology, the soul is pretty much entirely left out, as hardly constituting a factor in the problem. I have sometimes curiously questioned whether such persons' ideas were not about right, so far as they themselves were concerned. One thing is very certain; the individual that is not very conscious of his soul has a moral reason for it.

Sir William Hamilton gives the following definition of Psychology: "The science conversant about the phenomena of the mind, or conscious subject, or self, or ego." It is then, the knowledge that relates to the essential self. The compilers of Webster's Dictionary, define it, as the science of the human soul; specifically the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness.

Placing all these definitions together, they imply that psychology is the science relating to the selfhood; to that entity which makes me say I and me, and you speak and think of yourselves as something which I am not. Learn the words very carefully. The soul is not a thing possessed, a quality or property. You do not have it; you are yourself a soul. If you lose your soul you lose your very selfhood; if you save or preserve your soul, it is self-preservation.

The soul does not pertain to the body, but the body relates to the soul. The man is older than his clothes; however essential they may be to his comfort and convenience. The soul is prior to the body, older, diviner.

If we regarded the body as the essential entity, then its physiology, its anatomy and accidents would be the all-import-

ant knowledge. But we are getting above nature into the region of the universe whence the laws proceed to which nature is subject. Nature makes no laws, but is herself the outcome, the potentiality, in and by which the force which is above her, operates and manifests itself. This is higher knowledge; metaphysics, supra-nature.

It is important to know the higher learning in order to understand properly the lower, and to learn about the essential man in order to become intelligent in regard to the corporeal structure. This may seem fine-spun, far-fetched, and over the head and shoulders, but no intelligent person will be long in discerning it to be in the most essential sense, practical. I have no fear in relation to that question; my chief apprehension is that the subject is greater than the lecturer.

And now, right here, that there may be no doubt or misunderstanding, let me say that I recognize Divinity as in and over every thing; eternity as the field and manifestation of his energy; and the human soul as a denizen and part of that eternity. I say not to assert or enforce a religious belief; but to indicate a beginning, a source, a bottom fact, from which all real knowledge has and must inevitably have its starting-point. But we will do no preaching.

It will be necessary, instead, to come down somewhat closer to the earth and every-day life. While we define psychological science as relating to psychic questions, we recognize its field in the physical nature and its relations to the human and physiological constitution. The soul is allied to the body; to a certain degree inhabits it, making it alive, moving, active, sensitive, conscious, intellectual. It has a vital relation to every function, to every desire, to every impulse, to every act, to every disorder. We deal accordingly with that department of our nature in which the soul is married to the body, and by which it gives the body existence.

So far as we know the higher mysteries of human life, the nervous structure is the middle ground, the intermediary district material in its externals, yet fraught and pervaded with life, consciousness, sensation, moral properties, and the power of giving external shape to thought. So far as we can conceive of the soul as attached to the body, our observations center in this region of the organism. All beyond this at the outer side we know as effects. Inside of it we perceive and recognize the dynamic force, or the potentiality; and also the

energy which sets all into operation. The nervous system affords the menstruum; it furnishes the medium, it is the intermediary, by which all this is accomplished.

It will be our duty then to ascertain what we may of this nervous system. We shall find it intricate enough; and the subject will tax pretty severely our perceptive powers and our deeper judgment. It will need all our caution, all our good sense, all our sagacity, often, to distinguish between fact and fancy.

I have felt often so anxiously on this subject, that while swinging over as far as I felt free to do, I have been conscious that it was approaching the utmost limit of the borderland of science beyond which the road lay in a field of vagary and hallucination, where we could trust nothing. Hence the somewhat often repeated remark that I cannot sanction a man with more of moonshine about him than myself.

Magnetic therapeutics denotes the application of the agency of magnetism to disordered physical conditions. It will not be so easy, however, to define the meaning of magnetism. There are those around, who have a very well-grounded opinion that they know more about the matter than I do. It is very probable. The fact however does not disconcert me. I am used to being surrounded by such, and always take pains to learn from them. Persons rather fresh from books are apt to be quite brisk in this way. I am sometimes run over rough-shod by them; and rather enjoy the glow which surrounds their freshly aired erudition. Poor old Sokrates was in a worse boat; he did not know anything. He did, however, somehow, put the rest of us into a way to know something. Perhaps I may have a little of that kind of success.

In all material substance is the principle of motion. It acts on each molecule to make it take a particular position. The phenomenon of opposition immediately appears; every little molecule takes a peculiar attitude toward others. We observe that the principal extremity points skyward, toward the region traversed by the sun. The other of course took the opposite direction, giving us a South and a North. This was accordingly designated polarity. It had been perceived to be a phenomenon of light; and as all matter is formed from light, polarity is an essential of matter. It was found that an iron ore in Magnesia, a precinct of Thessaly, exhibited this property tangibly and hence the name was given, magnet.

Thessaly, it will be borne in mind, was the country of sorcery. Ancient spiritualism had a hot bed there. Orpheus, the first reputed teacher of Greece in religion and philosophical harmony, is said to have lived in that very country. All the old Grecian religions came from Thessaly. In one of the hymns or cannons imputed to Orpheus, is the sentence:

magnetin d' exoch' ephilesen thourion Ares.

Thales said it had a soul; Plato that in it was a something from God. It was used in the religious rites. We read, too, of ten gods that employed it. They were called Daktylii; in English, fingers. The author of the myth of Aesculapius says that he learnt the art of healing from Cheiron, the Kentaur. Let me tell you that that name means the hand. He, too, lived in Thessaly. We take the hint.

Magnetism in iron was recognized to have an analogy with a mysterious power in the human hand and fingers; and old Esculapian medicine was magnetism. One word more; Kheiron, the personated hand and the daktyls, the deified fingers did these marvels. Give me your attention. The Greek word for work is ergon. This art of Cheiron was called by the Greeks, Cheir-ourgia—or hand work. From that word comes our term surgery. It now is made to mean somewhat differently; but when the god and holy healers practiced surgery, it was magnetism, hand-work, manipulation.

Hippocrates, the reputed father of medicine, was a magnetiser; and every ancient temple of note had its healing priests to lay hands on and recover the sick. The earlier theories of drugs were based on the hypothesis that they possessed magnetic virtue. Water was used to treat the sick as well as the impure; and mineral springs were selected for temple sites; as they now are for sanitarium. It was because the waters were regarded as magnetic. At Brordridai, the temple women or prophetesses drank the water and inhaled the vapor of it and fell into trances. I prefer quoting the ancient stories because Mesmer did not invent them; and the divine revelations that came of them, which were very numerous, recondite and generally revered, had nothing to do with vulgar, unfashionable, unscientific occurrences in this superlatively bragging nineteenth century.

Magnetic Therapeutics, then, means the use of animal or vital magnetism for healing purposes. It is the antique surgery and practice of medicine, from which the later empiricisms

took their rise, without evolving as yet any very perfect results. We are only casting about for the old paths, to realize the words, "they shall take up serpents without harm; if they drink a deadly poison, it will not hurt them; they shall lay hands on the sick and they shall recover." In the eloquent language of Lord Bulwer-Lytton, let me add: "This is not Magic; it is the art of medicine rightly understood. In our Order we hold most noble first, the knowledge which elevates the intellect; secondly, that which preserves the body. But that more noble secret, I will only hint to them at present, by which heat or caloric, as Herakleitos wisely taught, the primordial principle of life, may be made its perpetual renovator."

THE LAW OF ATTRACTION TOWARDS THE DIVINE.

BY NUBHO DE MANHAR.

THERE is nothing absurd in believing that, in the redemption of humanity without being properly miraculous, this attraction of the human to the Divine under certain conditions and according to a settled method may be a part in the manifold workings of omnipotence, to which science knows no parallel, and for which language has no name. What we know of it may be all we know of such divine operations without its being all that is knowable. We may be but on the verge of a firmament—a vast expanse of systems in which, as in other firmaments, the more we know, the more we perceive to lie beyond us; and where the light that dazzles us at first may lead us afterwards to scenes of more majestic order than our hearts could have conceived. The spiritual world is infinitely grander than the material. Shall we marvel if its laws are more diversified? Nature is a large word, standing for a large reality, and among her many laws, the many ordinary procedures by which the Lord of Nature's thought comes forth in action, who shall say there is not one peculiar law of nature, by which he is bringing wandering and erring souls unto himself. Analogy replies in the affirmative, for from the Divine have we come forth and to the Divine shall we surely return at last.

THE INNER LIFE AND JESUS, THE CHRIST.

III.

By C. H. A. BJERREGAARD.

WHAT IS A MESSIAH?

IN the last article, I gave the philosophy and theosophy of the messiah idea and reserved the history of the idea for the present subject. I shall therefore now give that history and it will appear that, historically, the messiah is a dream, a myth, an emotion, an uprush into consciousness from the subconscious. It shall be seen how vague, uncertain and contradictory the messiah idea is—historically. Yet the reader shall also see how much power the messiah emotion has had in history.

I will first define the word messiah, and then follow it through the Old Testament, chronologically, that we may see what there is in the word, and how grossly its meaning has been misunderstood. At the same time, as I give the history of the word, I shall accompany that history with critical remarks, showing when, where and how the messiah idea has any theosophic value.

Though the word messiah arises late in the Old Testament theology, the history of the idea antedates it by a long period. If it is not older, it is at least as old as the Gilgamesh epic of Babylonian literature; that is, some thousands of years before Abraham was called. It begins with the beginning of human history, in the Garden of Eden at the time of the fall and the expulsion of Adam and Eve. You must notice that I said the history of the idea begins in Eden, because in my last article I emphasized that the idea, for psychological reasons, was coeval with man's mind. Now I do not go so far back, but begin with the idea when it arises historically.

I begin with the Fall, but I shall ignore the Old Testament form of the story. It is too brutal and too crude. Even by beginning with it I am conceding too much. It is not history. It cannot be anything else than a symbolical legend, a psychological illustration.

As I in these treatises am mainly on Biblical ground, I will start with the story of the Fall as if it were history, because the

Bible has been made to read like history. But I shall interpret it as psychology.

What is meant is this, that at some time a woman forsook her true ideals and allowed herself to be overcome by the illusions of sense. It is always man's emotions and imagination that swerve from the straight line of truth and reality because they have no self balancing power. In the narrative of the Fall, the emotions and the imagination are symbolized by a woman, Eva. Her emotional appetites were excited by the fruit and her aesthetic sense attracted by its beauty, and, when she was told that the fruit contained godlike powers, she naturally desired it and fell, and her fall could not have been averted. She followed her instinct and did right in that. When I say that she did right, I incur the wrath that lurks in certain corners ready for those who deny the pet ideas of churchism.

But it will interest you to hear that even within the church there has been raised a voice singing *felix culpa* "O, happy fall." Calvin maintained the necessity of the Fall because otherwise mankind would never have attained consciousness of self. Theologians themselves have pointed out that according to the scriptures our arts and civilization arose with fallen, not unfallen men. Tubal-cain, the smith and Jubal, the musician, were sons of Cain. Among philosophers and poets who have maintained that evil and sin were necessary, I shall mention Erigena, Hegel, Leibnitz, Schiller and Novalis.

In the church it has even been maintained by some that the coming of Christ was not necessitated by sin.

Inside the Lutheran Church it has been said by Andreas Osiander: "*Etiamsi homo non peccasset, deus tamen incarnatus esset, licet non crucifixus,*" that is, "Even if man had not sinned, God would have been incarnated anyhow, though not crucified." And that statement has very much to support it in the letter to the Ephesians and the first chapter of the letter to the Colossians.

You see from this that the messiah idea is both broader and much more profound than the church ever officially discovered or taught. It has a universal element in it, something for all men and all ages.

That the eating brought unsought results is another matter and that the eating created conditions of burden was natural enough, and Eve was responsible to the degree in which she wilfully or not disobeyed the injunction given not to eat. That she was not so guilty as theologians will make her out to be seems evident from the fact that relief is promised at once. For the

time being she and her descendents must suffer on account of the karma she has made and which they inherit, but the karma is not eternal in its effect. A hope is given that sometime a redeemer shall come and set things right again, because he will prove an extraordinary being. This is the way the story of the fall reads when divested of all its theological garb, and in that way it becomes rational and can be understood psychologically and find a solution in a rational way as a symbol of psychic facts.

The story has been made theology and a chief doctrine by churchism—but that theology rests on a colossal mistake. That redeemer spoken of is the one that henceforth figures in theology and history as the messiah and who is sometimes grossly misunderstood and at other times not understood at all. That great helper is expected to pull Israel out of its political troubles and is expected to set up a great and universal kingdom, in which Israel shall boss all other nations. That idea runs through the Old Testament, but is not warranted by the inception of the idea. The redeemer was promised on moral grounds, not on political ones. He was to be a personal help and not a national one. The messiah idea relates to the "Inner Life" and to nothing else, least of all was he to be a substitutional offer for anybody's sins and rascalities. The history of the idea shows how completely the original form of it was perverted.

The second messianic prophecy recorded at the time of the flood shows most conclusively the moral and spiritual character of the Fall and the promised future help. Ham is cursed because of his shameful conduct towards his father, Noah. Shem and Japhet were blessed on account of their filial respect. Japhet was to be "enlarged," and Shem was to provide the house of Jahveh. Shem's blessing was to be the presence and indwelling of God, purely "Inner Life" and in no wise relating to external glory.

According to the Old Testament, Eve was the mother of the human race, and Noah is the second father of the race. The way in which the messianic idea arose and took form with these, our originators, ought therefore to be considered its main content and form. The messianic idea is, then, a romantic idea and a symbol of a spiritual condition, a mythical clothing of hope. It is a poetic forecast of a happy end of Eve's mistake. All other readings must be called misunderstandings and perversions.

"The Messiah" or the word meshiha, with the article, is not an Old Testament expression at all. That alone proves that messiah in Old Testament terminology cannot have been a personal

or individual person. The definite article in Hebrew is a demonstrative pronoun and therefore even more emphatic than the ordinary definite article. The word, therefore, not being singled out by a demonstrative is clearly meant only for a general term or a term to signify something of universal character. The word itself is not so wonderful that it ought to have created a literature. It is not really a noun but an adjective, and that is significant, too. In the Old Testament, the word is connected with Yahveh in a descriptive sense. Meshiha Yahveh means "God's anointed one." The king, for instance, was so called. The king was "god's anointed one," though he might be a very bad man indeed, which was as often the case then as it is in our own day. In Europe, the kings are still called "God's anointed ones," and as yet history has not shown a single one who was an example in virtuous living. Cyrus (Isa. XLV. 1) was called "Meshiha Jahveh" or "God's anointed one," and the patriarchs (Ps. CV. 15) were called "Messiah Jahveh" or "God's anointed ones," and Israel is called "God's anointed."

You know now the original and the true meaning of the word. There is in (Ps. II. 2) a supposed reference to "the anointed," against whom the kings of the earth had set themselves. This verse has been claimed by the partisans as referring to the Christ, but there is no evidence to support the claim. Who this "anointed" is, is nowhere explained and may be anybody. Certain it is that in the following parts of the Old Testament there is no reference to it in the sense churchism has given it, that is, that it refers to the messiah who in the flesh was Jesus Christ.

Jacob's blessing (Gen. XLIX. 10) has been claimed by partisans, but the translation "the prince of peace" is false. The blessing referred to is the blessings of the promised land and a future messianic king, and that king has usually been understood to be David.

There are four messianic prophecies in the Mosaic age; they are all merely unfoldings of some phase of the Abrahamic covenant and they do not explicitly point to an individual, they refer to Israel as the son of Jahveh and Jahveh as the redeemer of a special people, not of all mankind.

There is finally also a reference to a coming prophet, one like Moses himself, divinely authorized to speak and to complete Moses' unfinished work. And what was Moses' work? It was to instruct and reveal Jahveh's word and will. This reference is the first description of a messiah contained in the Mosaic legislation and is personal, and we need not be surprised. The

Mosaic legislation, though of high order, is after all but a theocratic state legislation. There is no "Inner Life" in it. It does not point beyond itself and does not aim at a theosophic understanding nor at a spiritual order of love and brotherhood of all men. Its messianic idea is individualistic and must therefore be called a misunderstanding and a blot.

The first real historical form of the ancient hope comes out in the ideas connected with the kingdom of David and the great king that is to come among his descendants (2 Sam. 7). But that is a misrepresentation of the old hope. The substitution of a personal royal messiah for a messianic condition is a misunderstanding, and a fall from ideal conditions. The Fall from the original standard of hope is now complete. The heart is closed and the mind darkened. Israel, though a kingdom of some note, is not any longer a bearer of the ideal.

Ever since that time the misunderstanding has been uppermost and the misinterpretation has dominated both Judaism and all forms of churchism, with some exceptions, as for instance, in Judaism the Apocalyptic literature. Of this literature I shall speak after a while. Churchism has had no exceptions pointing to truth. Moreover it has fortified itself by connecting its misunderstanding and misrepresentation with the story of the Fall told in connection with the legend about the Garden of Eden. By assiduous working, churchism has in the course of time managed to build up a doctrine that looks plausible to uncritical people, though it is a lie at bottom. The old hope that had its foundation in psychological facts (explained in the last article) was merged into and obscured by the doctrine of a glorious and royal person, who should come to establish God's kingdom—a term which to Judaism meant Judah, as a worldly kingdom, and to churchism meant an ecclesiasticism; in both cases something worldly.

Judaism, after the time of David, in its later development produced many mystics, the prophets, and they used the term messiah symbolically and made it stand for a personality, even an individual person, still not as a personal messiah.

The movement that gave rise or rather was the rise of these men, the prophets, I described extensively in my first essay, on the "Ancient Mysteries." You remember that I stated how secret associations formed themselves round men who taught other truths than those taught by the national religion, and, that such movements were possible because the national god, Jahveh, had fallen into discredit, because he had not been able

to save his own city, Jerusalem, from being destroyed by enemies, nor to prevent the best of the nation from being carried into captivity. Among the Hebrews I called that movement Prophetism, and among the Greeks I told you how scholars saw a like movement as the origin of the ancient mysteries.

The rise of these men harmonizes well with our psychological experience. When the world leaves us we take refuge in the transcendental, in the Inner Life. When the kingdom of David was laid in the grave it rose again in a spiritual form in the prophets, the mystics of the nation, but of course vastly different from the old kingdom. It was now a kingdom of virtue and Inner Life. Through the prophets (Isa. XLIX, Jer. XXXI. 33) a new covenant, one of the Inner Life, was established between Jahveh and the people. According to the new covenant Jahveh "put his law in their inward parts" and wrote it in their hearts. How different! Not only does the idea change from a kingdom to a republic, but to a spiritual republic, a brotherhood as we would say. All the people were to become messiahs or representatives of the Messiah. Among these divine republicans, the prophets poetically singled out an individual—not a king, not a great man, nay, a sage, a god-man, and while their messiah is a personal one, he is so ethereal that we can have no serious objections. He is a romantic character; no king or sacrifice. He is the personification of an ideal condition and no personal savior.

At this point we all think of Isaiah's description of the messiah, because we have heard it quoted so often as Old Testament prediction of the Christ. But this is the fact: Isaiah has no words to prove that Jesus was messiah, nor that a personal messiah was to come such as churchism has declared that he has come!

The key to Isaiah's messianic prophecies is to be found in the general character of all Isaiah's prophecies and the general aim of all his work. His whole prophetic activity was bent (1) upon the deliverance of Judah from the Assyrian invasion which overthrew the kingdom of Israel, and (2) upon the establishment of justice and pure civic life among the people of Israel.

Isaiah worked for these two ends. Isaiah could use the legends he had heard about messiah and he did. That dream, he saw could be useful in his will-work, in his endeavor to resurrect Israel, hence he used it! He repeated the dream; he hypnotized himself. He was perfectly honest about it. He dreamt about

a golden age coming. Numerous other mystics have done the same. The most that can be said for him is that he re-created the dead ideal of a victorious and righteous monarch, but there is absolutely nothing in his dreaming about a future savior such as churchism has read into his romanticism and the moral endeavors of his life work. No other method is psychologically true nor rational. And Isaiah's endeavors were for the liberation of Israel. This then destroys the theology of Isaiah's prophecy. What else may there be in it?

Let me summarize Isaiah's ideas. The ideal king to whom Isaiah looks forward, will be a scion of the stalk of Jesse, on whom will rest the spirit of God as a spirit of wisdom, valor and religion, and who will rule in the fear of God; his loins girt with righteousness and faithfulness. He will not engage in war or in the conquest of nations; the paraphernalia of war will be destroyed; his sole concern will be to establish justice among his people; the fruit of his righteous government will be peace and order throughout the land. The lamb will not dread the wolf, nor will the leopard harm the kid. In short the land will be full of the knowledge of God (Theosophy) and the people will live a pastoral life and be an example for other people. This ideal man will be called "wonderful counselor," "god-like hero," "prince of peace."

This is Isaiah; and, as you perceive, a romantic picture of an individual person. It was especially Isaiah who elaborated a poetic and personal messiah idea for good and bad, and thereby erected the whole of that history for good and for bad which connects with that word messiah, especially as the church understands it. Isaiah is unwittingly the father of the messianic idea, such as it became the doctrine of a person, especially as further understood and developed by church-Christians. The authority for Isaiah's picture as also of those passages in Jeremiah and Ezekiel which deal with the same subject has, however, been disputed. But though scholars have pointed out the late date of these passages, and thus denied their value, the fact remains that but for Isaiah's poetic genius no peculiar messianic glory might have been connected with Jesus. Jesus might have remained a prophet among many and no more. If that had been the case we should perhaps not now have any mystical or theosophic type of the spiritual life to study, and, the "Inner Life" might never have been clothed in a personal form. As it is, Isaiah's romantic picture is that of an ideal man and

worthy of the admiration of poetic minds. The picture is met with again in the times of Jeremiah and Ezekiel, though the messiah of Ezekiel is not so active as that of Isaiah. But it is personal, nevertheless, and in that it is like the general type among the prophets who are the poets and idealists of Israel, but not the predictors of the savior of churchism.

I pass by the passages in the book ascribed to Isaiah (XXXIV. 23 *et seq.* and XXXVII, 24 *et seq.*) where the picture is different, and do so because these passages are of late date and not by the Isaiah I have quoted, but by some unknown scribe.

I have quoted Isaiah at length, and you must understand that the Isaiah I quoted is the so called first Isaiah, not the second Isaiah, the Deutero-Isaiah, another man and the author of the second half of the book usually ascribed to the first or real Isaiah. This second Isaiah knows of no personal messiah, his imagery chooses another form. To him Israel, the nation, is "the servant of God" and no individual is it. And it is Israel that is to save mankind and lead it on in regeneration by ruling it. This second Isaiah is a statesman and no prophet. Those fathers and others who arranged the canon made a sad mistake when they classed him with the prophet Isaiah. It is not known who he was. Identical with Isaiah, the prophet, he cannot be, that is the verdict of all Biblical scholars.

Before I proceed further with the subject directly before us, let me say a few words about dreaming the messianic hope and about a coming golden age connected with Messiah.

It has been said that dreamers of ideas are mankind's greatest benefactors. It would seem that there is a kind of dreaming which is a benefit, because it opens new ways. In this kind of dreaming the mind projects itself into the as yet unmanifested, and sees that which lies in the cosmic womb. When the mind returns to itself and gives rational form to its vision then that rational form is called an invention, a discovery of the new. There is such dreaming in all great business undertakings. The genius of the Americans is just such idealistic uprushes into the mind. Americans are "practical" just because they execute such dreams and they execute because they are a young energy.

In my own business I discharge men and boys who have no dreaming faculty. Why? They cannot catch my ideas and work them out. Look around and you will find all business men and

mechanics do the same. They get rid of those people because they are blocks and not builders.

This leads to a second point about dreaming. A builder without blocks erects no house. Dreaming without building is a delusion and a snare, and Orientals are a terrible illustration upon the weakness that such dreaming produced. Fair and rich India has been overrun again and again by active peoples, and conquered because its people sat still, caught in metaphysical dreaming.

Dreaming then has two sides, and the dreaming about messiah has had two sides. It has been a stimulus to art and imagination. Many a soul has soared and sung. Spires have stretched their pinacles towards the heavens, as if they would touch the feet of the messiah. Mystic fires have burned away many a grief. Human hearts have unlocked themselves and laid their gloom upon messiah's altar. All borne on the wings of the messiah dream.

It has also been a curse. In the name of messiah, black-robed priests have insulted God. Fierce unrest has blighted many a young heart and sent it to the desert there to await—what? Heavenly glory? Nay, death found it and took it away mercifully before it discovered the illusion! Men have ceased to labor, being told it was useless and their children have cried for bread—why? To the honor of messiah, said the priest!

Isaiah used dreaming as a stimulus, but he did not gain his object. And why? The reason for Isaiah's failure, and all the other failures that have followed upon the messiah dream and which will follow in the future when people smitten by Second Advent diseases again dream—I say the reason was and is this, that dreaming is an emotion and neither will nor thought. Emotions are only fires, vibrations. Will and thought are the building powers. If the emotions do not start or cause will and thought to act, then they are curses or fires that consume. If they cause the will to act and the thought to plan and fill both with energy, then they are blessings. The cry, the will, and the deed, these three constitute the divine trinity. The cry alone is like a lost trail in the desert.

The legislative, judicial and executive branches working together make government. Any of these three singly assuming to govern, make anarchy. Neither father, son nor spirit singly are God; together they are One. If we build religion on emotional dreaming alone, it rests on an unsubstantial sigh.

If we build religion on will alone, we crush all lyric strains and hear only hammers and chisels building temples. If we build religion on spirit alone, then we hear only the Invisible passing and find no rest—and the noon-hour wonders at our folly.

If the three together make wisdom and religion then we have wisdom and religion indeed. Isaiah's dreaming started the emotions but not the will of the people nor their thoughts. The people did not dream metaphysics as they did in India; they dreamed in the flesh. Their own historical records prove it.

Now you shall hear how one of your younger poets (Elsa Barker) puts the Messiah idea.

SOMETIME.

Sometime the Spring will come with softer green
Than ever dared to touch the world before;
Sometime the Guest my soul has never seen
Will pass the threshold of my waiting door.

Sometime the passion of my book of song
Will face me in the eyes of Destiny;
Sometime the Question I have asked so long
Of slow stars, will turn and answer me.

A sail that tosses on the sea of dreams
Sometime will rest in the wide port of waking;
Sometime the Weaver that now idle seems
Will show some splendid fabric of her making.

There lies a light upon the peaks of faith
That makes my heart beat faster as I climb;
While wistfully before me floats a wraith
The Presence that will walk with me sometime.

This "Sometime" is the Messiah.

To be continued.

GREGORIUS LOPEZ, THE MEXICAN EXILE AND MYSTIC.

BY DR. W. WILLIAMS.

THE SECRET OF HUMAN DEVELOPMENT AND PROGRESS.

Concluded.

IT has frequently happened that a traveller, having lost his way when traversing a vast and interminable prairie, or passing through the dismal solitudes of a sandy desert, after vain and fruitless efforts to discover and regain the beaten track, has sometimes, when overwhelmed with feelings of despair most appalling and dreadful, thinking himself irrecoverably lost, has involuntarily resigned the reins and allowed his dumb faithful horse or mule to take its own course and go whither it liked or its instincts led it, and by so doing found that the relinquishment of his will and fate to the guidance of his sagacious animal has been his salvation and deliverance from the danger of death from which apparently there was no escape.

The history of humanity in general shows us that through its long ages of weary pilgrimage on the earth, and after enduring great and universal suffering attendant on the vicissitudes and changes due to losing its way and straying from the path of its right ascension, it has been saved and preserved from extinction in its periods and crises of danger by what may be termed the guidance of the great ruler of the universe. So also has it been with every individual human being who, however, has been too often, if not altogether, ignorant of his divine guide and helper, his Higher Self, through whom the divine agency and power of the good law operates and is manifesting itself in the great, silent and unnoticed moral changes and spiritual advances taking place and going on amongst nations and individuals, raising and elevating them to higher levels and loftier points of view from which they become more percipient of and better acquainted with those recondite truths and principles of divine life, nescience of which or their misunderstanding and perversions of them have proved the great bar and obstacle to all true spiritual growth and development and also retarded the realization of man's aspirations and dreams of his future destiny. Had the spiritual or divine part of the human microcosm been

explored and investigated with the same avidity and feelings of enthusiasm as have been devoted to the study of natural phenomena, resulting in the elaboration and perfection of those splendid systems of science and philosophy that have enlarged the horizon of human knowledge and endowed man with powers for the subjugation of the forces of nature, then would humanity, educated, instructed, enlightened and disciplined from the lessons and teachings and experience of the past, have learned the secret of all creation: the mighty potency and all subduing energy of Will. What evil it has wrought, what wrongdoing it has perpetrated may be gathered and inferred from the gruesome annals of black magic, witchcraft and sorcery, as also what beneficent achievements it has reached in the deeds, acts and lives of such like souls as Gregorius, who, having attained unto the resurrection of the dead, or the union and harmonious relation of their lower and higher selves becoming thus true sons of God and children of the Light, gave themselves up to the service of humanity and in the humble and obscure spheres of life in which they lived and moved, wrought righteousness; out of weakness were made strong. Though at times despised, afflicted, persecuted and tormented, yet they recked not, so that they reached and arrived unto a higher stage of human perfection, realizing as they did, that the sufferings of this present life or period of incarnation were not to be compared with the glorious destiny waiting them, the ultimate conjunction with and enjoyment of the life divine, the true goal of all created existence throughout the vast and boundless universe.

If knowledge, as it is generally said, is power, so is the higher life in the human soul. It endows a man who enjoys it, with an unseen yet real and effective potency whatever his circumstances of life or position in society may be and causes him to become regarded with feelings of respectful esteem and affection, as possessing something that all are seeking to acquire and enjoy, but for which the many have not qualified themselves. It is the "lost piece of silver," the "pearl of great price" that has yet to be found and without which no human soul can live contented and happy. The great Dutch juris consult and classical scholar and biblical commentator, Hugo Grotius, author of the celebrated work, "The truth of the Christian Religion," was once engaged in conversing on the subject of human happiness with an old friend who had also acquired honor and fame on account of his learning and literary studies.

Looking out of the window of his room Grotius observed a poor woodcutter passing along the street, bending under a bundle of wood which he had gathered out of a neighboring forest and was carrying home. Ere he passed out of view, Grotius turning round exclaimed: "See! yonder goes one whom I know. Though poor in circumstances, obscure and unknown to the world, yet he possesses and enjoys that for which I would willingly and gladly part with—fame and worldly reputation and honor—might I acquire it myself." What did he mean? Grotius was one justly renowned and honored for his great intellectual learning and abilities. His contemporaries regarded him with unbounded admiration. His works had made his name famous throughout the whole of Europe. In every university and academy of learning, science and literature, professors and students read them with great delight and advantage; yet notwithstanding all these, he esteemed them as did Solomon of old, as "vanity of vanities" in comparison with the poor woodcutter's something that under so many different terms has been described and referred to as the "philosopher's stone," "the summum bonum," "the aqua vitae," or as "the wonderful branch," which cast into the bitter waters of life, makes them pure and sweet, refreshing, restorative and life giving.

GREGORIUS' WANDERINGS AND TRIALS.

Though Gregorius on his leaving Zacategas was much poorer than when he went there, yet he was richer within himself from the experience and knowledge of human nature he had acquired and the development and expansion of those spiritual faculties that make us more and more recipient of the divine or higher life, that goes with us like the divine Mercaba or chariot in Ezechiel's vision, "and whither the mind of the spirit was to go, the wheels went, for the spirit of the living creature was in the wheels.

After a long wearying tramp of some miles over an arid and desolate plain, he came at last to a small wayside village and took up his abode in a humble cottage owned by a Spanish emigrant, Sebastian Mesia, who after Gregorius' stay of a few weeks with him, conceived towards him such a feeling of respect and affection as to induce him to solicit him to live permanently with him and become his executor and general manager of his affairs, which, however, Gregorius declined. It was a source of

the greatest delight to his landlord to sit at evening under the veranda listening to the remarks and teachings of Gregorius that seemed, like dew on the grass, to enter and refresh his inner self and cause him to feel at times the motions and stirrings of a something he had never felt and experienced before in his life and focussing itself gave form to notions and thoughts and ideas that, cloudlike, floated through his mental horizon, leaving him mystified, puzzled to understand and comprehend their meaning. Not long was the stay of Gregorius with Mesia who proved an apt and ready student, and when they parted, it was the parting of brothers with one faith, one object, the development and realization of the divine life within themselves.

A short time before leaving, a monk of the order of St. Domine had made the acquaintance of Gregorius and recognized in him what he had long been seeking, but had failed to find. He had vainly consulted his brethren and superiors who though conversant with dogma and theology could not afford him the slightest help and enlightenment on the subject of the divine life, its operations and manifestations in the soul of man. That was a philosophy of which they were profoundly ignorant and had never been conscious of its existence within themselves. Monastic life at that time and in a far off foreign land as Mexico, had greatly deteriorated and all spiritual life and experience had become almost if not altogether extinct amongst the clergy whose religious life had transformed itself into a stereotyped formalism and the perfunctory celebration of rites and ceremonies which, pleasing the senses, failed to educate and enlighten the mind on the true philosophy of life. At last he met with Gregorius and found in him an able and experienced exponent of the laws and operations of the spiritual or higher life, and so charmed was he with the knowledge he acquired that in his delight he strongly and pressingly invited Gregorius to become, for a time at least, an inmate of his monastery, promising him a cell to himself and to look after his bodily wants so that he might have greater opportunity for interior development and indulgence in silent meditation and self introspection, the chief and essential component in a true mystic's life.

His main object was that by the presence, the personal influence and spiritual illumination of Gregorius, he hoped his fellow monks might be awakened roused out of the religious atrophy and lethargy into which they suffered themselves to sink. In this laudable intention, he was however doomed to great disappoint-

ment for on regaining the monastery and consulting his superior, he was informed that seeing Gregorius was only a mere layman devoid of all ecclesiastical training and unversed in theological doctrines and dogmas, unacquainted with the categories of school logic such as, the "quid," the "quomodo," the "ubi," as also a novice in the division of genus and species, of inventing syllogisms and the finding of middle terms, since he lacked ordination by the imposition of episcopal hands and moreover had not expressed any wish or inclination to enter the monastic life, it was impossible to admit and receive him as an inmate and furnish him with a cell for private study and devotion. On learning all these objections against his entrance, Gregorius promptly went his way, preferring, like the country dog in one of Aesop's fables, to endure the conjunction of liberty and poverty, of freedom and short commons, than the abject servitude and doubtful benefits of a monastic life.

Again Gregorius became a wanderer, homeless and without any fixed abode. Eventually he settled in Guasteca, a small Mexican hamlet, and built himself a hut in a neighboring wood, his only food consisting of fruits, vegetables and juicy nutritious herbs and roots. This solitary mode of living, though favorable to meditation and self-knowledge, proved injurious to his health; so that after a few weeks he became broken down and reduced by an attack of dysentery (rothen Ruhr) and he was on the point of dying. In this extremity, a good priest who had heard of his presence in the locality sought and found him, and seeing the dangerous state he was in, tended and waited upon him and nursed him, until he was convalescent and then insisted upon him leaving and residing with him. With Johannes Mesa, for so he was called, Gregorius stayed four years, living in a small hermitage appropriated for himself and his own use.

Wherever Gregorius went, he seemed to be endowed with some peculiar magnetic power of attracting people of all classes in society unto him. This was the case in Guasteca. Visitors from all quarters came to see him, each of them with his or her burden of secret sorrow and unrest, each of them needing and seeking guidance, direction and counsel in order to thread their way safely through life's meandering mazes and paths, and above all for the light that, once discerned, darkness and gloom with all feelings of fear and uncertainty attending them vanish and disappear. Many a soul, sorrowing and suffering, Gregor-

ius comforted, and confirmed many a despondent one battling and struggling with the adversities and trials of life. His words of sympathy and love gave and infused new life and energy into the broken in spirit and bowed down under the weight and heavy burden of pain and suffering. None ever visited him, whatever their circumstances or position in society might be, but they went away revived, refreshed and encouraged to fight the good fight against self, and live the higher and diviner and self-denying mode of life; Gregorius however did not escape experiencing the envy, jealousy and slanders of priests residing in the district, one of whom expressed his intention of denouncing him before the Inquisition. On being questioned as to his reasons for such procedure he replied: "Well you see, though the fellow's doctrines and teachings and mode of living are irreproachable, yet he is not one of us. He wears no cassock or hood, or any distinctive badge of a christian, nor does he associate himself with us." In all lands and communities, in all societies, churches and religious corporations, are to be found such like, "micropsuchoi," little souls, as St. Paul terms them, whose chief object in life is self exaltation and their great ambition, to be the first and foremost in everything, endowed with intellect and wit enough to play their part, but altogether void of heart to do any generous unselfish action or deed or recognize merit in others. Thus live they all their lives in an atmosphere of envy, jealousy and all uncharitableness. Well! they have their day and having done their worst, go back again to their own place out of which they came forth, leaving the world no better for their advent and appearance on its stage.

After a residence of four years in Guasteca, Gregorius removed to Atrisco a town more inland, leaving behind a large circle of friends, including Spaniards and Indians, who deeply regretted his departure. He had proved so helpful to them. On all occasions and at all times, he had been their guide, counsellor and friend and they had learned to recognise the reality, the might and power of human love and brotherhood that makes man akin and his life a reflection of the divine to those seeking after it, if haply they may find him. Like causes it is said produce like effects, which proved true during Gregorius' stay of two years in Atrisco. Where the divine life in anyone shines and manifests itself, human souls gravitate towards it and feel in a way they cannot explain, desirous to be near its radiant

light and warmth, of which no one, however low, wretched and abject his lot and position but who is susceptible and appreciative of them. And the life within Gregorius was so purely unselfish and generous—his habits and mode of living so simple and unostentatious, his demeanor and comportment, grave and respectful rather than obtrusive and self-assertive—the knowledge he displayed at times of various subjects, the wisdom he evinced in counselling and advising, all contributed and tended to endear him to those who sought his acquaintance, though there were some who on learning that he had not, as before stated, passed through any university nor had had a college education, that he was neither a monk nor a friar, and hearing also how all classes in society had recourse and flocked to him in their spiritual troubles, lodged a complaint against him before the archbishop of Mexico, who, understanding the meaning and philosophy of a life like that of Gregorius sternly rebuked and reprovved them so that they were fain to let him alone and cease troubling him with their calumnies and slanderous abuse. A somewhat similar experience occurred to Gregorius on removing to Testuco, still further remote from the sea coast, though he lived some months in strict seclusion, so much so that public prejudice was raised against him and caused him to become regarded as a worthless fellow (*ein schlecht und dummer mensch*). After a time becoming more and better acquainted with him they also learned to esteem and appreciate his presence amongst them. Yet were there some who thought him a secret heretic, others that he was a black magician in league with his Satanic majesty, and seeing that he never attended mass, never went to confession nor took part in any church festival, some avoided all friendly intercourse with him and shunned him as though he was a leper or a pariah. The experience of Gregorius in Testuco was similar to that of the prophet of Nazareth. There existed and prevailed the same diversity of opinion, the same erroneous and distorted judgments and views respecting him, some saying "he is a good man," others, "nay! but he deceiveth the people." This foolish division of public sentiment fostered by Jesuit emissaries subsided, however, on their receiving a letter from the archbishop, in which he stated, "I am compelled to acknowledge that in comparison with Gregorius, I am quite an illiterate and have yet to learn the A. B. C. of the spiritual life," a remarkable admission from a prelate of the church. It greatly surprised the natives of Testuco and gave them to un-

derstand what he meant—that the light was amongst them, but they comprehended it not. Eventually they believed it and rejoiced to have him in their midst, for he became “a guide unto their feet and a lamp unto their path.” As they listened most devoutly to his words of counsel and advice that raised them out of themselves and banished darkness and gloom, doubt and uncertainty from their minds and filled their souls with new hopes, higher thoughts, nobler and loftier ideas and conceptions of life and their own individual relationship to the Divine, they came to love him very dearly, for he was so gentle, so thoughtful and considerate towards them, especially to those who at first had reviled and spoken evil of him, so helpful in their hour of need and infirmity, and thus the old Latin proverb “*Amor omnia vincit*,” (Love overcometh all things) was confirmed.

After another two years of faithful service and devotion to humanity a serious attack of illness compelled Gregorius to quit Testuco and become an inmate of the hospital at Guastepec about twelve miles from Mexico. The good archbishop, as soon as he heard of his breakdown in health, sent his own horse with a servant to convey him thither and wait upon him and administer to all his necessities. As soon as he became convalescent and the vital current of divine strength began again to fill and pulsate in him he began attending to and relieving the sick and suffering in the various wards of the infirmary. A great change soon manifested itself amongst the nurses and attendants who, inspired by the example and devoted self denial set them by Gregorius, began to emulate it and by giving greater zeal and sympathetic attention to their duties. It seemed as though new life had infused itself into them and each vied with the other in their ministrations and attendance on their suffering patients. Though unconscious of it himself, it was as though there emanated from him a potent something imperceptible yet real and felt, that caused the patients always to welcome and anticipate with feelings of joy and delight his visits to their bedsides. The very tones of his voice, the words he spoke, the glance of his eye or the touch of his hand upon their pallid brows and wasted forms, cheered them and relieved them of their pain.

The science of medicine at that time was at a very low ebb and the greatest ignorance prevailed respecting the virtues and properties of nature's remedies for relieving human suffering and pain. In this hospital Gregorius observed there existed no scientific system of therapeutics, no pharmacopoeia giving

any trustworthy and accurate account and description of herbs and drugs whose extracts and decoctions were efficacious in the cure of diseases. He therefore composed in his own handwriting a book in which he gave a list of them with notices of their known properties, with other details so full and correct, as also recipes so effective and useful, that when it was copied and circulated throughout the medical profession in Mexico, it became regarded as the production of some learned doctor endowed with a vast amount of medical knowledge and skill that must have taken many years to acquire. On one occasion, the chief of the medical staff whilst conversing with Gregorius asked him point blank the question: What books or works have you studied? to which the reply was, that for many years he had read and studied only one book, the Bible, and said no more.

The energy and zeal with which Gregorius always labored, invariably ended in depleting his system and playing havoc with his constitution, that ere long he broke down under a sudden attack of fever. On recovering therefrom he wrote to a worthy priest residing in Santa Fe, a Father Losa, whose acquaintance he had made a few years previously. Of his visit to Gregorius, Losa thus writes, "I went at once and found him so weakened and reduced in health that in order to wait upon him, I induced him to take up his abode in my own home in Mexico. After a few months of rest and quiet repose, he partially recovered from the effects of the fever so as to be able to receive visitors who in some mysterious way became aware of his presence and came to consult him respecting their worldly affairs and spiritual interests. His weakness continuing through loss of appetite, he felt a great longing to get out of the burlydom and excitement of city life and be alone with himself in nature's quiet, soothing solitudes. I therefore sought after and found a most suitable and delightful spot within easy reach, so that without much inconvenience and trouble I could visit and help him and minister to his needs and necessities, and here he continued to reside up to the end of his days."

THE GOOD FATHER LOSA AND HIS DIARY.

Leave we now Gregorius for a short space to give a few particulars concerning this good and worthy Samaritan, Father Losa, from whose diary and biography of Gregorius we are indebted for the details and incidents in the life of this Mexican

mystic. His book containing remarks and conversations he held with him is very interesting and quite as pleasing to read as Boswell's life of Dr. Johnson, and similar to it in its simplicity of style and naivete of expression and detail. It is more a book of the heart than of the head and the reader of it will always find in it a magazine or storehouse of facts and observations appertaining to the higher life and its development and growth in the soul of man, most interesting, instructive and enlightening to a theosophical student skilled in applying the teachings and principles of Theosophy to the analysis and elucidation and resolution of the problems and enigmas of human life and conduct. The work is in its way, an unique production and gives in clear outline a view and insight into the soul's evolution and approximation towards its creator, its divine and Higher Self. In the perusal of it we feel it was "a work of faith and a labor of love" and bears the impress of a true and faithful narrative on every page. In it is found no hopeless dreary pessimism, no teachings of a selfish socialism nor the prattle of agnosticism. It is the history of a soul in stern conflict and struggle against worldly and selfish influences, striving unceasingly after self-conquest, without which there can be no spiritual progression and ascension, no realization of its high destiny. The writer of it was for more than twenty years a priest attached to one of the great churches in the Mexican capital. Amongst the vices then prevalent amongst the Spanish clergy he lived a pure and clean life and for many years had been searching after the higher life but hitherto had failed to come into contact with anyone who was able to enlighten and instruct him in its principles and modes of operation. He had met with many counterfeits of it—with men famed and noted for learning and scholarly attainments and literary abilities surrounded with a halo of sanctity, holding high positions in the church, who, however, could not instruct him in the science of divine life, beyond the practice of asceticism with its austerities and self mortifications which though repressing and curbing the action of the animal passions and emotions does not cleanse and purify the lower nature from its sensual tendencies.

Thus he lived on, hoping, praying and seeking for light until at length he met with Gregorius, in whom he at once recognised and discerned the existence of what he had searched after so many years. Like many others, unknown to himself, he had been wandering on the borders of the domain of light whose

rays had frequently flashed and beamed into his inner self but he had been ignorant of their meaning. It was a new experience of something operating within him and having no knowledge of its laws and motions in manifesting its existence, he was as one lost on a prairie of doubt and uncertainty, without knowledge of his bearings or of the direction he should take. Says one of those who knew, *coloro che sanno*, "for a soul to be without knowledge is not good," and this is especially the case with the higher knowledge after which it craves and seeks. But where is it to be found and how is it to be acquired? These are great and important questions and each one has to find the answer adapted to his own peculiar nature and circumstances. It cometh not through the study of natural science. "The depth saith, it is not in me, and the sea saith, it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. The topas of Ethiopia cannot equal it, neither can pure gold be compared unto it." Where then, where is this knowledge to be found and acquired? And out of the many voices that have spoken and have echoed down to us through the centuries, one says, "It is good for man to hope and wait." Another is heard saying, "Stand still"; and another is heard, "Enter thou into the eternal silence and listen and the answer shall be given thee"; and still another is heard, "Ho! everyone that thirsteth, come yet to the waters and whosoever will, let him take of the waters of life freely."

And hearing them, many are asking, what do they mean? The good father *Losa* heard them also and asked the same question, but no one could give him answer or explain to him their meaning, except *Gregorius* who recognized in him a kindred soul seeking for truth and yearning for light. "Tell me *Gregorius*," he said, "what these voices mean, what do they refer to and hint at? I have come to thee, for though younger in years, thou art wiser than I. Teach me, enlighten me, that I may find the way to light and the path of life, and my soul will then know and understand what it is to live the true, the higher and diviner life, for the enjoyment of which I would willingly forego and part with all that a man counts dear. Gladly would I renounce office, position, wealth, that I may come and be with thee and learn of thee."

To this earnest entreaty and appeal *Gregorius* replied: "Return to thy home and duties, meditate and cultivate self introspection and come to me again at the end of a year."

At its expiration he returned and said: "I have done what thou didst bid me to do, what must I do now?"

And Gregorius answered and said: "Go now and love God and thy fellowman," and said no more.

Thus they parted again, and as Losa returned slowly homewards, the old question came up again, what does he mean? In his well furnished home he sat often and long pondering over it until silently and gradually new thoughts, new ideas, clearer conceptions of life and his duties to others began to engross his attention and fill both his mind and heart and he went forth amongst the poor, the ignorant, the erring and sinning, the saddened and sorrowing, the downcast and despairing and his heart opened to them and their cry and as he ministered unto them, feeding the hungry, clothing the naked and destitute, relieving the widow and orphan in their distress, visiting the sick and consoling the dying, a something came into his soul, he had never felt before, making life divine, bright and beautiful and joyous and then he knew the meaning of the words Gregorius had said unto him: "Love God and thy fellowman." The new, the higher life had dawned within him; he had found the path of light that shineth more and more unto the perfect day. He had overcome self and become enrolled amongst those who are born again, not by the will of the flesh but of the spirit who know "they have passed from death unto life because they love the brethren," the great gauge by which we may rightly and truly judge and be assured we have entered upon the higher life, or, in other words, whether the kingdom of heaven has begun within us.

Shortly after, Father Losa resigned his priestly office and gathering together all his available means, amounting to 2,000 ducats, removed to Santa Fé and took up his abode with Gregorius, taking upon himself the charge of his personal affairs, the looking after his bodily wants and nursing and tending him in his periods of physical prostration and weakness.

Thus it came to pass, that these two kindred souls were brought into intimate relationship and friendship, one faith, one hope and one life binding them together in fraternal union, and Father Losa became the Boswell of Gregorius, keeping a diary and jotting and writing down daily the most remarkable and interesting conversations with his visitors and the chief incidents of his life. If biography be as it has been said, philosophy teaching by example, then from the good father's record of the

inner and outer life of Gregorius we may by thoughtful reading and study acquaint ourselves with and become wise in divining and understanding within ourselves as also in the lives and deeds of others, the motions, the operation, the action and effects of the divine life, as also the law of divine procedure within the soul of man, and in the many and various modes and aspects in which it manifests its existence, the inner latent faculties it excites into action, the new and wondrous forces and energies it infuses into it, in order to raise it in the scale of being and aid it in accomplishing its union with its own spirit and creator, its Higher Self.

For the completion of this sketch and short account of Gregorius we are compelled to have recourse entirely to Father Losa's diary. Owing to special (editorial) exigencies, our extracts must of necessity be fragmentary and summary in extent and character—cuttings of those portions or parts of it most interesting and instructive to students of human nature, affording hints and clues in threading the labyrinth of our own lives and thus lighting up the path of pilgrimage towards the goal and terminus whither we are wending our oftentimes weary way, and striving to attain unto as best we may.

SELECTED SAYINGS AND CONVERSATIONS OF GREGORIUS.

As already stated, Gregorius knew the Bible by heart from beginning to end. The vicar of the archbishop was once conversing with him on a theological subject and quoted a passage or verse in scripture in confirmation of his opinion. Said Gregorius: "There is no such verse found therein. There is one, however, of similar meaning," and then opening his bible read it out to the astonishment and amazement of his clerical visitor.

Three doctors of divinity came to him and wished him to expound to them some most difficult and obscure passages in the scriptures. So overwhelmed with surprise and delight were they that on taking leave of him they said: "He is truly a prodigy of learning. Compared with him we know nothing and must say with the psalmist, 'blessed is the man, Oh, Lord, whom thou teacheest.'"

A noted theologian who had some conversation with Gregorius on the Book of Revelation urgently besought him to write down his ideas and opinions of this most occult portion of the

Bible. In compliance with his wish, he forthwith commenced to do so and in less than eight days composed a book exhibiting so great a knowledge of its occult meaning that all, both clergy and laymen who read, marvelled and wondered how it was, that one who had never been a student in any college or university was yet able to write on such a profound subject and expound it in a manner so clear and so interesting. His handwriting was fine and beautiful, and resembled printed letters in form and appearance.

His knowledge of the natural sciences was very remarkable. He was fully conversant with general and religious history. Of astronomy, cosmography and geography he had an extensive and wide knowledge and possessed a globe and a large map of the world made and constructed by himself. He was well acquainted with anatomy, medicine, the virtues and properties of herbs and drugs, and in the art of distilling them he was very skilful as I can vouch for from personal observation.

On one occasion I asked him whether such a multifarious knowledge of natural things did not act as a hindrance to the acquisition of spiritual knowledge and science and he replied: "I find and observe the Divine both in material and spiritual things—in what is small as in what is great."

Most extraordinary were his discernment and perception of the interior and spiritual state and condition of those who sought his counsel and advice, being quite as visible to his inner vision as outward objects are to the natural eye; hence he was able to speak the right word at the right time, so that his words were words of power and wisdom and light to seeking souls. I remember one in particular who in great spiritual distress and mental anguish came to Gregorius and made known to him his trouble and sorrow, to whom he said: "Be of good cheer and let it console and strengthen thee to know, thou art passing through the purifying flame of divine love." The words were few, but they sufficed to assuage his mental unrest and disquietude, so that he returned home with a sense of deep peace and calm within him.

Some one asked him whether in order to satisfy and still the voice of conscience, frequent confession was good for the soul. His answer was: "It would much better to have nothing to confess."

To one occupying a high position in the state who enquired of him what he must do to discharge his official duties well and live uprightly, Gregorius replied: "What you do, do through love of the Divine, and all will go well with you."

A seeker after the inner life besought him to give a rule of life, to whom he said, "let your daily prayer be, Oh thou divine Being! enlighten me, that I may know thee whom to know is life eternal, and that I may love thee with my whole heart."

A citizen of Angelopolis sought an interview with him and made known to him something that caused much inward trouble and distress. The words of Gregorius were so adapted to his case that his visitor said: "You have said everything which I had in my heart, and what I wanted to know and understand, you have said unto me." Said Gregorius: "It is not I my friend, but the divine that through me has spoken unto you."

A certain priest entreated him to pray to the Divine on his behalf. Regarding him with a fixed and serious look, he said unto him: "It would be much better for you to seek him yourself; to serve him and change your life to enjoy peace and rest in yourself." On hearing these words, he quietly retired and it is to be hoped did what he was enjoined to do.

A noted lawyer, Joseph von Vides, residing in Mexico, frequently visited Gregorius to obtain advice and counsel in connection with his official duties, and I have often heard him say, the words of Gregorius are always cheering and helpful, infusing light and strength into everyone to whom he speaks. I have never left him without feeling the desire to live like him, the higher life. Once in company with others who like himself were going to consult with him, they began to make known to one another the object of their visit. On arriving and ere they had spoken a single word to him, Gregorius spoke to each of them in turn of what was uppermost in their minds at which they were greatly amazed. It seemed to them as though he had heard and was well acquainted with everything they had said on their way to him. The meekness and gentleness, the patience and sympathy and love he manifested to everyone in their mental and spiritual perplexity were such that one of them in speaking of him described him as "a heavenly minded man."

For a period of eighteen years that I had known and lived with Gregorius, listening to his sayings and conversations, also observing and noting his actions in order to ascertain whether his nature like a pure mirror was blurless and without blemish, I can truly affirm that I never heard an unkind word of censure or harsh judgment of anyone proceed from his lips. He spoke evilly and ill-naturedly of no one, whether heathen or heretic. He always condemned sin and wrongdoing, but refrained from judging and reprehending the culpable and transgressor.

At one time he recalled to my memory something that concerned my inner life which I imagined was unknown to everyone, and on asking him why he had not mentioned it before, he said: "I do not give utterance to all I know, and speak only when it is needful and necessary."

Some visitors once in his presence began upbraiding and censuring the conduct of princes, courtiers, state officers and judges, but he merely observed: "Were you in their place you would most likely do no better than they or as well, and who has made you judges over them? You would not dare to speak face to face with them over their faults and failings."

To a person seeking counsel and asking what he should do he replied, Love God and your fellowman. It is the royal road to the divine life and open to all. When we walk therein, we need not to fear, as we then fulfill the good law.

I heard him once say: It is better to speak to God, than to discourse about God.

He used to say, notwithstanding the teachings of asceticism, we ought not to wish to suffer, but endeavor to endure suffering bravely and patiently whenever it befell us. I once said to him: "Your course in life allows you and brings you to rest and quietude for yourself." "True," he answered,—in gentle tone and placid look—"but I cannot have rest as long as my fellowmen are suffering and undergoing adversities and misfortunes and enduring so great sorrows and distress. It is unbecoming I should think of ease and rest and they so full of unrest and trouble. God preserve me from such selfish and callous indifference and neglect of duty." To know or learn of a single suffering soul was inducement enough for him to go at all times and minister unto it.

I was once conversing with a gentleman from the hospital at Guasteca, who had known and heard a great deal of Gregorius. He enquired of me, what is he doing now? On my replying that he was living the higher life, he said, it would do him more good to be horsewhipped as it might make a man of him and less of a fool and a wastrel. On repeating these remarks to Gregorius, he smiled and remarked: "He spoke truly, for an idler and loiterer deserves such, but gentlemen and men of the world, know nothing of the actualities of the inner life."

At one time he gave expression to a most remarkable and mystical statement, that in the divine light and at a glance he beheld everything that was in the world.

GREGORIUS' DEATH, AND CONCLUDING REMARKS.

Thus the years rolled by with Gregorius until at length he came to the terminus of life. His was by no means a robust constitution and therefore he never enjoyed good health for any lengthy period. All his physical strength and vital power he unselfishly gave and imparted to others through sympathy with their sufferings and afflictions. It was this taking upon himself and enduring the weaknesses and infirmities, the pains and ailments of others, that his life in Mexico was one long and protracted martyrdom of suffering which he endured calmly and without a single murmur of regret. He lived the higher and diviner life and exemplified it in his unflinching and constant and devoted service to humanity.

Turn we again to Father Losa's narrative of his sufferings and last moments. "It was," he writes, "in the month of May of the year 1596 that his health and constitution began to fail and give out, owing to a severe attack of dysentery. As soon as this was known in the hospital in Mexico, the superior along with a most skillful doctor hurried off to the residence of Gregorius. They were greatly impressed with the calm patience and fortitude he exhibited under such pain and suffering. After a stay of two days, the superior left him, saying he had arranged with Doctor Sarmiento to take charge of him, to which Gregorius at first objected because as he said, there were many others in the hospital who needed his help and skill more than he did. Soon after a severe hiccough ensued and it was feared

that he would die very suddenly. To the doctor he said: "You know well what it means." I frequently asked him, whether his pain and suffering in any degree disturbed his interior life and he always answered: "Not in the least."

A day or two before his decease I asked him: "Is the divine life within, a reality," and his reply was: "It is quite so." A few hours before he died I sat me down by his bedside and said: "My brother, master and friend, the time of thy departure from me is fast approaching and you are going hence and life's great secret will become revealed to thee. He gazed towards me a few moments and I noticed a something like a halo angelical and bright creeping over his countenance and a strange light beaming through his eyes, as he said: "All is bright, all is clear as the midday." They were his last words. A moment, a short sigh, and all was over and the soul of Gregorius had launched out into that spiritual life that like the ocean, surrounds, embraces and rolls all round the world.

Thus ended and closed the earth life and pilgrimage of Gregorius and as we close the record, and replace it on the library shelf, the question arises: what is the meaning, what the philosophy of such a life as that of Gregorius, what its lesson and teaching? Our judgment and decision will vary according to the degree of spiritual knowledge and development we have attained. To the theosophical student, reincarnation will account for the great intellectual abilities, literary and scientific manifested by him, as the acquirement of prenatal existence, so that on returning to the earth plane stocked well with learning, he took up his life where it had left off, increasing and devoting it to the service of humanity. Ungrudgingly and unselfishly, he gave what he had and spared it not, accounting himself as responsible for what had been given him and in so doing, realized "that it was more blessed to give than to receive." If any man or human being whatever, has nothing to give out to others it is either his misfortune or fault, for the great storehouse of spiritual wealth and knowledge is opened to all. From Father Losa's diary, we may gather, that the soul of man is endowed with spiritual faculties that postulate the existence of a spiritual life and knowledge that is obtainable and enjoyable through its own higher self, the viceroy of the Divine to whom are due its allegiance and service and who though the creator of all things, is, at the same time, the servant

and minister to the wants and necessities of all creatures, even of the "young ravens when they cry." It is the prerogative of every human soul to become filled and permeated with the life divine that becomes more real and actual as it approximates nearer to and comes into closer union with its Higher Self. When the process of affinity and resemblance begins, then as a cloudlet in the horizon at sunset on a summer's day, it becomes irradiated, resplendent and effulgent with light and beauty unfading and ever enduring. Ere however this can become so with the generality of human beings, the interior strife of their lower against their Higher Self, the great conflict of ages that has been going on within each individual soul and which has been the most misunderstood and uncomprehended of all unsolved mysteries must cease. Then will take place the baptism not of water but of the spirit, the lustration of the soul and the clarifying of its thoughts, emotions and sentiments, as in the mysteries of eastern religions the purification of the worshipper was the first ceremony for admission into the sanctuary and service of the divine Being.

Thus was it with Gregorius and in his life, with its conquest of self and its reciprocal harmony and union between the lower and Higher Self, his the secret of the realization of the higher and diviner life within each individual human soul.

*Says an old Arabian mystic, when my soul becomes harmonized with the divine soul, then will it become a luminous mirror reflecting all the secrets of the universe.

THE SOLSTICES.

By C. H. A. B.

Summer solstice and the Midsummer eve's festival are the counterparts of Winter solstice and Yule-time or Christmas time. Both events, the astronomical and the attendant feasts, were symbolized by our ancestors in the North by ceremonies, in which a wheel played the most prominent part. The wheel was set spinning around its axis to represent the idea of the sun's rotation, his coming and going, his rising and his falling and thereby reminding the spectators of the rise and fall of vitality in the organic world, and by that again teaching them the law of life as being motion, a coming and a going.

THE WORKERS IN TSANG.

A TALE OF THE ANCIENT TRAVELER.

TRANSLATED BY SAMUEL NEU.

TO a Tale of the Ancient Traveler told at the court of Omee, noble king of the Great Middle Country, and by him called the Tale of the Workers in Tsang, set down by Lipo-va, the Scribe, give ear:

In Alistan, beside the shoreless sea, where all is peace, abode a nameless one. Alone was he within his father's house. Here had he dwelt since from the land of Tsang, his labors done, he had returned to rest and count his wealth and build his shining house. Bright were the days when first he saw his home and all forgotten were the days in Tsang save memories that hung about the things that he had brought to build in Alistan. But now the building was about complete, for all that he had brought was builded in. Vague memories began to haunt his peace, of half forgotten debts he need must pay, of half forgotten debts that were his due, of half remembered work that must be done and substance to be earned and brought from Tsang. The shoreless sea which gladdened first his sight, waxed all too still to still his rising heart. And so his father bade him journey forth again to Tsang; and so the nameless one set forth again and crossed the shining land, and to the vale of living shadows came and paused beside the waters of the sea that washes round the mighty walls of Tsang.

To him there came the keeper of the scroll, that holds the great account of all who toil, wherein are set the debts that still are due, the lessons that each worker must be taught, the place he held and where his work shall be, all kept in just and equitable account.

Here saw the nameless one his great account: where he had labored, what his deeds had been in Tsang, and what the debts he owed and owned. And underneath he saw the balance drawn and knew what he must reckon, what was his reward, and knew the whole was just, for he himself, ere he had left, had set the balance down.

The keeper of the scroll brought forth a disk and from the scroll set down the small account, which told the nameless one

what debts were due to those who labored in the city now and who should come while he was working there. He read the name that he in Tsang should bear and who his armorer this time should be, because of debts that they had made before, and knew, too, that the armorer was now preparing raiment; though he little knew who was the nameless one that it should clothe.

Four days and nights and yet another day he waited there without the walls of Tsang, the while the armorer prepared his dress with loving care and deep expectancy. Then came the hour when he entered in and donned the dress the armorer had made as, often, he had entered in before. Yet strange the sights were to his sunlit eyes so long away from this, the tear-dimmed land. Therefore the armorer who made his dress and led him in now taught again the ways that men pursued in Tsang; and as he heard, the memory of bygone days returned and Ebergal (who was the nameless one), the slave, became accustomed to the place, yet forty days and forty nights had passed ere he began to know his proper place.

Then Ghud, the armorer, instructed him how men in Tsang recorded what they saw. The disk the keeper of the scroll had given to Ebergal he turned about, and on the other side, where no account was writ, he taught him how to mark the things that passed, that in the days to come he might recall those things for which the nameless ones care not. For forty days and forty nights or so, Ebergal looked about and saw all things and set them down upon the silver disk upon the side that held not the account, and kept his eyes bent on that side always; and working thus he came to know no more of Alistan and of the shoreless sea, and only knew what was upon the disk: that he was Ebergal, the son of Ghud, a slave in Tsang beneath an iron law. And things befell him, Ebergal, the slave, as they were written in the small account upon the disk he bore about with him; and as each thing befell he set it down upon the side where no account was writ, that in the days to come it might remain.

And then there came to him the father's gift, the gift of gold to squander or to spend, that comes to all who labor there in Tsang. But Ebergal, the slave, knew not the gift, nor knew that it was gold, for on the disk no record was of this. So he asked Ghud what means the father's gift that came unasked, And Ghud had wondered often what it meant and answered him.

“What means the father’s gift? That no man truly knows, yet most agree that he who saves enough to buy the dress to clothe in those who come, is truly wise, for so he has a son to ease his age and minister to him when he is old. But that which of the gift remains beside, that should a man spend with an open palm and with it purchase great delights of sense.”

So told him Ghud, and so he set it down.

And yet for forty days and forty nights he dwelt with Ghud and wrote upon the disk. Then went he forth like other men in Tsang, all nameless ones not knowing that they were, all knowing naught except what they had writ upon the silver disk, where fast they gazed.

And many debts were paid by Ebergal that he had made in weary days before. He paid them not because he knew their due, nor yet because he knew to whom he owed, but those who serve the keeper of the scroll whereon the nameless ones keep their accounts, read well what is set down upon the disks, upon the side whereon men do not gaze, and they arrange that all just debts be paid although unknown to those who will not see. And so did Ebergal pay many debts and so were paid him many that were due. And many new ones made he while he toiled, not knowing that, though long the time might be ere they were paid, yet must each debt be paid.

Now there came one among the men of Tsang, clad in the garments that the men there wore, brought forth as others were, by armorers, but who had not forgotten Alistan, nor had forgotten that the silver disk was graven by the keeper of the scroll. He spoke to men in Tsang of Alistan and of the shoreless sea where was their home. He told them of the keeper of the scroll, and of the silver disk the keeper gave and what was graven on the under side, whereof the men of Tsang knew naught, because they gazed so steadily upon the other side. He told them that they all were nameless ones—slaves, traders, priests and warriors though their dress—all sons of those that dwelt in Alistan. He told them that it was the debts they made which all must pay that brought them back to Tsang, and labored hard with them to turn their gaze upon the writing graven on the disk.

And some who heard him said that he was mad, because he spoke of things that they knew not. And some there were who long had watched their disks who told him that there was no other side. And some, too, were there, who heard well his words and, though they could not turn their disks about, re-

membered faintly Alistan; and some awoke when they did hear the words he spake and knew the things he told them were but true. To those who thus awoke, this teacher told what was the father's gift that each received. But Ebergal, the slave, was not of these.

When twice four hundred days had passed and gone and Ebergal his dress was getting old, then those who serve the keeper of the scroll saw, on the disk that held the small account, that soon his time of rest was come again. They waited till the count was full and done, and then they reft the garment from his back and Ebergal beheld his nakedness. Forth went he to the well-used ways of men, but, being naked, no man paid him heed. He wandered thus until they brought the word that he should come without the walls of Tsang and render to the keeper of the Scroll. And when he came the keeper stretched his hand and took the disk that Ebergal had borne and from it set upon the great account what were the debts that Ebergal had earned for him who, naked, stood before him now. And Ebergal that was, upon the scroll set down the balance, knowing it was just.

Full many things he brought with him from Tsang and with them set out on his homeward way. He crossed the sea that bathes the walls of Tsang but battled mightily for what he bore, and landing safely cast aside the half of what he carried, for in this new land he needed not the things that Tsang held dear. And, to the vale of living shadows come, he cast aside a half of what remained, for here the road was difficult to climb. And ever as he journeyed further on he found that what he brought with him from Tsang was useless more and more in this new land.

And when he reached the borderland of home, then did he leave behind all things except what needful was to build his shining house. Then woke he fully from his dreaming strange and knew again he was a nameless one, and journeyed fleetly to his father's house, in Alistan, beside the shoreless sea.

And our mighty king, well pleased, spake these words:

“It were well that nameless ones who toil in Tsang should heed that they bring forth those things that they may build in Alistan.”

And, because the Ancient Traveler whispered to me that these words were wise, have I, Lipo-va, the Scribe, set them also down.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

FRAGMENTS OF Gnostic PHILOSOPHY.

IN their different systems of cosmogony, the Gnostics represented the Divine Being as the self-included, incomprehensible and original source of all perfection, the unfathomable abyss (*buthos*) exalted above all possibility of designation, of whom, properly speaking, nothing can be predicated. From this incomprehensible essence of God to finite things, it is impossible to conceive of an immediate transition. Self-limitation is the starting point, whence a communication of life on the part of God—the first passing into manifestation of the hidden Deity begins; and from this begins and proceeds all further self-developing manifestation of the divine essence. From this first link in the chain of life are, in the first place, evolved the manifold powers or attributes dwelling in the divine essence which, until that first self-affirmation, were all hidden in the abyss of that essence; each of which attributes presents on one particular side the whole divine essence, and to each of which in this view are applied the appropriate titles of the Divine Being. These divine powers, evolving themselves to self-subsistent being are hence the germs and principles of all further evolution of life, which develops and individualizes itself more and more in such a way that its successive grades are ever sinking lower, the spirits ever becoming feebler, the further they are removed from the first link in the series.

—*Valentinus.*

Man can conceive the Divine only after the analogy of his own mind; and this analogy is founded on an objective truth, since the mind of man is God's own image. On this rests the truth lying at the root of the intellectual process through which we arrive at the formation of our conceptions of the divine attributes, and the truth lying at the bottom of these individual attributes themselves.

—*Basilides.*

As in each man's life on earth, each moment stands connected with the one that preceded it and is thereby determined according to the different application he may give to it by his free will, so also is the life of each individual man on earth connected in the great refining process of the universe with the preceding series of existences or reincarnations. Each one brings evil with him out of some previous state of existence; and has to atone for it and purify himself from it in the present life, and upon his moral conduct depends his condition in a subsequent existence.

—*Basilides.*

As long as the soul or lower self is influenced by its animal propensities and remains attached to external objects, its faculties for the perception of truth are dormant and its aspirations after the higher life become extinguished, but when once it attains to a free development of its rational principle and light-nature, the Higher Self, it enters on the path of true progression leading to the realization of its destiny.

—*Basilides.*

Love must embrace all, because all things stand in a certain relation to the All. In the purifying and evolving process of the universe, there prevails a two-fold law; the law of natural necessity in the evolution from below upward to man, and the progressive education, determined by the moral order of the universe, from man onward; from this point progress or retrogression, happiness or wretchedness, joy or sorrow, are conditioned on from self-determination.

—*Basilides.*

Man is a microcosm, carrying within himself opposite elements from two opposite kingdoms. In the elements foreign to his higher nature are reflected the different properties and attributes of the animal, vegetable and mineral kingdoms; hence the temperaments, desires and passions which correspond to these different properties. For example, the mimic, sportive nature of the ape, the murderous disposition of the wolf, the hardness of the diamond, the collective sum of all these effluxes of the animal, vegetable and mineral worlds, forms the blind irrational soul which constantly check and disturb and thwart the activity and influence of man's higher and divine nature

or self. Every soul on becoming incorporated or incarnated in a body, is attended by an angel, or its Higher Self, who has the care and guidance of its particular process of purification and of its particular training, and who, after its separation from the body, accompanies it to the place of its destination, conditioned and determined by its conduct on earth. Such was the demon of Socrates.

—*Isodore.*

Light, life, soul, goodness, on the one hand—darkness, death, matter evil, on the other—extend through the whole progressive course of the world. Everywhere, as rust deposits itself on the surface of iron, darkness and death cleave to the seeds of life and light; the evil to the good; the ungodlike to the godlike; while at the same time it is impossible that the original essence should in this way ever be destroyed. The soul of each man must purify itself by degrees from the foreign dross, just as the iron needs to be cleansed from its rust in order to recover its higher lustre. By such purification only can it attain to union and become blended into one with its creator, its Higher Self.

—*Isodore.*

But doubtless the day is coming when what is wanting here will be supplied; when as the Logical, so likewise the Poetical susceptibility and faculty of the people,—their Fancy, Humor, Imagination, wherein lie the main elements of spiritual life,—will no longer be left uncultivated, barren, or bearing only spontaneous thistles, but in new and finer harmony with an improved Understanding, will flourish in new vigor; and in our inward world there will again be a sunny Firmament and verdant Earth, as well as a Pantry and culinary Fire; and men will learn not only to recapitulate and compute, but to worship, to love; in tears or in laughter, hold mystical as well as logical communion with the high and the low of this wondrous Universe; and read, as they should live, with their whole being.

—Carlyle, *Historic Survey of German Poetry.*

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.

By NURHO DE MANHAR.

“RABBI JEHUDA’S DISCUSSION WITH THE MERCHANT, ON JACOB’S PILLAR.”

“**R**ABBI JEHUDA, whilst staying at an inn in the town of Masheya, rose up at midnight in order to meditate and study the secret doctrine. In the same apartment there happened to be sleeping a Jewish merchant who had come thither to dispose of two bales of wearing apparel. Said Rabbi Jehuda: “It is written, ‘and this stone which I have set for a pillar shall be God’s house (Beth Alhim).’ The stone here mentioned is the foundation stone at the center of the world, and also on it the sanctuary was built.”

The merchant on hearing these words raised himself from his bed, and said: “What you have just observed is an impossibility, for this foundation stone existed before the creation of the world and the origin of it. Now the words, ‘And this stone which I have set up for a pillar, shall be God’s house’ refer distinctly to the particular stone that Jacob then set up, and to none other. More than this, it is said, ‘And took the stone that he had put for his pillow and set it up for a pillar.’ But Jacob was then in Bethel; how could this stone therefore be one and the same with that at Jerusalem on which the sanctuary was built?”

Without taking any notice of the merchant’s remarks and question, Rabbi Jehuda, proceeded: “It is written said he, ‘Prepare to meet thy God, oh Israel’ (Amos IV. 12) ‘Take heed and hearken, oh Israel’ (Deuter. XXVII. 9), teaching us that the study of the secret doctrine claims and demands from those who engage therein, both a thoughtful mind and a reverent spirit.”

On hearing these words, the merchant instantly arose and putting on his garments sat down by the side of Rabbi Jehuda and said: “Blessed are the righteous who study and meditate on the secret doctrine, day and night.”

Said Rabbi Jehuda: "Whilst thou finishest dressing thyself, repeat to me the objections to which thou hast given utterance, that we may calmly, thoughtfully and reverently discuss them. Because so, I rose from my bed to engage in its study with earnestness and attention. We are taught that the Schekina associates with anyone who is an earnest student of truth even though he be alone and far remote from his fellows. Knowing this how could I remain in bed while sensing the presence of the divine Schekina, and knowing also that the Holy One walks in the garden of the celestial Eden with the righteous who listen attentively to the words and meditations of those who rise at midnight and devote themselves to the study of the law until the dawn of day. Repeat now I pray thee thy objections and questions."

Said the merchant: "My question was this, How can you truly affirm that the foundation stone at the center of the world and forming the base of the sanctuary at Jerusalem was one and the same as that which Jacob used as a pillow and afterwards set it up as a pillar and poured oil on the top of it. He was at Bethel and the foundation stone was in Jerusalem, so that your affirmation respecting it was an inexactitude.

"THE SYMBOLISM OF THE FOUNDATION STONE."

Said Rabbi Jehuda: "During the night that Jacob slept at Bethel, there was a marvelous replication of the earth's surface so that the foundation stone under the sanctuary in Jerusalem occupied the place where Jacob was, in order that he might rest his head upon it. This explains how it was that the stone was under him. Ah! replied the merchant, but scripture explicitly states that Jacob took the stone that he put for his pillow and set it up for a pillar and said, 'This stone which I have set up for a pillar shall be Bethel.' There is here nothing to warrant your assertion that it was the foundation stone on which the world and the Holy of Holies are based.

Then said Rabbi Jehuda, "If you can give any other explanation of the words, I pray you to give it."

Said the merchant, "It is written, 'As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness' (Ps. XVII. 15). All the love and desire of David was concentrated on this foundation stone, which is justice or righteousness, and speaks of it as 'The stone which the builders rejected has become the headstone of the corner' (Ps. CXVIII.

22). When David desired to contemplate and behold the glory of his Lord, he first took this stone and possessed himself of it, after which he was able and qualified to enter into the sanctuary; for everyone who earnestly desires to come into the presence of his Lord, it is impossible to do so unless he possesses this stone, as it is written, 'with this (bezoth) shall Aaron come into the holy place' (Lev. XVI. 3). David was therefore congratulating himself when he said, 'As for me, I will behold thy face with justice,' of which the foundation stone was a symbol, and which he so ardently desired to possess. Observe, Abraham instituted the morning prayer and made known the goodness and benignity of his Lord, so that the matutinal hour became regarded as most suitable for addressing vows to the Divine Being, and it is written, 'And Abraham rose up early in the morning' (Gen. XXII. 3). Evening prayer, '*minhah*,' was established by Isaac who taught the world that justice exists, and also that there is a judge by whom it is administered. Jacob originated nightly prayer, that had never been uttered and addressed to heaven by anyone anterior to him, and therefore in a moment of self-commendation said, 'This stone which I have set up as a pillar.' What is the real signification of this word pillar (*matzebah*)? It refers to the foundation stone of the universe, namely, justice that had been thrown down by the wickedness of mankind. It was Jacob who raised it again and his pouring of oil on the top of it denotes that he, more than any other, contributed in re-erecting it and causing its existence to become regarded as a reality.

Rabbi Jehuda, as the merchant ceased speaking, rose and embracing him said: 'How is it, that possessed of such knowledge of the secret doctrine, thou art engaged in worldly pursuits to the neglect of things appertaining to the higher and diviner life?'

Said the merchant: "It is through necessity. I have two sons attending school for whose maintenance and education I have to provide in order that they may become inculcated in the secret and hidden wisdom." Again the merchant spake and said: "We read, 'and Solomon sat upon the throne of David his father and his kingdom was established greatly' (I. Kings II. 12). How great the encomium of Solomon as expressed in these words, implying that he set up the foundation stone (*shethiya*) on which he erected the sanctuary in Jerusalem and thereby established his kingdom greatly, as it is stated. We read, 'And the bow shall be in the cloud and I will look upon it, that I may

remember the everlasting covenant' (Gen. IX. 16), from which we gather that the bow gives rise to feelings of delight to the Holy One. No man in whom the divine light is not reflected, can ever enter into the presence of his Lord. The words 'And I will look upon it' (urithiha) have the same occult meaning as, 'The Lord said unto him, go through the midst of the city, through the midst of Jerusalem and mark the letter T (thau upon the foreheads of the men who sigh,' (Ez. IX. 3) from which we learn that God looks upon the face of every man to observe if this thau is impressed thereon and if so he remembers the everlasting covenant. Another exposition of these words is, that they refer to the holy sign impressed on the human form.

Said Rabbi Jehuda: "All you have said, is quite correct. The origin of the bow visible in the heavens involves a profound mystery. When Israel returns out of captivity, the bow that then will be visible, will be as radiant and beautiful as a bride, adorned for her husband on her marriage day."

"Listen," said the merchant, "to the words of my father, addressed to me just before his death, 'Never expect to behold the banner of Messiah until the bow appears in the heavens, flashing forth rays and colors of light so transcendently glorious and splendid, that the sheen of it will lighten up the whole world. When this happens then look for Messiah. We learn this from the esoteric meaning of the words, 'I will look upon the bow and remember the everlasting covenant.' At present it appears in colors, faint and lustreless and only as an object to remind us that the Holy One will never again destroy mankind by a deluge of waters. When however the advent of Messiah occurs, it will appear radiant in all its beauty and splendor and God will then remember Israel and raise them out of the dust, as it is written, 'And they shall serve the Lord and David, their king, whom I will raise up unto them.' (Jer. XXX. 9), 'And in that day I will raise up the tabernacle of David that is fallen' (Amos IX. 11), that is, in the day that the resplendent bow appears in the heavens, God will look upon it and remember his covenant, so that David, becoming reincarnated, shall appear again and reign in Israel.' This is what my father declared and his belief is confirmed by the words, 'For as in the days of Noah, so have I done unto thee and as I have sworn that the waters of Noah should go no more over the earth, so have I sworn that I will not be wroth with thee nor reproach thee.' " (Is. LIV. 8).

To be continued.

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.

THE WISDOM OF PLOTINUS. By Charles J. Whitby, B. A., M. D. Published by William Rider & Son, London; 120 pp.; crown 8vo, cloth, gilt, 2s. net.

Such a book as this can hardly fail to be a delight to the theosophical student who would trace for himself the undivided links that connect his philosophy with the finest thoughts of antiquity. Dr. Whitby's book has both the merit and the demerit of condensation. Those who have the current malady of hurry will welcome an epitome that finds expression in 131 pages, but the majority of his readers will wish that the compression were less strenuous and that the author had elaborated a subject of which he is so clearly a master.

Plotinus was a pupil of Ammonius Saccas who, in a restricted sense of the word, has been said to be the first theosophist inasmuch as it was he who first taught the inner identity of all religious systems and set himself to the noble task of reconciliation. But after eleven years of such discipleship we find Plotinus leaving Alexandria and undertaking a journey to Persia and India in order to learn the secret wisdom of the far east. At the age of forty he returned and settled in Rome, where he taught continuously for twenty-six years, dying in the year 269 A.D. Within the space of six years he is said to have attained four times to the beatific vision of the One.

For our knowledge of the philosophy of Plotinus we are confined to the *Enneads*, his only literary work, but probably a summary of his complete course of lectures. Matter he held to

be an objective reality, but unchanged and unchangeable, the mirror in which we see the evolution of the soul. Therefore matter, being negative and incapable of positive qualities, is identical with evil, and the human soul partakes of the quality of evil only when it gravitates toward the negative or sensuous planes. Evil then would seem to be the refusal of the soul to create pictures of itself, or a participation of the soul in the inertia of matter.

The existence of individual evil or misfortune is explained by Plotinus on strictly theosophical grounds. The soul has voluntarily brought itself into contact with matter and must either subdue matter or be itself subdued by matter. It must be active or passive, exercising its own proper functions or abrogating them to its own loss and suffering. Moreover every individual monad "in the course of an infinite cycle of successive reincarnations" must reap exact compensation for the success or failure of its mission.

Elsewhere we find the theory of karma expressed with epigrammatic force. "Destiny," says Plotinus, "renders poor those who have ill-employed their riches, for poverty is of service even to the virtuous." Elsewhere he says "it is a universally accepted belief that the soul commits errors, that it expiates them, that it submits to punishment in the infernal regions, and that it passes into new bodies." And yet again, "The gods bestow upon each the destiny which pertains to him and which harmonizes with his antecedents in his successive existence. Everyone who is not aware of this is grossly ignorant of divine matters."

For Plotinus the sole object of human existence is the contemplation of the good, for in no other way can we free ourselves from the meaningless and the trivial. Thus exalted, the soul becomes luminous and finally enters into beatific reunion with its source, and even though it may fall from that high place it will still preserve an image of God that will manifest as intelligence and as the "love that creates wisdom."

There are some books on the ancient philosophers, scholarly in themselves, but which irritate us by their assumption of a twentieth century superiority and by a certain condescension of tone that is as offensive as it is vulgar, but of such vices the author shows no trace. He writes soberly, with earnest sympathy, and with a clarity and precision of diction that compensate in a measure for a doubtless necessary condensation. No better book could be found for those who would begin the study of a philosopher whose teachings have the same shining value to-day that they had for the Roman world under the Emperor Gallienus.

An unusually ample table of contents is a useful feature of an attractive work.

A MANUAL OF CARTOMANCY, FORTUNE TELLING AND OCCULT DIVINATION. By Grand Orient. Published by William Rider & Son, London. Crown 8vo, cloth gilt; 252 pp.; 2s. 6d. net.

The art of divination is as old as humanity and will probably maintain a more or less dubious status until it shall be superseded by the general illumination of the race that must follow a real spiritual awakening. Until then it can hardly free itself from the taint of superstition that must, and perhaps ought to, attend upon any process that uses mechanical means for the attainment of supersensuous ends.

The author, or rather the compiler, of this curious collection is well aware that the power of divination is an interior gift and that the mechanisms of playing cards, mystic alphabets, kabalistic calculations and the like, are

no more than convenient stimuli to faculties that are normally latent. Indeed he says with a creditable frankness that every process and every instrument of divination is simply an aid "to cast the seer for the time being into a subjective or interior condition." Whether such stimuli are desirable is a matter for individual determination, but most theosophists will continue to rely upon the methods of self-discipline and meditation that are recommended by all the high spiritual philosophies of the world. At the same time those who wish to study the intricacies of divinatory methods could hardly have a better guide than Grand Orient.

NEW READING OF EVOLUTION. A Basis for a Synthetic Philosophy. By Henry Clayton Thompson. Published by the New Reading Publishing Company, Chicago.

A synthetic philosophy is the supreme need of the intellectual age and too much praise can hardly be given to whom ever attempts it. It should be applied, moreover, to every phase of modern research. Nor are there lacking indications that the chemist, the biologist, the physiologist, and the psychologist are getting ready to leave their water-tight compartments, to bring their respective lights to a common focus, and to agree not only upon terminology but upon definitions. To aid in such a work is to do for science what Theosophy has done for religion by showing that truth is to be found in unification and in the synthesis of acquired knowledge.

It is to be wished either that the author had set himself a less formidable task or that he had elaborated it at greater length. Without a more extended elaboration it is to be feared that he may lack some of the convincing power that his erudition should give him. Certainly he will please neither the materialist nor the idealist when he says that the materialistic and the idealistic theories are supplementary, and then proceeds to argue from a dualistic basis. A preliminary

metaphysical chapter might have convinced neither the materialist nor the idealist, but it would at least have supplied a jumping off place that is now lacking and furnished a better justification for an ensuing disquisition that perhaps loses some of its proper lucidity from the omission and also from an over condensation.

But on the whole the theosophist will be abundantly pleased at the prospect that the author, having gone so far toward spiritual philosophy, will presently bridge some of the chasms that he now walks around. He speaks, for instance, of "Life Elements" as the "agencies" of the creative power or of the Universal Intelligence. He defines the Life Elements as the forces which are resident in the germ cells of plants and animal life and which cause the integration of their physical bodies, but he disavows any attempt to decide whether or not they are but various powers of the Universal Life. Why should he shrink from such a decision? If he can postulate a Life Element—and so incur the undying enmity of materialism—why should he fear to postulate a Universal Life underlying all material phenomena and seeking self consciousness through the modifications of matter? Surely he would have found his task immeasurably easier if he had based it upon a theory of one life underlying all matter and producing in matter the countless variations of the manifested world, that one life being unchanging except in its progress toward self consciousness through the modifications that it produces in its material envelope. If he had taken a further step and postulated a succession of life waves each beginning in the lowest forms of matter he would at once have a theory to account for all diversities of form and

type from the flint to man. From the materialist point of view he would be no more heretical than he is now.

It would be unfair to demand too much of so small a volume. At the same time we miss many definitions that might be supplied. For example, what does the author mean when he speaks of the survival of the fittest and why does he hold that in humanity the fittest to survive will be the unselfish? The theory is of course eminently theosophical, but it would be interesting to know in what way the author reaches it and how he explains the reversal of the law of tooth and claw that prevails in the animal kingdom, and consequently the ultimate preservation by nature of those alone who will use neither tooth nor claw. Theosophy teaches of the invasion of humanity by the spiritual mind, but material science has no explanation of the moral hiatus between man and animal and it probably never will have a theory to explain so obvious a fact. This is but one of the many illustrations of the author's perception of spiritual truth of which he supplies no intellectual defence.

Indeed too much praise can hardly be given to these perceptions of truth that arrest the eye upon nearly every page. Nothing can be better than the plea for the non-materiality of the soul, for its persistence, and for nature's gradual compulsion toward a higher human life. But inasmuch as the author is willing to speculate upon psychology without reliance upon either scalpel or scales we should like to see him go further, with the assurance that both his erudition and his perceptions must presently bring him to that synthesis of all syntheses that is called Theosophy.

S. G. P. C.

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HEAVEN.

II.

THE mind must learn to know heaven on earth and to transform the earth into heaven. It must do that work for itself while on earth in a physical body. The heaven after death and before birth is the native state of purity of the mind. But it is the purity of innocence. The purity of innocence is not real purity. The purity which the mind must have, before its education through the worlds is complete, is the purity through and with knowledge. The purity through knowledge will make the mind immune against the sins and ignorance of the world and will fit the mind to understand each thing as it is and in the state it is in, wherever the mind shall perceive it. The work or the fight which the mind has before it is to conquer and control and to educate the ignorant quality in itself. This work can only be done by the mind through a physical body on earth, because earth and earth alone furnishes the means and the lessons for the mind's education. The body offers the resistance which develops strength in the mind that overcomes that resistance; it furnishes the temptations by which the mind is tried and tempered; it affords the difficulties and duties and problems by the overcoming and the doing and the solving of which the mind is trained to know things as they are, and it attracts from all spheres the things and conditions necessary for these purposes. The history of a mind from its heaven world to the time of its entrance into a physical body in the physical world, and from the time of its awakening in the physical world to the time of its assumption of the responsibilities of the world, repeats the history of the creation of the world and of the humanity on it.

The story of creation and of humanity, is told by each peo-

ple and is given by them such color and form as is particularly suited to the particular people. What heaven was, is, or may be and how heaven is made, is told or suggested by the teachings of religions. They give the history as beginning in the garden of delights, an Elysium, Aanroo, the Garden of Eden, Paradise, or of heaven as being Valhalla, Devachan, or Swarga. The one with which the West is most familiar is the story in the Bible, of Adam and Eve in Eden, how they left it, and what happened to them. To this is added the history of the heirs of Adam and Eve, our alleged ancestors, and how we have descended from them, and from them inherited death. To the early Bible is appended a sequel in the form of a later Testament, relating to the heaven which man may enter when he shall find the gospel or message by which he will come to know that he is heir to immortal life. The story is beautiful and may be applied in many ways to explain many phases of life.

Adam and Eve are humanity. Eden is the state of innocence which early humanity enjoyed. The tree of life and the tree of knowledge are the generative organs and the procreative powers which operate through them and with which mankind is endowed. While mankind generated according to time and season and had no sex relation at any other time and for no other purpose than for propagation of species as suggested by natural law, they, Adam and Eve, humanity, lived in Eden, which was a child-like heaven of innocence. Eating of the tree of knowledge was the uniting of the sexes out of season and for the indulgence of pleasure. Eve represented the desire, Adam the mind, of mankind. The serpent symbolized the sex principle or instinct which prompted Eve, the desire, suggested how it could be gratified and which gained consent of Adam, the mind, to unlawful sex union. Sex union, which was unlawful—that is, out of season and as suggested by desire at any time and for indulgence of pleasure only—was the fall, and revealed the evil side of life which they, Adam and Eve, early humanity, had not before known. When early humanity had learned how to indulge the desire of sex out of season, they were conscious of that fact, and aware that they had done wrong. They knew the evil results following their act; they were no longer innocent. So they left the garden of Eden, their child-like innocence, their heaven. Outside of Eden and acting against the law, sickness, disease, pain, sorrow, suffering and death became known to Adam and Eve humanity.

That early distant Adam and Eve, humanity, has gone; at least, man does not know that it now exists. Humanity, no longer directed by natural law, propagates the species out of season and at all times, as prompted by desire. In a way, each human being reenacts, the Adam and Eve history. Man forgets the first years of his life. He has faint recollections of the golden days of childhood, then later he becomes aware of his sex and falls, and in his remaining life rewrites some phase of the history of humanity down to the present time. There lingers, however, a far off, a forgotten memory of happiness, heaven, and there is a desire for and an indefinite notion of happiness. Man cannot go back to Eden; he cannot go back to childhood. Nature forbids him, and the growth of desire and his lusts drive him on. He is an outcast, an exile, from his happy land. To exist, he must toil and labor through the hardships and difficulties of the day and at evening he may have rest, that he may begin the labor of the coming day. Amidst all his troubles he still has hope, and he looks forward to that distant time when he shall be happy.

For early humanity in their heaven and happiness, health and innocence, the way to earth and unhappiness and sickness and disease was through the wrong, unlawful, use of the procreative functions and power. The wrong use of the procreative functions brought with it to humanity a knowledge of its good and evil sides, but with the knowledge comes also confusion as to good and evil, and what is right and what is wrong. It is an easy matter for man to know the wrong and right use of procreative functions now, if he does not make it difficult for himself. Nature, that is, that portion of the universe, visible and invisible, which is not intelligent, that is of the quality of mind or thought, obeys certain rules or laws according to which all bodies within her kingdom must act if they are to remain whole. These laws are prescribed by intelligences superior to the mind which incarnates as man and man has to live by those laws. When man attempts to break a law of nature, the law remains unbroken but nature breaks the body of the man which he has let act unlawfully.

God walks with man today as he walked with Adam in the Garden of Eden, and God speaks to man today as he spoke to Adam when Adam committed the sin and discovered evil. The voice of God is conscience; it is the voice of the God of humanity or of one's own God, his higher mind or Ego not incarnate. The voice of God tells man when he does wrong. The voice of God

tells humanity and each individual man, whenever he abuses and makes wrong use of the procreative functions. Conscience, will speak to man while man still remains human; but there will come a time, even though it be ages hence, when, if humanity refuses to right its wrong actions, conscience, the voice of God, will no longer speak and the mind will withdraw itself, and the remnants of man will not then know right from wrong and will be in greater confusion than he now is in concerning procreative acts and powers. Then these remnants will cease to have their God-given powers of reason, will become degenerate, and the race which now walks erect and able to look toward heaven will then be like the monkeys who chatter without purpose as they run on all fours, or jump among the branches of the forest.

Mankind have not descended from monkeys. The monkey tribes of the earth are descendents of men. They are the products of the abuse of procreative functions by a branch of early humanity. It is even possible that the monkey ranks are often recuperated from the human family. The monkey tribes are specimens of what the physical side of the human family might become and what some members of it will become if they deny God, shut their ears to his voice called conscience, and renounce their humanity by continuing to make wrong use of their procreative functions and powers. Such an end for physical humanity is not in the scheme of evolution and it is not at all likely that the whole of physical humanity will sink into such abysmal depths of depravity, but no power and intelligence can interfere with man in his right to think nor deprive him of his freedom to choose what he will think and what he will do, nor to prevent him from acting in accordance with what he has thought and chosen to act.

As humanity, the minds, came and come from heaven into the world by means of sex, and similarly as the early child humanity and the human child left and leave their Eden or innocence and become aware of evil and disease and hardships and trials and responsibilities, because of their improper sex action, so also must they overcome these by right use of and control of sex functions before they can find and know the way to heaven, and enter and live in heaven without leaving the earth. It is not likely that humanity as a whole can or will in this age choose to begin to try for heaven. But individuals of humanity can so choose and by such choice and efforts they will see the way and enter the path that leads to heaven.

The beginning of the way to heaven is the right use of the

procreative function. The right use is for the purpose of propagation at the right season. The physical use of these organs and functions for any other purpose than for human propagation is wrong, and those who use these functions out of season and for any other purpose or with any other intent, will turn the weary treadmill of sickness and trouble and disease and suffering and death and birth from unwilling parents to begin and continue another doomed and oppressed existence.

The earth is in heaven and heaven is around and upon the earth, and mankind must and will be made aware of it. But they cannot know of it or know this to be true until they open their eyes to the light of heaven. Sometimes they catch a gleam of its radiance, but the cloud which arises from their lusts soon blinds them to the light, and may even cause them to doubt it. But as they desire the light their eyes will become accustomed to it and they will see that the beginning of the way is a cessation from sex indulgence. This is not the only wrong which man has to overcome and right, but it is the beginning of what he must do to know heaven. The misuse of sex functions is not the only evil in the world, but it is the root of the evil in the world and to overcome other evils and such as grow out of them man must begin at the root.

If woman would clear her mind from the thought of sex she would cease to practice her lies and deceits and trickery to attract man; jealousy of him and hatred of other women who might attract him would have no place in her mind, and she would feel no vanity or envy, and this brood of vices removed from her mind, her mind would grow in strength and she would then be fit in body and mind to usher in and be the mother of the new race of minds who will transform earth into a paradise.

When man will purge his mind of its lusts of sex he will not delude himself with the thought that he could own the body of a woman, nor would he lie and cheat and steal and fight and beat down other men in his effort to get enough to buy woman as a toy or to have enough to gratify the whims and fancies of her pleasure. He would lose his self conceit and the pride of possession.

Not indulging in the procreative act is in itself not a warrant for entering heaven. Mere omission of the physical act is not enough. The way to heaven is found by thinking right. Right thought will in time inevitably compel right physical action. Some will give up the fight, declaring that it is impossible

to win, and it may be impossible for them. But the one who is determined will conquer, though it take long years. It is of no use for the man to seek entrance to heaven who in his heart longs for sensual delights, for one cannot enter heaven who has the lust of sex in him. It is better for such a one to remain a child of the world until he can by right thought develop the moral strength in himself to become a child of heaven.

Man has never ceased trying to discover where Eden was, to find its exact geographical location. It is difficult to entirely suppress the faith or belief in an Eden, a Mount Meru, an Elysium. They are not fables. Eden is still on earth. But the archaeologist, geographer and the pleasure seeker will never find Eden. Man cannot, would not if he could, find Eden by going back to it. To find and know Eden man must go on. Because in his present condition man cannot find heaven on earth, he passes on and finds his heaven after death. But man should not die to find heaven. To find and know the true heaven, the heaven of which if once known, he will never be unconscious, man does not die, but he will be in his physical body on earth, though he will not be of the earth. To know and inherit and be of heaven man must enter it through knowledge; it is impossible to enter heaven through innocence.

Today heaven is clouded over and surrounded, by darkness. For a while the darkness lifts and then settles down in a heavier pall than before. Now is the time to enter heaven. The unbreakable will to do what one knows to be right, is the way to pierce the darkness. By the will to do and the doing of what one knows to be right, whether the world howls or all is silent, man calls upon and invokes his guide, his deliverer, his conqueror, his savior and in the midst of darkness, heaven opens, light comes.

The man who will do right, whether his friends frown, his foes ridicule and taunt, or whether he is observed or remains unnoticed, will reach heaven and it will open for him. But before he can cross the threshold and live in the light he must be willing to stand at the threshold and let the light shine through him. As he stands at the threshold the light which shines into him is his happiness. It is heaven's message through which his warrior and savior speaks from within the light. As he continues to stand in the light and knows happiness a great sadness comes with the light. The sadness and sorrow which he feels are not such as he had before experienced. They are caused by his own

darkness and the darkness of the world which acts through him. The darkness outside is deep but his own darkness seems darker still as the light shines on him. Were man able to endure the light his darkness would soon be consumed, for darkness becomes light when held steadily in the light. Man may stand at the gate but he cannot enter heaven until his darkness is changed into light and he is of the nature of light. At first man is not able to stand at the threshold of light and let the light burn up his darkness, so he falls back. But the light of heaven has shone into him and has set fire to the darkness within him and it will continue to be with him until he shall time and again stand at the gates and let the light shine in until it shines through him.

He would share his happiness with others but others will not understand nor appreciate it until they have reached or are trying to reach heaven by way of the path of doing of right without looking to the result of action. This happiness is realized by working with others and for others and for and with one's self in others and others in one's self.

The work will lead through the dark and light places of earth. The work will enable one to walk among the wild beasts without being devoured; to work for and with another's ambitions without desiring them or their results; to listen and to sympathize with another's sorrows; to help him to see the way out of his troubles; to stimulate his aspirations and to do all without making him feel obligated and without any desire other than for his good. This work will teach one to eat from the shallow bowl of poverty and be filled, and to drink from the bitter cup of disappointment and be contented with its dregs. It will enable one to feed those who hunger for knowledge, to help those to clothe themselves who discover their nakedness, to light those who wish to find their way through the darkness; it will allow one to feel repaid by another's ingratitude, teach him the magic art of turning a curse into a blessing and will even make him immune to the poison of flattery and show his egotism as the littleness of ignorance; through all his work the happiness of heaven will be with him and he will feel that sympathy and compassion which cannot be appreciated through the senses. This happiness is not of the senses.

A philosopher of materialism does not know the strength of that sympathy which is known to one who has entered heaven while on earth and who speaks from out his heaven for those others who are sense lovers and sense sufferers, who laugh as

they approach the bubbles and shadows of their chase and who cry out in bitter disappointment when these vanish. The sympathy of one who knows heaven, for earth drawn minds, will be no better understood by the weepy and emotional sentimentalist than by the dry and cold intellectualist, because the appreciation of each is restricted to his perceptions through the senses and these guide his mental operations. The heaven born love for others is not emotionalism, sentimentality, nor the pity which a superior bestows on an inferior. It is the knowing that others are in one's self, which is knowledge of the divinity of all things.

Heaven to be known and entered by such means will not be desired by those who desire to be the great men of the world. Those who think that they are great men do not know of and cannot enter heaven while they are on earth. The great men, and all men, must become great enough and have knowledge enough to know that they are as babes and must become children before they can stand at the gate of heaven.

As an infant is weaned, so the mind must be weaned from the food of the senses and learn to take stronger food before it is strong enough and knows enough to seek heaven and there find entrance. It is time for man to be weaned. Nature has set him many lessons and given him examples, yet he howls furiously at the suggestion of his weaning. Humanity refuses to give up the food of the senses and so although it is past time that it should prepare itself for and grow into its youth and the inheritance of its manhood, it still remains a child, and an unhealthy one.

The inheritance of humanity is immortality and heaven, and, not after death, but on earth. The human race wishes for immortality and heaven on earth but the race cannot inherit these until it gives up taking nourishment through the senses and learns to take nourishment through the mind.

The human race today can hardly distinguish itself as a race of minds from the race of animal bodies in which they are incarnate. It is possible for individuals to see and understand that they as minds, cannot always continue to feed the senses and feed in the senses, but that they as minds should grow out of the senses. The process seems hard and when a man attempts it, he often slinks back to satisfy his hunger from the senses.

Man cannot enter heaven and remain a slave to the senses. He must at some time decide whether he will control his senses or whether his senses shall control him.

This so hard and seemingly cruel earth is destined to become and is now the foundation on which heaven shall be built, and the gods of heaven will incarnate among the children of men when the bodies prepared shall be fit to receive them. But the physical race must be healed from its vices and made healthy in body before the new race can come.

The best and most effective and the only way of bringing this new order of life into the life of present humanity is for man to begin and do this silently with himself, and so to take up the burden of one more cripple from the world. He who does this will be the greatest world conqueror, the noblest benefactor and the most charitable humanitarian of his time.

At present, man's thoughts are unclean, and his body unholy and not fit for the gods of heaven to incarnate in. The gods of heaven are the immortal minds of men. For every man on earth, there is a God, his father in Heaven. The mind of man which incarnates is the son of God who descends into the physical child of the earth for the purpose of redeeming, and enlightening, and raising it to the estate of heaven and enabling it, too, to become a child of heaven and a son of God.

All this can and will be brought about and done by thought. As the after death heaven is made and entered and lived in by thought, so also by thought will the earth be changed and heaven be made on earth. Thought is the creator, preserver, destroyer or regenerator of all the manifested worlds, and thought does or causes to be done all the things which are done or brought about. But to have heaven on earth man must think the thoughts and do the deeds which will make and reveal and bring and cause him to enter into heaven while on earth. At present man must wait until after death before he can have his heaven, because he is not able to control and master his desires while in a physical body, and so the physical body dies and he puts by and is relieved of his gross and sensual desires and passes into heaven. But when he is able to do in the physical body what takes place after death, he will know heaven and he shall not die; that is to say, he as a mind may cause to be created another physical body and enter it without sleeping the deep sleep of forgetfulness. He must do this by the power of thought. By thought he can and will tame the wild beast within him and make it an obedient servant. By thought he will reach up into and know the things of heaven and by thought he will think of these things and cause to be done the things on earth like as they are known to him in

heaven. By the living of his physical life according to the heaven-like thoughts, his physical body will be purged of its impurities and made whole and clean and immune to disease, and thought will be the ladder or path by which he may ascend and communicate with his higher mind, his god, and the god may even descend into him and make known to him the heaven which is within, and the heaven without will then become visible in the world.

All this will be done by thought, but not the kind of thoughts which are recommended by thought cults or such people as claim to heal the sick and cure disease by thought or who would do away with disease and suffering by trying to think that they do not exist. Such attempts to think and to use thought will only prolong the suffering and misery in the world and will add to the confusion of the mind and hide the way to heaven and shut out heaven from earth. Man must not blind himself, but must see clearly and must acknowledge truly all that he sees. He must admit the evils and wrongs in the world, and then by thought and act deal with them as they are and make them what they should be.

The thought which will bring heaven to earth is free from all that has to do with personality. For heaven is lasting, but personalities and things of personality pass away. Such thoughts as how to cure the ills of the body, how to secure comforts, possessions, how to attain the objects of ambition, how to gain power, how to acquire or enjoy any of the objects which satisfy the senses, such thoughts as these do not lead to heaven. Only thoughts which are free from the element of one's own personality—unless they be thoughts of subduing and mastering that personality—and thoughts concerned with the bettering of the condition of man and the improvement of the minds of men and the awakening of these minds to divinity, are thoughts which make heaven. And the only way is by beginning it silently with one's self.

RESEARCHES IN OCCULTISM.

By EDUARD HERRMANN.

THAT which is hidden from ordinary sight, hearing, touch, feeling and understanding, has always been an inexhaustible source of interest, wonder, and, with more advanced souls, earnest study; and rightly so, because all evolution, in fact, all our progress depends on this strange curiosity which seems to be one of the moving forces of the soul, whether it be the soul of an animal or that of a man. If something happens that is unknown to us, something of which we have not yet had any experience, it produces first fear, terror, amazement, then superstition, then curiosity, research and finally knowledge. This is the eternal way of all mental evolution, clear traces of which can be found in the history of all human races. It is, for instance, not so very long ago since the forefathers of one of the peoples now numbered among the most enlightened, were deadly afraid of witches and sorcerers, and burnt them by the thousands. Thunder and lightning were regarded as God Wotan's pastime, and this belief has not yet entirely disappeared in parts of Germany. In fact, it is safe to say that there are very few people who are entirely free from fear or superstition in regard to occult things, although there are plenty who deny them altogether.

The first questions to consider therefore are: Is Occultism a fact, are occult things really happening, and what is meant by Occultism? I should define Occultism as the belief in an invisible world, in forces and powers which we do not yet understand, but which we are forced to suppose do exist, because from time to time we may experience certain results from those hidden or occult forces. The fact that we may become cognizant of such effects or results, is sufficient to confirm the statement that occult forces do exist, because it is an axiom that every effect must have a cause. If the cause is not known, then it belongs to the realm of Occultism. Now since we see so many effects the causes of which are hidden to us, it would be foolish to deny Occultism. We can go much further and say that Occultism is the greatest of all facts, since it surrounds and permeates the whole manifested world and hides the cause of it from

all human understanding. What we regard as the cause of an effect is at best only one of the effects of the great first cause which is forever occult, hidden, for all finite beings. This idea might easily prevent man from delving into the depths of Occultism; but he cannot help it, he is bound to do it. The very nature of his own soul urges him to incessant research for that which is hidden. The law of progress necessitates his delving deeper and deeper into the mystery of Occultism, for only for a short time can he be satisfied with that delusive cause which he discovers and which he later finds to be only an effect of the deeper hidden cause. Thus man works on and on, always desiring and hoping and believing that he will be able to solve the riddle of the universe; and he will finally solve it, but not until he has become one with the great first and only cause of all things.

In the meantime let us have delight and knowledge from the efforts of those brave men who with great perseverance have entered the region of Occultism and brought to light many important details of things, which for centuries, for ages, have been hidden from man.

The highest and most important branch of Occultism is that which has been given to us by the teaching of the masters, and which culminates in the acquirement of forces and powers which we might call divine. This is spiritual Occultism. It is reserved for the very few who are born mystics and occultists, having in many former incarnations worked to overcome their desires and passions, and who can now safely travel the difficult road to mastery. Of the spheres of spiritual occultism we cannot know anything beyond what has been taught us by more highly developed beings; but we have the instinctive feeling that they really exist, and this feeling almost grows to a certainty when we begin to study the lower and to us nearer regions of Occultism, as, for instance, what we might call mental occultism.

By mental occultism I understand the phenomena of mind and soul as they present themselves to us through the medium of thought. They are mostly hidden from the superficial observer, even in their manifestations, which however, as well as their causes, may be discovered by a thinker who is not satisfied by directing his thoughts to things of the physical world alone. All the studies pertaining to mental occultism are an important step in the moral evolution of man, since they teach him the creative faculty of thought and the possibility of transmuting the

passions and desires of selfishness into feelings of love and altruism.

But dabbling in mental occultism might also produce dire results, if he who undertakes it is guided only by curiosity and egoism; for as soon as he discovers the mighty powers of thought, he is in immediate danger of employing it for selfish purposes. "For such, unless they proceed with great caution, the golden gate of wisdom may get transformed into the wide gate and broad way that leads unto destruction"—Madam Blavatsky puts it. The study of mental occultism is really the parting way to white and black magic. If you would select the road to mastership, follow the first, take the pledge to devote all your powers to the good of mankind and to the magical transmutation of your passions into pure love—then you are safe.

Now let us enter into that region of Occultism which is nearest to our physical sphere and which, for several reasons, offers the most attraction to the greatest number of men. One of the reasons for this is a very natural one. Having outgrown the state of childish credulity, man wants to know from his own experiences, whether that which has been taught him by his religious teachers is or is not true. He wants to know whether life is not confined to the physical universe; whether life continues after death; whether his soul is the product of the active forces of his body or whether it is the active force of the soul which animates the body. He has heard of the strange theological teaching that man has more than one body, and that all his bodies are only vestments of the soul, which is the real seat of life and which has marvelous powers, transcending by far the powers of the physical body. He has heard of the astral body and of its separability from the physical, which sounds to him like a fairy tale. He would like to believe it because it would, if true, not only confirm his innate feeling that he is destined for immortality, but also the teaching of Theosophy that the soul needs and has other vehicles, when it enters other states of being.

There is another strong reason for man's study of astral Occultism, if we might so call it. Physical science has progressed to a point where it is bound to come into contact with the invisible or occult world, and since there can be no end to progress—as man is irresistibly urged to search for the only and eternal first cause of things—he must sooner or later, after having explored the physical world, enter the metaphysical or astral world and make discoveries there. And that is exactly what

many of our best scientists now do. The means which they employ may not always be the best and can not be recommended from a theosophical point of view, since we know that karma is produced by all our actions and that it cannot be good karma if the results of those actions are not productive of good for our fellow creatures. But since it is the intention that decides the nature of karma, let us hope that the good intentions of our scientists will modify the bad results that might ensue from their researches in the dangerous region of astral occultism. Everything in nature has a dark side and a light side to it; let us rather dwell on the light side, which in this case brings knowledge and a better understanding in regard to things which, during the dark ages, have caused superstition, ignorance and immeasurable suffering for thousands of poor human beings.

I have been asked to give a resume of a French book, entitled "*The Exteriorisation of Sensibility*," by Professor de Rochas, and I think I can not do better than to make my readers acquainted with some of his strange discoveries, which seem to confirm the very old belief in black magic and sorcery, but which, after all, in the light of modern science, must be attributed to those finer forces of nature, which were and in greater part still are unknown to us, and which, in the opinion of many scientists, lead directly into the astral world. The denial of this world and of these forces has not only retarded the progress of science, but also caused great suffering and misery to thousands of innocent persons who in former times were believed to have made a pact with the devil in order to bring about marvelous phenomena and to hurt other human beings. It is undoubtedly true that evil use has been made of these dangerous forces, by selfish criminals.

In relating his experiences, Professor de Rochas begins by confirming the statement of Baron Reichenbach, made in the second half of the last century, that every living being is emitting a fine, ethereal fluid, invisible to the ordinary human eye, but visible to sensitives. De Rochas began his experiments with hypnotized persons who declared that they saw a magnet emitting something like a vaporous, blueish flame from the positive pole and a reddish colored one from the negative pole. English scientists made similar experiments and found that several normal persons were also able to see those flames of the magnet and in a totally dark room. The light-streams were described as being about 40 inches high. Charcot, Stone and Dreschfeld report some remarkable cures of Anaesthesia, by means of

Elektro-magnets; a method of healing for the discovery of which Paracelsus had to suffer.

Deleuze, says (in "*Historie du Magnetisme Animal*"): "Mostly all somnambulists see their magnetiser surrounded by a brilliant fluid, which emanates most strongly from his head, hands and eyes. This fluid he can produce according to his will, direct it and impregnate different substances with it. Several see it not only while they are in a somnambule state, but also some minutes after their awakening. It has for them a very agreeable taste, which it communicates to water and food."

De Rochas now wanted to examine into the truth of this assertion and after many experiments he believes to have established the following points:

1. The emanation is a real phenomenon.
2. Its perception takes place through the sight of the retina.
3. Its form is that of the projection of a flame; the duration, intensity and color of the emanation varies, according to the character of each subject.

Since suggestion may in a certain measure alter the description of the emanation, one must employ the greatest precaution to avoid this source of error.

Now those emanations are what Reichenbach calls the Od. This usually invisible and very ethereal matter seems to play a most important part in the life of all animate nature, for which reason Du Prel calls it the vehicle of the life force.

The lowest forms in which it can be observed are the crystals; and it is very probable that the Od is the formative force which constructs them. Here we find indeed for the first time something "analogous to life, a force which organizes." That force is even reproductive, for the crystals are able to repair lost parts. It has an affinity, an attraction for living bodies, but does not act on lifeless bodies, which shows an intimate correlation with that which we call life. The Od plays a most important part with human beings, as well in regard to health as in their relation to each other. The experiments of de Rochas have shown that this occult force (which has been given many names) always emanates from living bodies and may be artificially exteriorized, as in the case of mesmerism, hypnotism, mediumism, magnetism and somnambulism. Whenever this is the case, the persons whose od is exteriorized lose much of their life power. Somnambules become insensible and lose consciousness; Mediums become very weak and sometimes almost lifeless.

On the other hand a magnetizer is able to transfer his own Od to another person, in which case that person gains in vitality. This was shown to the ancients and many of the mysterious cures, mentioned in the Bible and in the lives of saints and prophets, are to be attributed to this simple fact. It also explains why in olden times so much importance was given to the breath; we have rediscovered that the breath is a source of all important Od, which has healing, lifegiving and maybe still other occult powers.

Now if the exteriorized Od is able to bring back health to another organism, it is only reasonable to suppose that it does the same work in its own organism. Paracelsus who was one of the few to recognize the mysterious power of this life distributing force, says that sickness enters where the odic activity is weakened or absent. This explains why mediums who waste an enormous quantity of this precious fluid, are very apt to lose their health; it is also the case with immoral persons, in short with all who through ignorance or overindulgence lose too much of their Od; magnetizers are not excepted. Hypnotized subjects and especially somnambules assert (as de Rochas has shown) that the Od is luminous and this is probably the reason for their being able to see the different parts inside their own and in other bodies; those parts becoming luminous for them. Du Prel assigns another, very peculiar property to the Od; its force does not become diminished by radiating in different directions and the human will is able to direct it in one certain direction with full force; for instance, in telepathy, that occult phenomenon which cannot be explained at all, unless if we take it for granted that the Od, with all its properties, formative, healing, thought and sense transmitting, can be manipulated by the human will and sent to any distance whatever. This is indeed magic, pure and simple, as long as it is an occult art for the greater part of humanity, but which will in time become as natural a function as writing, reading, or the playing of a musical instrument. After this explanation of that most important medium in all magical or occult manifestations, let us return to de Rochas' studies, that we may learn more of its importance.

He magnetizes two subjects, A and B. A is then able to see and describe the odic emanations of the other. "As soon as the sensibility of B disappears, the luminous covering which is on his skin in the waking condition seems to dissolve itself into the atmosphere and reappears again after some time in the form

of a light mist, which by and by condenses and becomes more and more brilliant, taking the appearance of a very fine layer of Od, which at a distance of 3-4 centimetres from the skin assumes all the outlines of the body. If the magnetizer acts on this layer, B has the same sensation as if he had acted on his skin; the skin however is insensible. If the magnetisation is continued, he observes the formation of other layers 6-7 centimetres distant from the first one; B feels every action on all these layers."

In the further progress of magnetising the luminous and sensitive envelopes which formed themselves around the magnetized subject, condense into two kinds of phantoms, one at the right, the other at the left side of the subject; the sensibility of the left side is now concentrated in the two phantom-halves, which at a later state unite into one single phantom, the so-called double or astral body. It is almost always situated between the magnetizer and his subject, about three feet distant from the subject. This phantom is connected with the physical body by means of a fluidic tie, which, if suddenly broken, would bring about the most disastrous results to the subject. The sensitiveness of the body is now transferred to the double and every action on the latter acts by repercussion on the physical body of the subject. De Rochas has been able to establish the fact that if a subject touches the point of a needle with the extremity of a finger of its double, the subject will not only feel the sting, but the stigma reproduces itself almost instantaneously on the corresponding finger of the physical body.

We will now consider a more important matter, to show how far the exteriorisation of sensibility goes, according to de Rochas, book, towards a solution of the so called occult or magical mysteries.

The externalized sensibility is not only found in hypnotized or magnetized subjects. De Rochas mentions the case of a young girl who felt every touch on her dress or on goods which were distant several centimetres from her body. This reminds one of that curious happening mentioned in the Bible, where Jesus felt a loss of magnetic power when the sick woman touched his vestment. Several other of the miraculous healings of the old and new Testament have to be traced back to the occult knowledge of the healing power of everything saturated with Od, as for instance, the breath and saliva. During the Middle Ages it was regarded as an unmistakable sign of sorcery, if parts of a persons body were found to be insensible to pain; now Dr.

Titras of Bordeaux discovered that certain sick persons have not only such spots, but whole regions on their bodies which show the same insensibility, and de Rochas confirmed this, but also found that mechanical actions exercised on the corresponding parts of the exteriorised astral body affect the physical body at those points. Who has not heard of the very old saying that ghostly appearances are afraid of the sword, and that witches who had frightened people by appearing to them in the form of animals, were sometimes found with ugly wounds, as if the animal had been attacked with a sword; well, our author states that if a finger of the externalized astral body is stung with a needle, a drop of blood shows itself on the corresponding finger of the subject. In our time there are still many people living who dread the so-called evil eye. This belief is very old, for Plutarch in his Table Talk (V book) mentions the explanation which Democritus gives in regard to the evil eye and to fascination. This philosopher seems to have known that a fluid emanates from the pores of animals and human beings, which is very strong as it comes from the eyes, especially when it is charged by feelings of love or hate; for he says: "The look of an eye has a wonderful power if directed by the will, so that noteworthy effects can be produced by it. Love, for instance (and hate also), is one of the greatest passions of the soul and takes its origin from the look; it is by this means that a man may experience the greatest happiness and also the greatest suffering."

De Rochas confirms this, by stating that the discharge of the odic fluid is especially strong through the eyes, although it takes place at the extremity of all the nerves. Many magnetizers are able to influence their subjects through the eyes alone and the most successful trainers do the same with their animals.

In the Dark Ages which enveloped the whole of Europe in gloom, every other person seems to have been a sorcerer or a witch. Black magic was then practiced everywhere just as it is in our days practiced in China, New Calendonia, Borneo, in the French Antilles, in Dahomey, Cambodia, New Zealand, in short, among all the wild, uncivilized people. Our travelers tell stories which are just as incredible to us enlightened freethinkers and unbelievers, as those which we read in the acts of the witches' trials of old. The following is a typical example of them all and interesting in so far as it corresponds exactly with the practices said to have taken place in Europe from the 14th to the 18th century, for even as late as 1723 there was a count of Pleorz

condemned to death for having attempted to kill his wife by the same means as the Cambodians still employ, according to the traveler Leclere, who writes in the *Revue Scientifique* (1905) as follows:

"I have been told that there are sorcerers who know how to form statuettes of wax to whom they give the name of the person to be wounded or killed; those sorcerers then pierce the wax images with a knife, pronouncing at the same time certain magical words. The person represented by the statuettes will then be wounded or killed." Now this seems strange and should be relegated to the domain of superstition; but since we find it mentioned by the oldest writers, such as Plato (*Laws*, Book XI.), Ovid (*Epist.* 6: *Hypsipile* V. 91), Horace (*Book* 1, *Sat.* 8. V. 29-33), the real scientist cannot dispose of it in that easy way, but has to find out whether there may not be any truth in a belief which is older than 2000 years.

So de Rochas began his researches along those lines and this is what he writes:

"After I was convinced that the wax contained the substances which are necessary to absorb the externalized Od of the greater part of my subjects, I had a statuette made of this wax and placed it vertically before a subject, in order to have the statuette impregnated. I then found that if I stung the statuette on the head, the subject felt it on the upper part of his body and on the lower part if I stung the statuette under the feet." The same effects were produced with photographic plates, which had been charged with the magnetic fluid of the subject. It is therefore proven that magnetized subjects can be bodily affected by actions directed against objects which had been in contact with that person.

If we now feel inclined to concede the possibility of making a person suffer by acting from a distance on his nervous system, we should also expect to find the contrary event taking place, namely, his cure, by similar means. It is a fact that this has been and is still tried; the 17th century was especially prolific in cures of this kind, so called sympathetic cures. De Rochas mentions several of which the sympathetic powder was the most popular. It was in use everywhere and professors and doctors wrote treatises about it which, to a great degree, were based on the teaching of Paracelsus and Maxwell, that all parts which come from a human or animal body, retain for a time some of its life force, so that they remain in a mysterious connection with the body for some time. "Now the powder of sympathy healed,

according to the opinion of our forefathers, all wounds by means of its simple application on the linen with which the wounds were bandaged. This powder consisted of copper vitrol or sulphate of copper, employed under certain conditions. We know that sulphate of copper has a strong action on micro-organisms—it is now much in use against the iodium, a malady of the grapes.”

I select this one of the many cases cited in de Rochas' work, because it happened in our own time and its truth is attested by a friend of the author:

“A pupil of the college was terribly wounded by a fall over a pane of glass—the blood streamed from two arteries, the pain of the boy was for several days very great and the two doctors who attended him feared that tetanus would develop. In this calamity one of the compatriots of the boy advised a strange remedy. He knew a man who could not only stop every hemorrhage, but also all pain, instantly; it was sufficient to send him a linen imbibed with the blood of the wound. . . . This was done, although nobody believed in it; but as soon as the man had the linen in his possession, the hemorrhage and the pain stopped as if by magic—and the wound healed quickly and perfectly.”

In the province of Bearn in France the people still firmly believe in sorcerers, and this is what Mr. Probst-Biarbon writes about them: (1898 Initiation). “They take a linen which was on the wound of the sick man and pour pulverized sulphate of copper over it; this being done the patient rapidly improves, even if he lives at some distance. But it is also said that a bad sorcerer can kill a man if he throws the linen in the fire.”

In reference to this phenomenon De Rochas made the following experiment:

“A Mrs. Lambert cut her finger; she enveloped it in a piece of linen, which was full of blood. I asked this piece of linen from her without telling her for what purpose, and after arriving at my house I put it in a solution of sulphate of copper. The next day Mrs. Lambert showed me the cut cicatrised and told me that she had had no pain anymore since that evening.”

“A magnetized crown was used for the treatment of a sick person, who was healed by it and then left the hospital; the crown was then enclosed in a closet. Two weeks later this crown was placed on the head of a hypnotised subject and the latter took all the symptoms of the malady and also the psychic disposition of the person who was healed. The crown having registered and reproduced them just as a phonograph registers and reproduces the voice.”

In closing the interesting account of de Rochas' experiments and discoveries, we might well ask what those difficult and painstaking studies teach us and whether they contribute anything to the welfare and happiness of humanity.

If it is true, as Gautama the Buddha says, that ignorance is the cause of all sin and misery, then we should welcome every discovery which brings us nearer to the understanding of the laws of nature, and especially of those laws which seem to be hidden, at least from the eyes of ordinary human beings. It is just our ignorance in regard to those occult laws, which causes superstition on one side and atheism on the other. The ignorant people who live in closer touch with nature have frequently occasion to observe phenomena which they cannot understand, and which they consequently regard with awe and superstition. If these phenomena bring about evil consequences, as they very often do, then awe and superstition produce fear and hate and give vent to the most fearful persecution—as history teaches.

On the other hand, the denial of occult phenomena, which we frequently observe among the learned classes, retards progress, by depriving scientists of the opportunity to get acquainted with laws of nature which have been and still are hidden from the superficial observer. Du Prel says that there is nothing which ought to be as eagerly sought for, by the true scientist, as occult phenomena which seem to be in contradiction to the known and which could open new ways and means for human knowledge and social improvement.

It is indeed disheartening to see in our enlightened times, that so many scientists laugh at and scorn all attempts to get a clearer understanding of phenomena which are probably as old as humanity and which have been declared real by many of the greatest thinkers and students. But this is not the only detriment which results from the denial of occult phenomena. It also prevents man from becoming acquainted with that higher philosophy which teaches that the soul of man is the real cause for the strange happenings which are classified as occult or psychic phenomena; that by getting control over his desires and passions he purifies his soul and makes it more responsive to finer and higher influences, which in their turn draw him out of the misery and suffering connected with the world of the senses.

The belief in Occultism is simply a belief in a higher world which is indissolubly connected with our physical world; the forces and the matter of that world are much finer and for that reason more powerful than those with which we are in daily

contact; if our senses cannot easily detect them it is simply because our senses are attuned to the physical world and to physical matter, which is no logical reason for denying the possible existence of the astral world with its finer matter, especially when the most advanced scientists are obliged to concede the truth of that proposition, when they have occasion to come in contact with forces which they cannot explain, because the matter which must be the carrier of those forces is almost always invisible to our imperfect senses. There can be no doubt that our scientists are getting nearer and nearer to the invisible, or astral, or occult, or akasic world, and it must be so—if the teaching of the masters is correct—if spirit and matter is one and the same thing, and only different in so far as matter in its involution becomes coarser until visible, while in its evolution it becomes more and more rarified until invisible to human eyes, but not so to more highly developed beings. This would be an orderly and rational progress of evolution—entirely different from that which materialism proposes.

The forces of nature are always active; they do not wait until man gets knowledge of their existence and consequently it is not unreasonable to expect strange manifestations of strange powers. But it is unreasonable to explain them as transgressions of laws of nature. This is what the masses have always done and would still do if honest seekers after knowledge—true scientists—did not show us that a law of nature can under no circumstances be violated, that the law of cause and effect must always work whether we find the cause or not, and that superstition is but ignorance—and ignorance has been the greatest scourge for poor humanity.

Let us do all we can in order to dispel ignorance and superstition, those handmaidens of evil powers; let us join hands with those scientists who do the same with their painstaking researches, but do not let us forget that research will inevitably produce bad karma if it brings suffering to the least one of our brothers.

To theosophists who are eager to study the higher kind of occultism, I would like to remind of the rule which is always given by eastern teachers to their students:

Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, good will to all and entire oblivion of self, are the most efficacious means of obtaining knowledge and preparing for the reception of wisdom.

THE ALPHA AND THE OMEGA.

BY JAMES L. MACBETH BAIN.

THE GREAT BEAUTY.

1

IN the Christfulness, I find the one, the absolute, the great Beauty. Indeed, these terms to me are synonymous.

All the mystery of the Gaelic genius of my people, ethereal, fiery, exquisite, I find uttered well in the Christ-mystery of the unutterable grace and sweetness of the fire of the love of God.

Through a training, whose value I cannot over-estimate, in the Hebrew scriptures I absorbed while yet a boy the great strength of the Hebraic religious genius, and this strength and the wondrous beauty thereof I now find in my conception of the Christ of the universal and individual cosmos. As a youth I drank deeply of the well of the great beauty flowing for us ever alive and pure and sweet through the genius of the Hellenic soul. This inspiration I caught from my esteemed friend Professor Blackie, and its beauty is now in my Christ. In my maturer years I have drawn freely from the unfathomed deep of the Hindoo spiritual genius so rich and manifold in its modes. And all this beauty now lives in my Christ.

2

In truth, my Christ is the Alpha and the Omega of the human norm or ideal, the synthesis, the unity of all our beauty and grace. Thus to speak personally, your Christ-child, dear human soul, whosoever you be, has all the beauty and charm of your personal soul in it. And this is all its charm to me as your lover or comrade. And my Christ-child has all of my temperamental and psychic good in it; and this to you, my friend and wellwisher, is my beauty and excellency. In fine, my Christ is the whole of Divinity in humanity, the all and in all of Life, the great Beauty.

3

And so we may be sure that any word of a whole beauty is sound or whole as doctrine, and is a Christ-word.

4

And indeed have we not the same right as had our fathers to utter the word of living doctrine according to our norm of beauty?

Why should our word be judged or measured by their standard of beauty?

For we can only look on the Cosmos with the eyes of the ageless Child of the aeons of mankind.

The great heresy is in the systematizing or seeking clearly to define as a separate entity that which cannot be defined as such.

And so we say that we are, as near the uttering of the word of the beauty of the truth of Being as we can now be when we think of the Christ as the All in All, the fulness of God, the One in whom is the Father and the Mother and the Son, yea who is the Father, the Mother and the Son in holy unity unto the ages of ages.

HYMNS OF THE GREAT BEAUTY.

1

O, Great Beauty, who can name thee?

O, Soul of Life the blessed, who can utter thee?

O, great Love, who can tell thy sweetness?

If we name thee Christ, yet is the name only the sound that most fully gives thine essence to us.

If we name thee Aum, yet art thou more than the holy sound. Even this word utters not thy whole body, O Soul of Life the blessed.

2

Nay, O Beauty of God, no one can name thee. Thou art the unutterable.

Thou art to be eaten and drunk and fed on night and day. Thou art to lie down in and to sleep in, to dream in and to awake in, to think in and to move in, to live in and to breathe in all through the years of our lives, as our sweetest and best and nearest and truest, our most real, yea, our very own.

3

O Beauty of God, O Living Beauty, thou art the Sun of our life, thou art the joy-spring of all our days. Thou art our most hidden joy, our most secret blessedness.

And no one knoweth thee, our indwelling and silent gladness, but are twain.

O Christ, Mystery of the great Loveliness, it is well to know thou art hidden within our holy place. It is well to know thou art always there, O Soul of living beauty, O wellspring of eternal joy, O Fountain of unfailing blessedness.

THE TRUE WORDS OF LIFE.

BY NURHO DE MANHAR.

A consciousness is the only source of the human, so revelation through spirit or Higher Self is the only source of our knowledge of the Divine. The things revealed through it are the things which relate to our spiritual life. The facts and the principles or truths thus made known are not intended to excite or to gratify our speculative curiosity. They are "our life," "words whereby we shall be saved." These words are to be understood, not in all their possible bearings, but in their one bearing on our future personal happiness and welfare. They are to be believed, held as true to us. He who so holds them, cannot act as though these true things were not known by him, or as though they were not held by him as true. By believing the truth, he comes to think truly, to feel truly and to act truly. Men can no more contravene the laws of their spiritual nature than they can contravene the laws of their material nature. To be "spiritually minded," is to mind "the things of the Spirit" and this is "life and peace." To mind the things of the Spirit is to believe them, intelligently, earnestly, habitually and practically, even as the mariner minds his chart, his compass, his sextant and the stars of heaven, for the purpose of being guided by them in a course where, without them, no sagacity, no experience, no good intentions or feelings of his own, could enable him to find his way.

THE INNER LIFE AND JESUS, THE CHRIST.

(III.—Continued from page 159.)

By C. H. A. BJERREGAARD.

WHAT IS A MESSIAH?

AFTER this excursion on dreaming, I return to the subject immediately before us: The Messiah. And you shall now in a summary hear how incoherent and contradictory was the Old Testament myth-making about Messiah and you will not wonder that the dreaming caused no fruitful outcome.

The messiahnic predictions contradicted each other. At one time the messiah is represented as a gentle prince of peace; at another as a powerful and warlike hero, who overthrows his enemies. On one side he is a successful ruler, on the other the servant of God who atones for the sins of the people by undergoing death.

The prophets do not agree on the signs of the messiahnic age. One speaks of the Kingdom of God which triumphs over all enemies; another speaks of it as an age of universal peace.

Redemption is on one hand to depend on the coming of Jahveh Himself to his holy temple to set up his kingdom on Zion; on the other hand it is connected with the birth of the great branch of David, to whom God will give the Kingdom of his ancestors.

You readily see the impossibility of reconciling all these contradictions. Certainly no personal messiah can fit into them.

And the explanation of the contradictions is the same as given before. It is not thought, it is not will that created the messiahnic poem. It is emotion! and emotion is a double-headed monster, a chameleonic creature; never alike itself, but ever fluctuating and moving by circumstances; a blind energy and entirely without logic. The story of the Messiah is a myth and it has all the charm of the parable and all its meaning. It is a myth or a parable just of a nature like those used by the prophets and the agyrthae of the ancient mysteries, such as I spoke of them in the first treatise.

No national messiah is known in the religions outside Judaism and Christianity. The reason is easy to find. Those

outside religions are not national or "educational" like Judaism and Christianity. The Old Testament records tell us that it was Jahveh's explicit purpose to educate a people for his own glory; and, Christianity claims to be the ultimate result of that purpose. Judaism is the historical Israel, and Christianity claims to be the ultimate result of that purpose. Judaism is the historical Israel, and Christianity the spiritual. Judaism is pervaded with the spirit of promise and Christianity claims to be the fulfilment. Such is the claim. In all other religions there is no such promises or prophecies. All ethnic religions are complete in themselves and marked by narrow limits. They contain no inherent power that promises a new life and a self-transcendancy, though the people have longings for it. They are not evolutionary in the true sense. To be sure they contain movements, like those of winter, spring and summer in nature, but one winter is like another and the flower that blooms in them this summer does not differ from that of last summer; its character is not changed. These religions decay and pass out of existence. The new religions that crop up upon their decaying remains were not prophesied as coming and not looked forward to as renewals. They came forth out of men's minds and burning hearts and nourished themselves to some extent upon the old, but in no sense can they be said to be born by the former. Their case is somewhat like that of ferns, mosses and lichens growing in fallen and rotten trees in great forests.

As I said, such stationary condition was not intended for Judaism. From its inception in the call that went out to Abraham its bearers looked forward to blessed states, to perfect conditions, to hopes of glory fulfilled and all these expectations in course of time centralized themselves ultimately in the Messiah, a superior man, who was to materialize them in an ideal state, not in salvation.

Christianity extended the Jewish conception and connected it with the promise in the redemption narrative of Genesis. And the Christian extension gradually pushed the Jewish conception to the background and made the messiah principally a redeemer, a savior from sin, an expression that does not lie in the original conception. The messiah expected according to the original conception was to be a love manifestation, "the sun-way," rather than a wisdom form. He was expected to be an embodiment of law and righteousness, of power and its realization. The messiah conception is different from that of the

Logos. The Logos idea means form, plan, purpose and is an idea originating outside Judaism. Of this in the next article.

Christianity has mixed two forms of ancient Judaistic thought. One was the external one, one expressing a state and a hierarchy. In Judaism it was represented by the priests of the temple and similar crafts. The other was the inner one, one expressing an ideal life, a heavenly life; in Judaism that way represented by the prophets, the dreamers and mystics. Both forms are found to-day in Christendom and they are represented as in Judaism, the external by Churchism; the internal by all "Inner Life" people, those who look to the Highest Principle: the Christ principle.

Thus far I have been dealing with the Mosaic and the prophetic forms of the messianic ideal, and you have heard how they failed and fell short of the original standard.

I now come to the apocalyptic literature to show how it handles the messianic myth.

The main characteristics of all apocalyptic literature, whether it be Jewish or Christian; wherever it crops up after the decease of some dominant literary, religious or philosophic series of ideas, is this, that it leaves the old ideas where they are and it does not seek to destroy the old gods; it reduces them to myths, to symbols and to tales. Take a familiar illustration: Santa Claus. As children, we believed him a man, a wonderful man coming from wonderland with gifts. By and by we discovered the truth, but we did not give up Santa Claus. Though our discovery of the truth reduced him to a myth, we keep up our personification and delight in the poetry of the tale. Santa Claus remains as a fact, but we have expanded. Santa Claus becomes a myth, and we have matured and are lifted on to a higher plane.

Scholars speak of the mythopatic fancy, the imagination that builds up such myths, symbols and tales. Such mythopatic or myth making fancy is at work in the so called apocalyptic literatures. I will illustrate.

The national Jewish religion taught about Jahveh, how great he was, and also about his enemies and how he would conquer them. The myth making fancy of the writers of the apocalyptic literature, writers of the stamp of prophets and the organizers of the ancient mysteries could not tolerate such crude notions about the chief god, Jahveh, having enemies and fighting them. As they could not destroy the national religion,

they set about to transform it, and they did it in this way. They ignored the national religion's presentation and pointed to the constant rivalry and conflict, for instance, between cloud forms; how clouds gather, how they scatter, how they rise and how they fall and how they disappear. A drama easily seen as a parallel to the rise, conflict and fall of the various emotions and as an illustration of Jahveh's reign and conflicts.

The ancient people could also see before their own eyes how the lightning or heavenly fire conquered, because after the thunderstorm the clouds fell down, the air was pure and sweet and the Supreme God, the sun, reigned again. These facts were patent then as they are now. The new teachers filled these naturalistic notions into the old national notions and thus they expanded the views and the minds of their listeners and the illustration took the place of the Jahveh story in such a way that the Jahveh story became a myth and the truth of it was to be seen in the grand phenomena of nature's play at the time of a thunderstorm for instance.

The lightning thus became the savior, the redeemer in nature. In the Semitic traditions the lightning personified becomes the Messiah. In the Hellenistic mythological mind the fire is called Prometheus.

Thus Semitic prophetism transformed crude theistic notions and translated them into universal forms, suitable for all ages and understandings. Poetry conquered as it always does where people seek the truth.

It is such transformations we find in the apocalyptic literature and all the notions and doctrines of the national religion are thus dissolved into their original elements; they are freed from their ecclesiastic encrustations. Apocalyptic literature must be read that way, and, read that way will be found to be magnificent theosophy and mysticism.

As you notice, there is no radicalism in this method. It is not atheistic or agnostic; not antagonistic to ideas and not a destroyer, but a restorer of ancient truth, or rather the primitive knowledge. And that is theosophy. It is nature's way of teaching us.

Analyze a rose as often as you will and translate all its aroma into botanical and chemical formulas ever so scientifically, you have not destroyed its poetry. Prosaic as you may be, next time you look upon a rose, it conquers you!

It is most remarkable that the apocalyptic books instead

of elaborating the messianic idea, as we might have expected, are entirely silent about a personal savior. The reason is not far to seek. All books of this stamp were Inner Life books, mystic books and theosophic works. Such books do not glory in external saviors or messiahs. They only dream about them. They are concerned with spiritual laws and cosmic facts and not with politics or sociology. The messiah emotion with them appears in its original form, such as I defined it in my last essay. It is to them "the sunway" on which they walk to higher climes. The first book of Maccabees records the decision that Simon be ruler and high priest till a faithful prophet arise, but this faithful prophet is not called or even connected with a messiah. The book of Baruch, written after the destruction of the second temple by Titus, announces a restoration and triumph of the chosen people, but knows no personal messiah. It speaks impersonally, and makes no reference to other beliefs. It would therefore seem that the external form of the hope had either died or that it was not universal among Jews any longer. That it was not universal and not a key to all the prophets seems confirmed by the fact that neither Ezra nor Nehemiah contain any messianic predictions. Evidently there were believers and non-believers in those days: idealists with far views and others whose longings were purely sociological.

Famous among the apocalyptic books are the sibylline Oracles, so-called. Their date is about 160-140 B. C. They belong to the beginning of the Maccabean period. They tell us that when the need is sorest, God will send from the sun a king who shall bring peace, and that God will raise up a kingdom forever over all men, and that that king shall be an "immortal light." But the Oracles say nothing about him as a savior; they know nothing of incarnation or crucifixion. They do not glory in a personality though they prophecy a national restoration.

According to the Sibylline Oracles, in other words, the Messiah resembles in no wise the Christ of the church, he is rather a personification of the prophetic office, a power, an influence, something impersonal in a religious and philosophical sense.

Another apocalyptic book, that of Enoch, is most remarkable for eloquence and poetic vigor. In its present shape, it dates from the first half century before Jesus. It gives a rather consistent view of the office of the Messiah as a divine

instrument for judgment and for triumph, but says nothing about vicarious atonement. The Messiah is described as very man and as having pre-existed before time, yet he is also classed among created things. All of which would indicate that the Messiah was a "perfected humanity" returning and reincarnated for the good of mankind. Time will not allow any extracts from the book. It is easily procured by those who wish to read for themselves.

Another apocalyptic book, "The fourth (second) book of Esdras," is also remarkable. It is a cry full of gloom and distress because the world is so wicked and fully describes the woes of the coming messiah, a messiah who nevertheless is described in terms so transcendental that we cannot recognize any man as bearer of such an office, certainly no king. The whole description is so dramatic and the stage so large that no historic person can be meant by that messiah. Like the book of Henoah, it breathes power, divine majesty, impersonality.

"The book of Jubilee" is one of the strangest relics of this apocalyptic literature. It is perhaps a little later than the book of Henoah, and probably of the first century A. D. It is a sort of chronology of divine events, not so much as these are seen historically, but as they take place within the divine esoteric existence. Being thus thoroughly mystical and theosophic it will readily be seen that its messianic sayings can have very little theological value and ought not be quoted as predictions of an historic Christ.

To sum up. The apocalyptic literature and the apocrypha furnish no proof for an historic messiah, or Christ, as defined by church theology. They lend themselves, however, in a marvelous degree to a theosophic study of the Bible and its messianic teachings. They belong to the Inner Life literature and the messiah idea belongs there, and nowhere else.

I come now to another class of literature, indicative of the swaying of the mind. Other influences begin to dominate and crush the Inner Life literature. The Jewish mind again becomes cramped and lies in the throes of death.

The literature of exegetic character which follows upon that I have just mentioned is quite different. It is theological, scholastic and intellectual. There is no poetry in it. It does not prophecy, nor does it open up the inner wells, those spiritual deeps, whence flow divine inspirations. It clearly shows that

intellectual understandings have supplanted the Inner Life; that the people have lost hope and aspirations and have sunk from theosophy to mere theology. Prominent in this literature are the Targums, especially that of Onkelos. Interesting are also the so-called Psalms of Solomon which breathe some of the old spirit of devoutness and deep penitence and recognition of sin. I shall not give illustrations from this literature. It is enough to mention its existence. Thus far I have been developing my subject in chronological order and should now perhaps set forth the New Testament writer's view on the subject of the Messiah. But I shall pass them by entirely for the present and speak of contemporary writers, such as Philo, Josephus and some classical writers.

Philo Judaeus (20 B. C.-40 A. D.) as he is commonly called, is a type of the idealistic party, and yet he speaks only once of the coming of a deliverer and then in no ecstatic terms. Philo lays little stress upon the presence or work of a victorious deliverer. The hope which he cherishes rests upon the promises made to the whole nation and not on the predictions of a single deliverer. His expectation of a personal messiah is feeble. In glowing colors, however, he paints the blessedness of a coming reign of virtue, when the enemies of God shall be confounded and his people gathered from the utmost corners of the earth to dwell in their own land. Philo is therefore as you see on right ground. He is far away from the narrow views of personality; the only fault we can find with him is that the ideal to be realized is not for all people and by all people, but only for his own nation. Though individualistic and Jewish in character, his writings on this subject are truly theosophic, and for all nations and times.

Quite different from Philo is Josephus. He is pessimistic; he has no trust in a national restoration nor in a personal savior. He never betrays any personal interest, much less belief in the doctrine of messiah. But he bears testimony to the hold the idea had on the nation and mentions how readily people are persuaded by sorcerers to believe in the messianic claims set forth by such imposters.

Among classical writers, Tacitus and Suetonius relate how the Jews hoped for a savior. But their narratives are of course merely records and no more.

Besides the explanations of a wonderful child to be born recorded by Suetonius and Tacitus, there is the well known

eclogue Pollio of Vergil, singing of the wonderful boy about to be born. Many commentators have considered that child to be the Christ, but the theory is exceedingly difficult to defend though it is a fact that throughout the Roman empire there was a general expectation that a person would be born to regenerate all things and introduce a second golden age. Vergil, however, may simply be repeating the Jewish idea, and no more, and that is probably the case. The subject was a suitable one for poetic treatment and he chose it for that purpose. The return of a golden age was expected by most nations. Hesiod in his "Works and Days" says so; so do Ovid in his *Metamorphoses* (1.89) and Eusebius (*Prop. Ev.* 1, 7; XII. 13). It was that expectation, that sent "the wise men" to Bethlehem. It was that which caused Joseph of Arithmetea, who was "waiting for the Kingdom of God," to seek Jesus and to rescue his body after the crucifixion.

It is a sign of our own days that the "longing of the nations" for a messiah and peace, makes it possible for the appearance of the numerous false messiahs, masculine and feminine, that keep cropping up from the soil in our day. History has recorded only 24 in the past, but America alone can produce many more than that in late years. It ought to be easy for all to discover these imposters. They all want the good things of the earth and they sell spiritual gifts. None of the real men who have served in the messiah office, and have come to suffering mankind, in the past, have sought gold or honor. They have lived a living death and toiled to comfort others. And that is the real sign of messiah, of course.

There is still a word or two to be said about the later Jewish writings and their ideas about the messiahnic hope. The Mishna is full of pessimistic descriptions of the shamelessness of people and the general degradation of humanity before the advent of Messiah, who is however personally conceived. So are the traditions of the Gemara (Talmud) and these writings speculate in numerical figures on the time of the arrival. Generally they reckon two thousand years before the law; two thousand years under the law and two thousand years were reserved for the victories of the Messiah. Others thought the world would last eighty-five years of Jubilee, or about 4,250 years, and the Messiah would then come. Numerous other computations are reckoned, but I shall not stop with these puerile things. Upon these numerical speculations rest all the

crazy second advent speculations of our own day. It is a wonder that there was so little sense in these matters, and, it is a still greater wonder that people of to-day, who claim to be educated, still concern themselves with figures for the coming of the Messiah. It seems never to dawn upon them that the coming of Messiah is a spiritual affair and not an object of arithmetic. I will leave these uninteresting writings and refer to the Kabbalah, which in my opinion is a most worthy philosophy of religion and one that deals theosophically with the Messianic idea. But I shall only refer to it at present.

With the Kabbalah I come to the end of the history of the messianic idea as found in the old records. The subject is now before you, and you can judge for yourself what it is worth.

With the destruction of Jerusalem, the hopes of a messiah died. The disastrous rising of Barcokeba was the last public profession of the earlier creed. Afterwards gloom settled over the image of Messiah and the high spiritual ideal that had been connected with it faded away and was supplanted by small individualistic personal views. The messiah idea became now the symbol of a deliverer from the yoke that the foreign oppression had hung around the neck of the nation. Everywhere the tone is one of disappointment and despair.

What the Messiah is, or rather is not, in the New Testament will come out in the future treatises.

With the exception of the New Testament messianic idea the whole subject is now before you and so ought to be the understanding, that the Messiah doctrine is a Jewish-Christian specialization of a simple psychological fact; a fact of profound interest to all students of the "Inner Life"; a fact not to be ignored but to be incorporated with all endeavors for a righteous life, a life on the Path.

MAGNETISM AND PHYSIOLOGY.

BY ALEXANDER WILDER, M. D.

WE have set forth the beginnings of medical history as been shown that the first teachers and practitioners we find them in the Hellenic Greek mythology. It has there mentioned were the priests of the Great Mother or Heavenly Venus. They bore a variety of names, among them Hippae, Hippo Kentaur, Kentaur, Telchines, Daktyles. They lived in Thessaly, although many of these names are found in Thrace, Asia minor, Krete and elsewhere. Heracles, who was a Hellene god, and Aesculapius are reputed to have abode there and learned music, science and the art of healing. The chief Kentaur, or priest, was Cheiron, whose name implies that he is the personified hand; as Daktyls were personified fingers. The art of healing was by manipulation, stroking gently with the hand, employing a magic rod, or a magnetic ring. It was called Cheirurgery. After a time ointments, mineral waters and magic herbs were added to the pharmacopaeia. In due time a practice of medicine grew out of it all; but not till long after the Christian Era was magnetic manipulation supplanted; if indeed, it ever was.

The magnetic principle in stones, crystals, iron rings and human hands, was regarded as the original of fire. Indeed, certain individuals in trances declared that they saw flames that did not burn, surrounding magnets, crystals and certain human beings. "Fire," says the Avesta, "gives knowledge of the future, of science and amiable speech." The Daktyls, it is said, discovered fire. They invented letters; taught the cultivation of the soil; practical magic arts, and particularly the art of healing. They discovered minerals and healing herbs. There were five of them.

I would learn not to be afraid of this word magic. It is an old Aryan word, which related to powers and forces not known to us commonly. I know not that it transcends in any way the sphere of natural law; if we understood the natural law well, we would all be magicians. The term was originally used in ancient Persia and Assyria to denote the knowledge and religious rites used in worship. The letters of the alphabet, the characters representing the stars and heavenly constellations, the manipu-

lations of chemistry, the chants and hymns of worship, have all been known by that name. There is both white magic and black magic. I think, however, we shall not have much difficulty in ascertaining what they really meant.

I suppose that if we bring the idea down to its present principle, magic relates to simple force, that energy in everything which enables it to act and exhibit phenomena. It is a question whether we can ascertain it with most certainty and accuracy, from the physical side, and with ordinary means and faculties, or by diving into the very laws of being itself. Modern science assumes to deal with every-day facts and mechanical exhibitions, giving little attention and sternly refusing to hear evidence beyond. It has Bacon for its apostle, and will not hear anyone that should rise from the dead. I am inclined to accept the words of the Hebrew Psalmist: "The Stone which the builders rejected the same is the head of the corner." Philosophy will certainly excel science as an unfolders of the secret powers of human nature. It is in philosophy, if anywhere, that we shall find out the nature and laws of force. If we confine our observations to effects only, we shall always inevitably be unknowing as to the cause; and liable from mental inertia or weariness, to throw all idea of causes out of our categories.

I have more than once indicated the agency called magic to be identical with the force known as magnetism. This is true so far as nature is concerned; when we go up higher, the force, the former, the producer of results is the imagination.

Be a little wary about depreciating this great energy of the human soul.

It is the force which proceeds from the will, takes the thought and gives it form. When it is projected into physical nature, it becomes the creator, making everything which we know about.

I do not intend, however, to keep up in that department of the subject. In fact, I allude to it for the purpose chiefly of enabling a definite conception to be formed of the subjects which we are to handle. I am aware that those who have come here generally expect to be physicians, not philosophers. It was impossible for Galen and Hippokrates and men like them to do so much; indeed, the physicians that were not philosophers were often slaves that were employed in dispensaries, who looked at tongues and foecal digestions, and thus prescribed, hardly knowing or thinking of anything else.

The magnetic force is the principle of motion and polarity. Now, in the last analysis, there is no such thing as matter. Do not be alarmed at this; the air which fills this room could be extended through all space, and all the matter in space could be compressed into the minutest molecule. So far as we know matter at all, it is an objective something permeated by a subjective; the subjective being force. Take the force away, if it were possible, the matter would no more exist. There is no such fact as color in the world about you; the idea, the conception—all that there is of color—is inside of your own head. You think that light is most abundant at mid-day; the wise and observing owl knows better. To him the moon is a blinding darkness; but nature is in all her glory when the Prince of Darkness has gone under the western horizon. When you endeavor to criticise philosophical knowledge, be as clear-seeing, as clairvoyant, as the sapient being that utters mellifluous screeches to make night musical. At least, emulate the majestic tom-cat on a backyard fence, who loves night better than day.

No magnetic force could operate in a particle of matter, except it was of a nature allied to it. If fire and light were not in your eyes, no sunshine or electric light could make you see. The force in the molecule and the molecule itself are but as two opposite conditions—one like a male, and the other like a female. Force is the real entity; matter in its last analysis, but points of dynamic force. In points there are no dimensions, no length, breadth or thickness. Then, of course, reasoning from the standing-point of materialism, matter at the last is nothing. From our point of view, it is force, and that force everywhere and omnipotent.

In the Hebrew Kabala force is of and from Divinity. Numa Pompilius, King of Rome, as Pliny tells us, constructed an electric battery and used it to destroy a monster named Volta, that ravaged the country. Light is the first force, say the Kabalists. It is invisible, however, till it takes objective form. When it does that it exhibits at once the phenomenon of polarity; it is magnetic. It pervades the molecules and they crystalize. It enters a metal and it shows attraction and repulsion; it pervades albumen and it becomes full of living substance. Indeed, the light is itself life at the first; and so everything it permeates becomes a receptacle of life; indeed, to be very precise, magnetism itself is life. There is no death in this universe; nothing

but life in one form or in another. When we say death, we are making use of relative terms.

Herakleitos called the magnetic force fire. Bear in mind that pure fire does not burn. It is only a gross manifestation that does all that. Bulwer Lytton represents Mejnour as suggesting that this principle of life should be made its perpetual renovator.

When we are able to add the magnetic force, the ethereal fire, to our present supply of animal life, we are operating to this very end. In animal magnetism we infuse an ether, a fire, a light, magnetic force, into the physical system of another.

Dr. Beard, somewhat elated, tells us that all this is the work of imagination. He speaks more wisely than he knows. It is imagination, not a fantasy, however, not an unreal something, but the most stupendous fact of our existence. Our imagination is the Omnic God in us, creating man in his own image and after his own likeness. At the bottom it is the power of the will. Its application is directed by intelligence, by intuition and higher reason; its reception is made operative by faith.

The therapeutic art of magnetism is therefore purely psychical. It is a technic derived from our own human nature. It is no marvellous rending of the heavens, no attempt at the monstrosity usually denominated miracle, no calling up of devils from their glowing sulphur-home. It is a simple employing wisely and intelligently of the powers and forces in and about us. It is the operating of the faculties which we each possess; the calling of our own inherent nature into the work of healing and being made whole. We have good Bible authority for what we are talking about. "Daughter, thy faith hath made thee whole; go in peace." "All things are possible to him that believeth."

The whole human body with the laws and functions incident to it, is called the human system, and very correctly. The organism pertaining to nutrition is called the nutritive system, the organs of digestion are the digestive system; the glands and their accompaniments constitute the secerent or secretory system; the lungs make the respiratory system; the brains, the spinal cord, the various nerve-ganglia and nerve-fibres constitute the nervous system. Our human system is a group of systems constituting one harmony, an integrity, a whole.

It will be the province of others to discourse about the principal systems of which the body is constituted; to show you how

they are constituted, what are their respective functions, what disorders are incident to them, and how these may be remedially treated. I shall desire not to encroach in any of them; but as science after all is but truth, and truth always relates to a common center, there is unavoidably a reciprocal crossing over the lines, when there may be no unworthy intention. I shall endeavor to keep close to the nervous system and its offices, its relations to various bodily and mental conditions and the facts whether physical or intellectual which come in this association. There will be enough to learn this well.

The nervous system, so far as we now understand it, is comprised in two grand divisions, distinct in their structure and functions, as well as in their relations to the interior being. The cerebro-spinal axis is the part most treated about in text-books. It consists chiefly of the cerebrum or gray brain, the white fibrous tissue connected with it, the cerebellum or back-brain, the pons varolii, the various ganglia which constitute the sensoriums, the medulla oblagata, the medulla spinalis, and the various cranial and spinal nerves. So far as we know the office of these various structures, they are the agents of sensation, intellection, purpose and activity. We feel, we perceive, we contemplate, we resolve, we act. Any defect or disturbance of these various operations is regarded as a nervous lesion or derangement; and when it interferes with the normal activity of the mind, it is denominated insanity or imbecility. It is usual in Germany to designate this department of the medical art *Psychiatrie*—literally, soul-healing. In this country the more extensive title of *Psychological Medicine* is preferred. I presume that every sensible person here will agree that the physiology of the soul and its relationship with the body, with those which are normal and those which are abnormal, will be the better idea.

The brain and its accompaniments do not, however, constitute all that there is of the nervous system. They are relatively superficial, in a certain sense external, outside of the real entity. They do not originate or even elaborate the vital or nervous forms; but only receive it and operate with it. In fact, the brain does not make the man; but the man makes the brain. The nervous structure which sustains the body and makes activity possible is entirely another affair; and on that other structure the brain with all its ganglia, fibers and nervous appendages, is vitally dependent.

The physiological, the biological and, I opine, the psychical center, must be referred to that curious structure commonly known as the sympathetic or ganglionis nervous system. We cite Von Helmont. This must be allowed, for he is the father of modern medical practice as well as its philosopher. Deleuze says of him: "Von Helmont was a man of genius, who created epochs in the histories of medicine and physiology. He first turned out of the beaten highway of Galen and the Arabs, and showed the way of life. He first recognised the vast activity of the stomach and its dominion over the other organs; he saw that the diaphragm was the central point of the living body. When he contemplated the total of things and enquired into the causes of their alternating influences on each other, he found in all bodies a general cause, an especial activity, which their creator had impressed upon them, and through which one acted upon the other. In regard to this especial activity, we propose to speak at a later day. This is his dogma in regard to the central point. The sun-tissue in the region of the stomach is the chief and essential organ of the soul. There is the genuine seat of feeling as the head is that of memory. The proper reflection, the comparison of the past and the future, the enquiry into circumstances—these are the functions of the head; but the rays are sent by the soul from the center, the region of the stomach. The isolated recognitions of the future, and that which is independent of time and place, belong solely and alone to the central heart of the region of the stomach. Notwithstanding this, however, the feeling soul is not enclosed in the stomach or in a bag, or as the grain in an ear; the body has her chief seat there. Thence proceed the light and warmth which diffuse themselves through the whole body; thence the power of life which prevails in all the organs."

Dr. Justinus Kerner calls attention to the fact of a contradiction which we often experience. There is a double sentiment in regard to many matters. Thinking with the world around us, we approve of a certain matter when from the more delicate intuition within us we condemn. "If you examine further," says Dr. Kerner, "you will find that this external life is the dominion of the brain—the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic or ganglionic system."

Dr. Kerner relates that he stood by the bedside of a dying man, in whose throat the death-rattle could be distinctly heard. The man addressed him: "I feel that my life has passed from my brain to the epigastric region; of my brain I have no more consciousness. I no longer feel my arms nor my feet; but I see inexpressible things—things which I never believed; there is another world." As he said this he expired.

This would seem to confirm the experience of Von Helmont when he tasted the preparation of aconite; that he no longer felt and thought with the head, but with the region of the stomach, as though consciousness had now taken up its seat in the stomach.

In short, all the functions, digestion, circulation, absorption, secretion, and the nutrient and vital functions generally, are carried on under the influence of the sympathetic nervous system, and without the concurrence or coordination of the brain. They go on when we are asleep as well as when we are awake. The warmth of the body is maintained from the same source. Instinct, common alike to men and animals, has its seat there; and indeed, becomes less acute and reliable when the brain and higher intelligence are developed.

No part of the body is without its contribution of fibers and ganglia from this system of nerves. The distribution is absolutely universal. It is impossible to determine, with our present knowledge, the mass of the ganglionic system. It does not fall short of that of the cerebro-spinal system; and indeed, we feel warranted in declaring that it constitutes a great part of the volume and weight of the whole body. Its plexuses are about every important organ; it permeates if it does not actually constitute the substance of the glands; its branches accompany every artery, every cranial and spinal nerve almost; it is essential to the life of all.

In our embryonic history, the body seems to begin with this nervous structure. The chemistry of zoöspERM is nervous. Fatal dissections demonstrate that the first-formed center of the sympathetic system is the great semilunar ganglion in the region of the diaphragm. It is no outcome or outer growth from the cervical nerves or ganglion of ribs. The ancient Greeks denominated the diaphragm, the phrenes, and regarded it as the seat of understanding and emotional nature. It may be our place therefore to take from our phrenologists their distinctive name and give it to our own discussions; phrenology, the science of the constitution and functions of the solar system of nerves.

EVANICE.

By S. A. A. McCAUSLAND.

THE yellow light of a level sun was being woven in and out through the evergreen boughs of juniper and fir upon the farthest height of the Fichtelgebirge mountains.

It was October, and although the days were shortened, and this the hour of the sun's setting, a solitary climber in the dress of a tourist, was lightly footing his way on one of the highest levels of the summit of the Schneeberg.

The tumbling of hidden waters was tunefully sounding its cascading in his ears, and a search for the place of its hiding was leading him farther and farther into sombre depths of the forest—a place at all times shadowed into a semi-twilight from the overarch of giant coniferous trees, and now the edging in of heavy shadows was beginning to be rapid as the sun sank upon the horizon.

At length, as he went plunging along, a sudden emergence from a hedge-like thicket of low laurel brought him to a sudden standstill. He had come out upon the bluest and loveliest of the tributaries of the Danube—the Nab, at its headwaters.

But this was not what had served to so suddenly stay him, causing him to stand gazing ahead, fixedly, and with a gasp of his breath: it was that he found, here, a human being seemingly at home in this wild solitude, one he had come out so close upon that he could have put out a hand and touched him, and this without having shown his proximity to the person.

This was a man, who was standing in an easy attitude at the edge of the stream, his eyes bent into the frothing babble of the water, buried in an abstraction so profound that something more than the noise of the other's coming would be needed, he saw, to bring him out of it.

For a little time the climber stood gazing at the dreamer with astonishment and incredulity on his face, before exclaiming, under his breath:

“By all that’s inexplicable! Theodor Arnouldt! and hidden away here, an anchorite at his ease.”

He was seeing that the man at the water’s edge wore a loose garment suited to indoor use alone, and that he in other ways carried about his person an air of warmth, and the fragrance of a but recently left fire of balsamed, aromatic woods.

It was also evident that the journeying thoughts of this absentee from the external world would not, of themselves, soon return, so he who had but just given him a name went forward and dropped a hand to his shoulder, addressing him:

“So it is here I find you. And for how long have you been in hiding on this mountain? Verily, I, and all others have thought ourselves justified in classing you as one who having shuffled off earth had rehabilitated himself in the elements of some distant world. I feared you were dead!

The man thus addressed turned his eyes upon the other, slowly, and without astonishment, until they rested on the face of the speaker, and then a sudden flame leaped from beneath his lids.

“Thou! Angus McAuliffe!” he said, “I am glad. A fate uncalled may sometimes be better than the events of a pre-termining will.”

McAuliffe noted, pleasureably, Arnouldt’s use of the intimate ‘thous’ of the German tongue, but banteringly returned,

“You are at least reassuring. When I burst through that thicket and came on you, why, by all the shades in Hades! I thought I was seeing a ghost. But as I now recognize the mortal in you, still I suppose you find shelter somewhere in this solitude,” running his eyes over the indoor habiliments of the other.

A momentary hesitation marked Arnouldt’s reply, then he answered:

“Yes, I have a hut on this height, and a cupboard, to which we had best go since the sun is gone for to-day, or nearly so. It must be miles back to your starting-place of the morning.”

Here McAuliffe looked into the face of the speaker with a question in his regard, and said:

“It is long since you elected to hide yourself away from me, and now is it only a decent human consideration which is offering me shelter? What of myself as myself?”

And now Arnouldt smiled in a way to make words of pleasant assurance superfluous. An ancient understanding, one of

long existence between them, was felt by both to be alive and operative still.

Under Arnaultd's lead they now set off through the intricacies of the forest, walking easily with steps which sprung lightly away from the elastic ground, cushioned with many layers of the ever-falling needles from pine and fir. Their way presently brought them onto a foot-wide track, seemingly one made by constant use of the narrow highway, and soon this brought them upon a circular opening in the trees, where they fronted a tiny cot, set underneath a narrow opening to the sky.

Still, the forest held it in so close an embrace that the small habitation looked to be more a part of surrounding nature than a structure shaped for human needs.

In its devising, four resinous evergreens had been made to serve for corner-posts, and the limbs of these, in natural extension from growth, had interlaced themselves about the sylvan structure in a balsamed, ever-closing embrace, so that the hut was as much a gift of the forest as a thing of man's contriving.

"By Pan and all the Dryads! but you pet yourself while you play hermit!" McAuliffe chaffed at sight of this snuggery. For all answer Arnaultd went on to swing wide the door, and by a wave of his hind invited McAuliffe to enter in advance of himself.

He obeyed, stepping over the threshold without ceremony. But no sooner had he done so, and got a sight of the interior, than an uneasy sense of the unexpected took hold of him—a mysterious something, unfamiliar and unwelcome seemed to be awaiting him inside. His was a preeminently unimaginative nature, and to meet the intangible and elusive in any shape was to throw him into perplexity, so that he now advanced with some hesitation, looking about the small place curiously. He found, only, a room surprisingly homelike. Silken curtains screened an opposite doorway, near to which stood a low couch piled with many pillows, while seats of easy shapes were disposed round about the room. Altogether unable to explain, even to himself, the impression the place gave him he turned to Arnaultd and said, with assumed gaiety of manner:

"Is it a wife?"

To this there was no immediate answer, Arnaultd having fallen again into a mood of abstracted silence, so that he was fain to force a further lightness of tone, and said, apologetically:

"I'm somewhat afraid, old man, that I've rudely blundered in on your harmonious life duett."

Still the other did not at once reply, and his face held an expression so enigmatical that McAuliffe gathered from it some little feeling of dismay, which went to heighten the impression that he was here in the presence of something unusual and inexplicable. Still, he told himself that there was nothing more than that he was letting his sensibilities be wrought upon by a strangeness, not understood, in this man who had been his closest friend. And as Arnaultd continued to delay speech he made an effort to recover for himself something of naturalness to the situation, and said, with a shiver of his shoulders,

"It is chilly here after the sun gets low."

And now Arnaultd roused himself, smiled as in divination of his friend's uneasiness, and also as if having decided upon an act he had been holding in question.

From where he stood, and without heightening his voice above the softest key to be heard at all, he called,

"Evanice."

Instantly the curtains opposite parted, and a woman of very great singularity of appearance stood before them. Whether it was the suddenness with which she appeared, or because of the uncertainty of feeling which possessed him, and which might be made to account for it, she seemed to him to be phantasmally unreal, an etching upon the air, more than a woman substantiated and breathing. And, to his ears, under this spell, Arnaultd's words of introduction sounded as if spoken leagues away.

"Evanice," he was saying, "this is Mr. Angus McAuliffe. He will stay here awhile. Angus, this lady is one in whom I feel an extreme interest. I can best describe to you our relations by saying they are those of a ward to a guardian."

"A waif to a rescuer! A thought to a thinker! A creature to crea——"

So far only was she allowed to go, when Arnaultd checked her further speech by laying a hand over her mouth.

"No, not yet," he said, smiling wanly, "Time is something you must learn the value of."

In McAuliffe's so uncommon mood the tone in which this phantom-seeming woman spoke singularly lacked the compact resonance of a voice, she having breathed her meaning into his consciousness rather than spoken it to his ears. Reason and

common sense forsook him for the time under the spell which was on him, and his hitherto dormant imagination awoke to tell him that in listening to the voice of this woman he was hearing the bells of his destiny silverly rung, a prophesy of he knew not what event awaiting him. He felt a marvelous attraction drawing him to her; and strangely enough he even then analyzed himself, to discover in his feelings no reluctance to take this as a thing in the natural order of his life, and find deep satisfaction in it.

If this was love which had befallen him, though sudden, it was irrevocable, and proved as time went on to be the beginning of an experience the strangest, certainly, in the happenings of the century, if not in the world.

As he now stood looking upon her he could have smiled in ridicule of a fantastic idea flitting across his mind that she and Arnault were in some occult way the two halves of one personality, and that he, himself, had known her long ago, if not for always. So forceful was this impression that he felt he only failed by the narrowest margin in being able to bring up the events of that past into the field of present memory.

This flashlight upon his consciousness was comprised in the very few moments needed for Evanice to take Arnault's hand from her mouth and advance to him. Coming close she took one of his hands into hers, and raised it, smiling, to the top of her sun-gold head, waiting so, as might an irresponsible child, innocent of all guile and free of all knowledge of human subtleties of wish or intention.

This act gave him back his sanity. Here was a real enough woman. And what a superstitious idiot he had been, he told himself, and barely able yet to pull himself out of his mental mists in time to save appearances by offering the usual greeting and manner of a new acquaintance.

When many years younger, Arnault, a student of psychological philosophy, and McAuliffe, a doctor of physics, met, and through the law of the attraction of opposites became attached for life.

McAuliffe's temperament was sunny and unimaginative to the last degree, with the most pronounced lines of his character on the surface, while, oppositely, Arnault's outer consciousness was little more than a series of introspections placed in loose touch with externals through the medium of the senses.

From the start the two had pursued the way of their friend-

ship with an even pleasure, being almost in continual companionship until half a year ago, when, after a sojourn in Baireuth and its environs they had parted, but pledged to meet here again after the passage of a month's time.

Arnauldt failed of keeping the appointment.

McAuliffe coming, waited fruitlessly, puzzling over the possible reason for this default. He lingered on in the old haunts until convinced that a further stay would be useless, and then unwillingly betook himself to the affairs of his separate life. Sooner or later he told himself, Arnauldt would appear and explain.

Thus some months of silence had flowed on between the two when occurred this unexpected meeting on the Schneeberg height, almost within hailing distance of Baireuth. And yet as time went on here the one did not ask nor the other offer an explanation of Arnauldt's defection.

In a little while there came to McAuliffe the conviction that some great, and inexplicable, change had fallen upon Arnauldt during the time of their separation. He gave no name to this, having none to fit it, but came to never doubt its presence there between them, at the same time that he felt the old regard for himself remained intact.

This unsettling change came in time to mean to him the more that it was, he was convinced, concerned alone with the very puzzling relations existing between Arnauldt and Evanice, into the secret of which he was never at any time able to force an entrance, try as he would.

It asked no far look to discover that Arnauldt cherished her with a singular unwillingness, and seeing this to be the case but deepened the mystery of the situation and put him beyond all patience in the fruitless efforts he made to find its solution—its meaning and the intention of Arnauldt in regard to her.

His power over, and control of her was something astounding, she being at all times, or seeming to be, a reflection of his will, simply, and the recognition of this state of things came at last to furnish McAuliffe with grounds for a jealousy too great to suffer control; so great that his very soul came to boil with wrath in view of this situation refusing him the right of an understanding—the mystery of which continued to hold him, chafing and unwilling, at arms length.

Throughout the time of his domestication here he had ample and full opportunity for association with Arnauldt.

This was for the most part uninterrupted save for his own chosen absences from the cot, when he went on expeditions in many directions in search of another place of habitation which he thought must be located somewhere close about on the height. For no other explanation was possible for the frequent disappearances of Evanice from their hut, which desertions had been regular, and often prolonged, from the first. If she were staying far or near he never knew, as Arnaultd always kept a well-guarded silence on the subject, treating it as a natural circumstance needing no explanation. Yet if the height afforded her other shelter where she might be housing herself during these absences he failed to find it in spite of the many tramps of discovery undertaken by him. Still, that there was such a place he could not doubt since the periods of her absences were longer than the times of her stay in the cot, and after each return to her, McAuliffe thought he could see she more lacked the vitality she previously possessed: but it gave him a foundation on which to build higher a growing conviction that, in a way very delightful to his feelings, she, with each of these comings again into association with him was gaining a quicker strength, that her bloom heightened itself the quicker when she remained alone with him for a time. And when he came to believe that she was depending on his strength for much of her own, that she willingly took it from him, and gladly, so that which had at the first attracted him to her soon came to mean so much to him that he was in no doubt as to his wishes in respect of her, and believed that she, too, understood and willingly bent towards him.

Then there came a day when he refused to accept any longer the mystery of her, and the stay which this put on his wishes. He determined, then, to question Arnaultd outright and so clear away all obstructions from the path of honorable possession of her; and with this decision fresh in purpose he sought him where he sat alone, removed a little away, sitting under the trees in quiet reflection, as was very common with him.

The opening of his purpose brought an instant shadow to Arnaultd's countenance, promising nothing for the frankness the other man sought from him. Indeed his silence was complete, and under it McAuliffe's mood ran into anger, defiance, and he promptly stated his intention in regard to Evanice as being of a nature to compel a satisfaction for him whether it were agreeable or not to any other.

"You shall explain all things now, and here!" he threw out,

hotly, and determinedly, "or take some consequences you may not like. I cannot in human reason see why you are making such a mystery where all should be clear and clean as sunlight."

"Human reason has little enough to do in this case, dear Angus." Arnaultd said, sadly, "Give me more time. I will when I can tell you all. Now it would be but fatal to all your wishes, believe me—and wait yet longer."

This was said in a tone of such earnestness and pleading that it put a leash on the other's palpable anger and impatience, a temporary stay to his mood at least, and he, for the time accepted a delay which he really had no power to deny.

But, waiting in this hold of necessity, there fell a day and hour when his patience again leaped beyond control and his feelings mastered everything in their way. This was on an evening when, as he sat alone with thoughts of her filling his mind, Evanice entered the room, and after an absence which had been longer, even, than usual. From the first he had been struck by the singularity of the fact that she never returned to them as if coming in from the outside, but always appeared in this, their common room, as if coming from the small interior one behind the curtains; and more the air of not having been away from it all the while.

She entered now smiling wanly, and went to him at once, where he stood, having left his seat at her entrance, and stopped before him with her habitual air of innocence and non-responsible composure and confidence. He let her remain so, waiting on what she might be wanting to say! but she only regarded him, pensively, without speaking, and then reached out for one of his hands, and, as on that first evening laid the open palm to the top of her head; still steadily regarding him with wide-open, pure eyes—pure of any kind of meaning and intention which could be familiar to him. Under this his well-guarded self-restraint now broke utterly, and he took her upon his bosom, pressing her close, and rained kiss after kiss upon her cheeks and mouth. A long-drawn breath of exceeding joy went out through her lips as she glowed and trembled in his arms, a very real woman to him for the first time.

"My life and my soul," he murmured over her.

"My life and my soul," she echoed, with simple and shadow-like iteration.

They were still standing in this embrace, he continuing to pour upon her words of endearment, when Arnaultd came into

the room, entering too quickly to bring attention to his coming. He stood still, quite still, for a moment, looking at them, and, then, there began that in his eyes which was like the deep, lurid glow of a volcano on the eve of eruption. The intensity of his gaze drew to him then the eyes of both, who, until now, had remained unconscious of his presence, and instantly McAuliffe, noting the look on Arnault's face, defended hotly, not waiting for the words of the other.

"By all the Gods, sir, are we subjects of your will, and under the control of your whimsies!" he blurted, defiantly.

"I set the very highest value on our friendship, as you must know." Arnault returned to this, and the words sounded almost pointless as an answer, "I am unfortunate in that I find myself powerless to stay a growing distrust and misunderstanding of me on your part. I have failed here, still, all may not yet be lost."

"By Delphi, sir, you are darkly oracular! I love Evanice, as you already know, and now hear me—no matter what may be the stupendous objection you seem determined upon hiding away from me you can stand in my way no longer! I shall step over you to my wishes, sir!"

At hearing this Arnault's face was as that of a woman of tender feeling who suffers a stroke from a hand beloved. So puzzlingly sad and patient was its expression that repentance instantly overtook McAuliffe, and releasing Evanice, whom he was continuing to hold, he extended both hands to his friend, saying contritely:

"Old man, what is this between us? Clear it away, as it must be that you can!"

Being released from McAuliffe's hold Evanice now went away, into the seclusion of the little room, it seemed, and he turned to Arnault for a more unchecked show of confidence to see that his commonly smooth brow was ridged by tensely drawn muscles and that great drops of moisture stood beaded all over his face.

"I am in very binding toils," he said, beginning at last to speak, "and though they are of my own weaving, I have been powerless, so far, to free myself from them. When I saw you here I hoped for much from your coming and continued presence—but that, too, has failed me. I do not willingly stand in your way. It is fate. Still there remains another chance. It is that Evanice shall be taken into the influence of some selected

circle of people whose essential magnetism shall be collectively harmonious only. Shall be creative and constructive by election of a knowledge of such laws. I am ready to do this. And, remember, whatever comes of it I am unalterably your friend, forever."

The genuine truth of this so shamed McAuliffe that a quick and honest repentance made him bend forward and lay his face upon the face of the other in complete reconciliation for the time—but destined to be not lasting in the strain of the new situation into which they were about to trust themselves and Evanice. Still, he now truthfully said, with the glow of a momentarily restored confidence, "I am not up to your height, Theodor, and I am overpoweringly ashamed of myself! Let yourself forgive me, if you can, and we will begin again in any way you think right and best."

It was the tenth of December, and an amber moon of a glow peculiar to northern latitudes was palely shining about that most brilliant and extravagant of capitals, St. Petersburg.

The city was in its winter dress of snow, the uniform whiteness of which was splashed along all thoroughfares by lengths of colored light streaming out from windows and doors, and further blotched with the highly-variegated dress fabrics chosen to be worn by the multitude pressing along the walks and drives.

A pleasant element entering into the air of perpetual gaiety which reigns here throughout the winter is the bells. Bells of every kind, mellow and strident, ring out from sleighs of all kinds, from the furred and velveted to the blanketed and ragged; and now, to-night, all of the pleasure-seeking half of the people seemed to be abroad, speeding towards some desired destination behind the clangor of mingled sounds.

It was the night of the tenth of December, a date fated to linger long in the memory of each of the group of people in St. Petersburg—and who were hidden away from publicity in the heart of the city's multitude—into which, earlier, Arnauld had introduced one Madame Evanice Kimenuos, and Dr. Angus McAuliffe.

On the night of this day one of this group, the Countess Nikon-Dahl, was receiving the members of this seclusive circle in her charming and sequestered home on the Neva.

The coterie which would gather here was made up of persons purposely chosen because of a unisoned direction of minds

and a harmonious moving of all towards a defined and mutually congenial end. It was here that Arnaultd had found the desired conditions for Evanice, of which he had spoken to McAuliffe on the mountain. But in placing her within this circle of increased magnetism he had been obliged to bring here McAuliffe as well, and in doing this he had introduced the elements of irritated feeling and jealous distrust, disturbing and disintegrating factors which early went beyond his control.

On this night a sleigh bearing Evanice and Arnaultd was dashing its way in and out through throngs of others along the crowded Nevski Prospekt. Their final destination would be the house of the Countess Nikon-Dahl, but for the present their driver was being directed to another quarter of the city. On they sped, through distance after distance, until almost upon the Admiralty Place, when the sleigh swerved suddenly into a transecting street, down which it continued on its swift course at far length before fronting an unpretentious dwelling set near to the banks of the river. Here the horses were not more than brought upon their haunches, with the accompanying jangle of bells, before Arnaultd was in descent. He lifted Evanice without waiting for her to follow, and bore her to the entrance, walking rapidly and easily, as if he carried no weight. On reaching the door that was at once opened from within, he put Evanice on her feet and they entered at the invitation, of the person who had by his manner of admitting them showed that he had been waiting for them.

This was a man reputed to have had a varied career: to have sojourned in divers places, and under various names as best suited any given need of time or place, and who was for the present known in St. Petersburg as Dr. Felix Androtharke, chemist and savant. Tall of person, with an appearance of great vitality, yet he was slender, lacking in rude physical robustness, and was of an unusual transparency of skin. It was he who received the visitors at the door, and to whom Arnaultd now spoke without any delay.

"We are on our way to the Countess Dahl," he said, "My want of help from you is very great."

It was noticeable to the ear of his hearer that his words dragged as though weighted with weariness; also that there clung about his eyes the heavy shadows of deep unrest. Here was not the man of the Schneeberg, of a week ago, nor of yesterday, even.

Dr. Androtharke understood this cry for help, and opening the door to an inner apartment invited Arnaultd within, leaving Evanice to await their return.

Arnaultd spoke rapidly, and without pause for a space, but came to a halt with:

"The gulf into which I then fell seems well-nigh bottomless."

"Your own firmness and determination can alone rescue you from it," said his adviser. "You are learning the power of a force engendered by merely passionate desire whether it take one form or another, and now, in freeing yourself you will be obliged to offer pain to others and suffer further harm yourself."

This free statement brought an added shadow to Arnaultd's clouded countenance, and he answered:

"You can see that I suffer intolerably, whether I can suffer greater pain and endure through it will be proven by the test which is even now close upon me. My self-made destiny has me already in its grasp, therefore, am I here, asking help of you."

"And the call shall be answered in so far as the inexorable law of cause and effect will allow. A little time, and I will know how far. Come here again on your return from the Countess."

"Take account of this." Arnaultd further said, "The disharmonizing element of jealousy which my friend has kept directed against Evanice and myself has now the added power of the disintegrating force of hate to hasten the result. Under this my courage falters, and a fear of what the end may be so paralyzes my will that my soul prophesies annihilation."

A cry of agony escaped Arnaultd, and the other hastened to ask:

"Is it certainly hate?"

"It is hate."

"Be very sure to come back to me."

As Arnaultd, with Evanice, entered the rooms of the Countess Nikon-Dahl his eyes found McAuliffe first of every one, even before looking for his hostess, and this chancing was fatal to any elasticity he might have had from his conference with Dr. Androtharke.

That he and his enemy-friend were practically to be by themselves to-night, and set to fight an invisible duel of fiercest passions, Arnaultd knew as soon as McAuliffe's overcast visage loomed darkly upon him. McAuliffe stood apart, with hot impatience, awaiting the delayed arrival of Evanice and himself.

That the coming of the three into this different and wider life had but heightened rather than lessened McAuliffe's feelings in respect of Evanice was to be seen from the start, but who could have forecast the length that they had already run, or say even that here was the end?

The human and social conditions here chosen by Arnaultt, and possible to his command, were the most favorable for his hopes, yet he had soon found that he was losing that grasp on the reins of his destiny which he should have held. He had fenced most skillfully with his antagonist, parrying the thrusts of McAuliffe's fierce emotions while staying himself with hope, until now, to-night, he was as one driven to a last defence, with but a single weapon left him. And was it to be that his self-prepared destiny would now refuse him the use of this? The event proved it. He had put the means of his destruction into the hands of McAuliffe when his friend had found him on the Fichtelgebirge heights, and was only now aware of the disastrous results of the welcome then given that friend.

To-night he felt that McAuliffe's nature overmatched his own, weakened as he was from pain and fear, and he found himself shrinking from the merciless and hostile gaze by which he was being stabbed.

Shortly after their arrival he had relinquished Evanice into the companionship of others, and set about finding a temporary place of hiding for himself. This he accomplished by retiring into an embrasured window, which was near to a door leading into the conservatory; from here he was easily able to keep an unobserved watch upon what was going on in the room.

His eyes were set, as always now, to follow the movements of Evanice, so that, for awhile, he lost sight of McAuliffe, and thus gained a quieter frame of mind. This was for a little while, only, and soon lost, as McAuliffe had all the time been on the alert, giving to him, as to Evanice, an impartial and intense interest. To-night, she seemed to him more shadowy white than ever, and floated about the rooms more like a phantom than a woman; as ever he saw she was under the surveillance of Arnaultt's eyes. He had seen Arnaultt when he went to hide himself away in his corner, and angrily noted that he continued his vigilant oversight of the woman he loved madly.

Then he wrenched away every barrier from before this impatient, compelling sense of wrong done to him and let the flood of his passion rage over his soul. He now crossed over to the

coigne of the other's shelter, stepped into the small embrasure, and put a rough, harsh hand on Arnault's shoulder.

A single look into the face beside him, guarded by turbulent passions which were raging without check, and Arnault took the situation into his own hands. Indicating the direction by a motion of his hand only, the two proceeded and passed into the conservatory. Then, as with a tiger-spring, McAuliffe's anger attacked Arnault.

"In coming in here," he raged, "you are at least unable to keep your unholy gaze on Evanice! Why, sir, should this damnable thing go on longer? You shall this very hour, this moment! say who and what she is, and why I may not have my honorable will of her!"

As McAuliffe, with hot determination to reach its purpose, poured out his passion there appeared to Arnault that which may be likened to the stirring of some creature on the floor of a deep sea, which slowly rises through the depths, up through the water's mid-stratum, onto the foam-fringed, turbulent surface until at last a shape lifts itself into the air. So rose from the far depths of Arnault's soul, up to the surface of his eyes, an inexpressible dread, an infinite tenderness and the words he fitted to this were only :

"Great God! how you torture me!"

But the other had reached the limit of the purely human and now shot forth:

"I think you know how, and purposely ring those bells of death in your accursed throat! But to-night it shall not serve you. You shall here, now, say what is the mystery you choose to keep around Evanice. Where do you hide her when she is so often out of other sight than yours? Why does she fade until she is little more than a woman of mist? And more than all else why, thou foul vampire upon her life! why may I not marry her—since I love her, and she does not send me from her?"

A boundless woe, rightly named by McAuliffe the bells of death, rang again in his voice as Arnault answered:

"Yes, it is best you should know. The hour which heralds the inevitable is even now striking. You have but hastened it for me, and for Evanice, dear Angus. I will go to her now, and it is best that we depart from here at once."

The unchanged regard for himself shown by these words, and their tone, so rasped McAuliffe's feelings that he could,

without remorse, have struck down the speaker where he stood. He placed a rough hand upon him, saying:

“By the Eternal, sir, you do not go without me!”

In answer to this declaration, Arnauld turned quickly on his heel, walked hurriedly away, and was soon lost among the various groups scattered about in the rooms. He intended to evade McAuliffe, to find Evanice and go at once to Dr. Androtharke. A little later their hostess said in parting:

“This is shortening a pleasure, my dear, but goodbye. And, remember, Dr. Arnauld, that you are to see that she is quite recovered by tomorrow.”

Then he drew Evanice's hand within his arm, and they hurriedly descended to their sleigh. Here he quickly lifted her in, and was about to follow when he felt a clutch upon his sleeve. This was by McAuliffe, who had overtaken him and who now panted in his ear:

“There is room here for three; there *must* be, sir!”

In reply, the hunted man shook off the hand, and springing to his seat, called out to the driver:

“To Dr. Androtharke's, and at the greatest speed!”

McAuliffe was thrown into an uncontrollable rage. His eyes rolled and he plunged ahead without thought of direction. In a few moments he ran against a pedestrian who proved, by his uniform, to be an officer in the constabulary of the city. As soon as he had recognized the officer, he shouted:

“There is a man deserving your instant surveillance! Come!”

Into an unoccupied drosky, standing at the curb, the very willing officer was dragged by the infuriated man, as he himself sprang in and shouting to the driver:

“Follow that! and overtake it!”

The object of this direction was Arnauld's sleigh, now speeding away in the distance, but recognizable as it dashed through the many bands of light which illuminated the streets from out the doors and windows. It was a frantic flight, and a savage chase, with the drosky gaining upon the sleigh.

On went the race from street to street, until when Arnauld's driver drew rein at the door of Dr. Androtharke, the horses behind were catching the flecks of snow thrown from the feet of his own.

Arnauld sprang to the ground, McAuliffe and the officer did

the same. Upon the instant of their alighting both rushed for him. McAuliffe exclaiming, roughly:

“Out of my way, sir! I will assist *Madame Kimenuos* to alight!”

There was irate sarcasm in his voice as he called the name, under which Evanice was passing in St. Petersburg, and while speaking he ran forward to the side of the sleigh.

“Come, Evanice!” he called, “I am here to care for you Come!”

Getting no response to this he reached into the vehicle, to find no one there. He shifted the robes about, and gathering them all into his arms, empty, dashed them down on the ground with an oath of dismay, and turned on Arnauld. Then, after one dazed moment of hesitation he sprang upon and shook him, fiercely, shrieking out:

“What have you done with her? Villain! Villain!” It was true the sleigh, the earth mayhap, was empty of any presence of Evanice. But when? how went she out of either? The countenance of Arnauld to the question of McAuliffe was one of anguish beyond all words, and his speech was dull and hollow from his pain.

“I cannot explain, nor turn this aside,” he said with a simplicity which would have appalled could it have been understood.

“There was a woman with him?” the officer asked of McAuliffe.

“Yes. One towards whom he bore strange relations,” he informed him, vengefully.

“Driver, what did this man with the woman while you drove ”

“Excellency,” the man answered, tremblingly, “I but drove quickly, being told. The woman was there at the start. She is not here now, and that is all my knowledge of the happening.”

Throughout this, Arnauld stood, with his face hid in his hands, his person drooped into an attitude of profoundest dejection; nor did he raise his head until again addressed by McAuliffe, who asked:

“Why will you not tell what you have done with her? “You shall speak! or the bidding of the law shall be done upon you.”

To this Arnauld but repeated his former assertion.

“No, I cannot explain; nor say anything to change the face of events.”

The gentleness with which this was spoken, together with

the resignation audible in its tone, went only to intensify McAuliffe's violent emotions, and he, turning to the officer, commanded:

"Arrest him, officer! The law is only his due!"

This was done, Arnauldt but raised to him his deep, sorrow-filled eyes, and said:

"Farewell! Though this is what your friendship has come to, remember that I am unalterably your friend, always." And something akin to a smile passed over him, as a single ray of light might find a lonely path of escape from a cloud.

It was an arrest in Russia. One made upon suspicion in a country where the qualities of doubt and uncertainty are in themselves crime. It was, too, an arrest of one, who, and because of the very nature of his fault, must ever remain silent before any human court, unable to bring before his kind a plea for justice. And the hand which had stricken him down was that of the man he had valued before all others in the world.

A week passed and then McAuliffe received from the hand of Dr. Androtharke a small roll of writing, with the information that it was from Arnauldt, and intended for him. An oral message, to the effect that Arnauldt was taking this way to redeem a promise made him, accompanied the giving of the paper; and McAuliffe could only refer this to the promise given him that in good time the mystery surrounding Evanice should be cleared away. But, now, when it could avail nothing, how senseless to be offering him a written explanation, if explanation it was!

Still, he hurried to his rooms, to learn what the roll would tell him; and once in the privacy of his apartment he opened the papers nor lifted his eyes until he had read the very last word they contained.

The writing ran:

"I have, dear Angus, set down this statement with great care, because you will, perhaps, always hold a doubt in regard to its truthfulness. There is a chance that I will be credited with truth after awhile, as any fact of the verity of things has a way of taking lodgment in the mind, let it belong to as little known and strange a class of phenomena as it may. Upon parting with you in Baireuth, eight months ago, I at once went on a secret errand which was the completion of one stage on a certain path of knowledge, to be found through a circle of Mystics who have a lodge in Europe, hidden away from the profane, in the recesses of the Fichtelgebirge range. I had long been a student of the

occult sciences, which line of study does not allow of the usual publicity in general research, therefore, you were allowed to remain in ignorance of it, and I had no other thought then than that I would be able to continue to live both lives, the inner and the outer, without any clash—and go on so to the end of my life.

But I go on to explain :

In these days, although there is a new and great mental unfolding among men, there is even a greater acceleration of the psychic forces. The average man cannot even dream of the power, the universal sweep, of this power through our little world, and as it is the one constructive, unifying force of life, there are strange changes being made in much that we have been used to think of as permanently fixed.

If I say that this quality of psychic power is at the root of all organization it will mean nothing to you, and yet the statement is as near as I can come to making a foundation for what I am about to tell you. In truth, life and form are only vibration; conscious being is the result. That which stands back of these does not, in this instance, concern the thing of which I am now writing. Now heed this: man functions through sensation by means of vibration, and in all his functional activities is perpetually creating; and whether the forms of his making are visible in one or another grade of matter, or endure for a longer or a shorter time, is of no moment here. Let it suffice to say that it is the rule in all realms that the vibrations on the border of one plane are easily made one with those on the next higher or lower, as the case may be; so that the forms of much that is compounded out of our sight might be brought within range of normal vision through the application of a law of which the world remains safely in ignorance.

Is it not true that, at his present stage of development, man is still preponderatingly animal? Also, is it not true that his animal desires are his governing forces? Think for a moment of the strength of this, and then reflect upon the fact that when active it is obliged to be in some form of organization, somewhere—so that, from the beginning of his manhood to the close of his life, the average man goes about accompanied by these bodies of his desires, the astral presentments of his real self. Is it then unthinkable that, under conditions of which you know nothing, (conditions necessary to the tutelage of a man in training for certain powers) that all his unified life-forces should result in the producing of them into *visible* manifestation of themselves? Or that

the terrible strength of them should give them the power to endure in form for a time, under favorable conditions?

The old myth of Lilith was no mere glyph. Evanice was of the material of Lilith, and, like her, was soulless.

It was perpetuation of form that she begged of you, and of me—but you brought to us only the forces which disintegrate and scatter abroad.

In the hour of my trial and test, it was developed that I brought into the formative conditions there prepared for me, a closely-centered and very strong desire nature.

This does not mean to say that desire is sensualism, only. On the contrary mere sensualism could never, unaided by the forces of that which is infinitely above it, bring life into form in the way here mentioned. Still, it is the unwisely-used animal desire in man which furnishes the last factor in such a failure as was mine. I brought to the test a nature of uncommon strength of untrained desire into the crucible which demands the equilibrium of *all* the man—and thus the objectivity of Evanice.

I went out from the rocky chamber in the hills a haunted man! carrying with me, a problem only to be solved by a compassing of seeming impossibilities. While Evanice was always with me she was not always within the coarser vibrations of sight—and the reasons for this need not be told here. Suffice it that she cried for a continuation of her life, and I welcomed your coming as a possible help. You know the result.

The going to St. Petersburg was like a clutch at a straw, as I suffered intolerably. In the threatened, and afterwards accomplished dissolution of Evanice, I suffered as would one who could consciously know the parting asunder of the atoms of his body in its after-death decay.

Evanice was myself. That she should incline to you was then only natural. That you appropriated this without question, as you did, was proof of a firmly-fixed attachment to myself, and I but cling the closer to you because of it. There was never a time when any kind of explanation would not, perhaps, have been as disastrous as is the end come upon me. That end is the permanent unmaking of the always fluctuating form in which you saw Evanice, and a change as permanent in my destiny. Could you but know the strength of that disintegrating force you centered on her that night you would not need to ask what became of Evanice. Also, you will understand now why, after it all, I am, even more than in the past, your friend, forever."

Except for a short addendum from the pen of Dr. Androtharke the writing stopped here. This ran:

“I have read, as permitted, this script from the hand of Dr. Arnaultt, and add what may be further wanting to make the matter therein clearer to your mind.

In the ancient world an essential part of the rites of initiation into the Mysteries consisted in placing the aspirant in circumstances of temptation, the most trying. This test was very especially, and wisely, severe in the strain put upon his lower nature, for only in that way was the nature to stand revealed as it was in truth. Law is unchangeable, and then, as now, if the earthly side of a candidate's being held sway over the higher, the result from the forces employed about him might result in the creation of a form representative of his desires. The name given by the Egyptian Hierophants to such a form was Khimenu, and its life was said to depend upon its creator, and might, under exceptional conditions become immortal with him. You will remember that Dr. Arnaultt gave the name of Khimenuos to her who is now no more.

As to his further life upon earth I may, at some future time, be able to give you information.

For the present you would but search fruitlessly in making any attempt to discover his whereabouts.

There may be those now living who, should they read these pages, will be able to recall the mysterious disappearance from St. Petersburg, herein set down, of Madame Khimenuos, and the tragic arrest of Arnaultt. Also there may be others who can bring to mind the events of a prolonged and exhaustive search through the strongholds and prisons of Russia, and then through all Siberia, made by Dr. McAuliffe in search of one who was never found.

It may be that Arnaultt is in the keeping of the Brothers of that Lodge in the mountains, and that at a time when McAuliffe shall have sufficiently atoned in his life for the past, and the advancement gained through experience shall have transformed much of his character, that he will be brought again into association with his 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.

DON MIGUEL LEHMUDA, Discoverer of Liquid from the Sun's Rays. An Occult Romance of Mexico and the United States. By Sue Greenleaf. Published by B. W. Dodge & Company, New York.

A certain welcome is due to all books tending to popularize the teaching of reincarnation and to dignify human nature by indicating the interior powers that are awaiting an invitation to disclose themselves. There is indeed a greater literary work to be done for Theosophy along the lines of romance and poetry. Sentiment and imagination are still the most effective keys to the door of the popular mind, and a well written novel or a poem that sings may well have a salutary influence unfortunately denied to more weighty works.

The author of Don Miguel Lehmda does not write as a theosophist, at least not avowedly so, and it would therefore be unfair to judge her fiction by too precise a standard. She tells a semi-political story of Mexico and the United States from some point in the future when Mexico has merged her independence in that of her larger neighbor. Don Guillermo Gonzales of Chihuahua and his fellow student, Julio Murillo, have discovered a way to liquefy the solar rays, and the resulting potion has the effect of recalling the memory of past lives and of compelling a confession of their misdeeds. Upon this basis a somewhat voluminous romantic structure has been reared, the curtain falling eventually to the conventional sound of marriage bells, and to a decidedly unconventional identification of the various characters with the mummified bodies that they previously occupied.

The fault of the novel, apart from its literary defects, which are numerous, is its materialism. A legitimate knowledge of past lives will come in the future, as it has come in the past, from a spiritual evolution, and not out of a bottle. And those who have attained to a spiritual status which may be evidenced by, but which does not consist in, a knowledge of past lives will use their powers not to detect and punish crime, which is the prerogative of karma, but to teach a lofty philosophy that will prevent crime by making altruism a law of life. The author should undoubtedly try again. She has a fluent imagination and she has also the supreme gift of sincerity and earnestness, but she should create for us some characters that not only possess spiritual gifts but that use them in a spiritual way.

SOUL AND CIRCUMSTANCE. By Stephen Berrien Stanton. Published by Charles Scribner's Sons, New York. Price, \$1.00.

This little volume contains twenty-nine essays, necessarily short, as the volume itself has only 310 pages. Mr. Stanton has already proved his caliber by his "The Essential Life," and now comes this further collection of shrewd philosophings that demonstrate his discontent with things as they are and also his possession of some vaguely defined ideal of a higher life. He would have us live in simplicity and in dignity. He recommends a purpose in life, a mental polarity, a rotundity of vision, and a search for the larger meaning of common things, all of them admirable and to be earnestly desired, and yet his pleas seem to lack the elements of effectiveness because they

are unbacked by some large philosophic scheme that includes them all. "No man," he tells us, "has ever yet pushed to the headwaters of his soul or climbed to the sources of his inspiration." Is he sure of this? It would seem that the great religious teachers of the world have owed their eminence to just such an achievement, and that they could have made no mark upon human minds unless their teachings had come from a supersensuous or soul knowledge that included all causes as well as all effects. It is this postulated inability and limitation that mars the author's thought, and yet he often writes with an intuitive precision that belies his words. Unless the headwaters of the soul are attainable man will not climb at all. Effort is stirred only by the promise of complete success, and perhaps Mr. Stanton would write with more assurance and without his present suggestion of pessimism if he had the vision of complete self knowledge to sustain his plea for a higher life.

S. G. P. C.

THE EVOLUTION OF RELIGION.

By William A. Hinckle, M.D. Published by the Author, at Peoria, Illinois.

This concise little volume will appeal rather to popular religious thought than to the theosophist who has already made up his mind upon most of the questions that are argued therein with much knowledge and a marked persuasiveness. The author's object is to subject some of the main departments of Christian belief to such an analysis as shall separate the wheat from the chaff and clear up the ambiguities that still cluster around such subjects as Faith, Religious Revelation, Orthodoxy, and the Trinity. He shows the way in which the Canon of Scripture was evolved, the essential unities underlying the world faiths and how these unities have always reappeared under changed garbs, the influence of time upon dogmas and creeds, and the differences between theology and ethics. The little volume

is saturated with a spirit that is wholly commendable and while it contains little that is new to the instructed theosophist it may be highly recommended to him as a book of reference and also for the perusal of those whose mental pathway is still encumbered with the debris of episcopal systems.

S. G. P. C.

THE ROSICRUCIAN COSMO-CONCEPTION, OR CHRISTIAN OCCULT SCIENCE. An elementary treatise upon man's past evolution, present constitution and future development. By Max Heindel. Published by the Independent Book Company, Chicago. \$1.00; postage 15 cents.

So many occult treatises have been put forward under the cloak of the Rosicrucian order, many of them of a transparently false nature, that some suspicion is necessarily aroused when Rosicrucian authority is claimed upon the title page of a book. It is usually understood that the founders of the mediæval Order foresaw the misuse to which its name would be put and guarded against it by an inclusive repudiation, nor is there reason to suppose that they themselves advanced any general scheme of cosmogony or intended any other publicity than that given once and for all by themselves in the *Fama et Confessio*.

But nomenclature and technical credentials have small values at a time when all teachings must stand or fall by their own merits. However stoutly we may disbelieve that any Rosicrucian ever has, or ever will, claim that name for himself, at the same time it may be admitted that there is no copyright in occult terminology and that the value of a theory is not altogether to be judged by the label that it bears. And the merits of this substantial volume are numerous if only because the resemblances between it and the Secret Doctrine are also numerous, although a *post hoc* is by no means a *propter hoc*. We may deprecate the assumption that the western world is "the vanguard of the

human race" and also the needless comparisons between Christ and Buddha, while admiring a sectional devotion that does not yet clearly see that spirituality is the only valid index of human evolution and that the various facets of a well-cut diamond are equally essential to the beauty of the whole.

Mr. Heindel's book can hardly fail to exercise a wholesome attraction for the occult student who preserves an open but a cautious mind on the mysteries of occult cosmogony. None the less the theosophist will find much to disagree with not only in the premises already noted but in the more precise teachings that are given in such liberal measure. For example, he will not agree with the author's dictum that those who die in childhood are cared for by entities "who find delight in taking care of a little waif." This sounds unpleasantly like the crude "Lyceum" theories of the spiritualist, and we may well doubt if there are any "little waifs" in post mortem states that are uninvaded by human cruelty and ignorance. Other points of disagreement will be found in the author's theories of the origin of the moon and planetary influences, while the instructions for meditation and concentration should be received with extreme caution, as should all suggestions for practical exercises that are advanced without reference to the intelligence or progress of the individual student. But the volume as a whole is both interesting and valuable, however much we may doubt if "Christian Rosenkreuz" would sanction all the teachings that it contains or would recognize the symbol of his Order that appears upon the cover.

S. G. P. C.

THE PHILOSOPHY OF NUMBERS.

By Mrs. L. Dow Balliett. Published by L. N. Fowler & Co., London.

That every idea has its corresponding number and color is an ancient axiom of occultism, and it is equally true that mathematical laws will be found to underlie and to explain

every manifestation. Nature geometrises, and repeats herself from plane to plane according to a system of correspondences that is governed by ratio and proportion. A philosophy of numbers is therefore a philosophy of the universe, the key to every mystery and the dispenser of every power. Necessarily it is among the secrets of the higher initiation and in its simpler aspects worthy of profound study and speculation.

The author of this curious volume starts from a sound basis of reincarnation and she shows sometimes a felicity of illustration that is admirable. But when she comes to the practical application of her theories she is far less convincing. It would be interesting to know where she gets her attribution of numbers to the letters of the alphabet, an attribution that appears to be dogmatic and that she uses in a wholly fanciful way for the interpretation of the inner meanings of proper names. If the name "Henry Elder"—her own selection—contains a numerical indication of the said Henry Elder's character and fortune then the name John Smith must be equally illuminating and all John Smiths must correspond somewhat in disposition and fortune, and we know that this is not the case. Again, we are told that the significance of colors may be similarly learned by an analysis of the letters forming their names. Thus Green is made to correspond with the number 4; but suppose the student is a German and speaks of Grün, or a Frenchman and speaks of Vert. Obviously the analysis would be wholly different and we shall be helplessly fogged, unless indeed we assume some special sanctity for the English language which we are loth to do. Nearly the whole book is full of this sort of random reasoning confirming us in our opinion that a study of the philosophy of numbers should begin on metaphysical planes rather than by haphazard and erroneous assumptions as to the material world and by childish guesses at a sublime knowledge that will never appear upon a printed page.

S. G. P. C.

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FRIENDSHIP.

LIKE honor, generosity, justice, sincerity, truthfulness and other virtues in frequent and indiscriminate use by the unmindful, friendship is spoken of and assurances of friendship are proffered and acknowledged everywhere; but, like the other virtues, and, although it is felt in some degree by all men, it is a bond and state most rare.

Wherever a number of people are brought together, attachments are formed between some who show to the others indifference or dislike. There is what schoolboys call their friendship. They exchange confidences and share in the same pastimes and sports and tricks and pranks out of the ebullience of youth. There is the shop girl, chorus girl, society girl friendship. They tell each other their secrets; they assist each other in carrying out their plans, and one is expected to practice any little deception by which the other's plans may be furthered, or to shield her when discovery is not desired; their relationship allows one to unbosom herself to the other of the many important little things in which there is a common interest.

Business men speak of their friendship, which is usually conducted in a business-like way on a commercial basis. When favors are asked and granted they are returned. Each will give financial aid and support and lend his name to the other's ventures and credit, but expects return in kind. Risks are at times

taken in business friendships by one assisting the other where his own interests are thereby jeopardized; and business friendship has been extended to that degree that one has placed at the disposal of the other a large portion of his own fortune, so that the other, fearing loss or deprived of his fortune, might regain it. But this is not strictly business friendship. Strictly business friendship may be characterized by the estimate of the Wall Street man who, when ready to organize and float a mining company of questionable value, and wishing to give it an appearance of strength and standing, says: "I will advise Mr. Moneybox and Mr. Dollarbill and Mr. Churchwarden, about the company. They are friends of mine. I shall ask them to take so many shares of stock and will make them directors. What are your friends good for if you can't use them." Friendship of politicians requires support of the party, abetting and furthering each other's schemes, the putting through of any bill, irrespective of whether it is just, of benefit to the community, grants special privilege, or is of a nature most corrupt and abominable. "Can I depend on your friendship," the leader asks one of his supporters when an obnoxious measure is to be forced upon his party and imposed upon the people. "You have it, and I will see you through," is the answer which assures him of the other's friendship.

There is the friendship between genteel rakes and men of the world described by one of them when he explains to another, "Yes, to establish Charlie's honor and to preserve our friendship, I lied like a gentleman." In the friendship between thieves and other criminals, it is not only expected that one shall assist the other in crime, and share in the guilt as in the plunder, but that he will go to any extreme to shield him from the law or to secure his liberation if imprisoned. The friendship between shipmates, soldiers and policemen requires that the acts of one, though without merit and even shameful, will be supported and defended by another to assist him to hold his position or to be appointed to a higher one. Through all of these friendships there is a class spirit with which each body or set is imbued.

There is the friendship of plainsmen, mountaineers, hunters, travelers and explorers, which is formed by their being thrown together in the same environment, undergoing the same hardships, knowing and struggling through the same dangers and holding similar ends in view. The friendships of these are usually formed by the feeling or need of mutual protection against

the physical dangers, by guidance and aid given in dangerous localities, and by assistance against wild beasts or other enemies in the forest or desert.

Friendship must be distinguished from other relationships like acquaintance, sociability, intimacy, familiarity, friendliness, comradeship, devotion, or love. Those acquainted, may be indifferent or inimical to each other; friendship requires each to have an interest in and deep regard for the other. Sociability requires agreeable intercourse in society and hospitable entertainment; but those who are sociable may speak ill or act against those with whom they are agreeable. Friendship will allow no such deceit. Intimacy may have existed for years in business, or in other circles requiring one's presence, yet he may loathe and despise one with whom he is intimate. Friendship will permit of no such feeling. Familiarity comes from intimate acquaintance or from social intercourse, which may be irksome and disliked; no ill feeling or dislike can exist in friendship. Friendliness is an act or the state in which one has another's interest at heart, which may be neither appreciated nor understood by the other; friendship is not one-sided; it is reciprocal and understood by both. Comradeship is personal association and companionship, which may end when the comrades are separated; friendship does not depend on personal contact or association; friendship may exist between those who have never seen each other and endures, however great a distance in space and time may intervene. Devotion is an attitude in which one holds himself toward any person, subject or being; a state in which he becomes ardently engaged, in working for a cause, in striving for the attainment of some ambition or ideal, or in the worship of Deity. Friendship exists between mind and mind, but not between mind and an ideal, nor an abstract principle; nor is friendship the worship which the mind gives to Deity. Friendship affords a similar or mutual ground for thought and action between mind and mind. Love is usually considered to be an ardent yearning and longing for, a fervent outpouring of emotion and affection toward some thing, person, place or being; and love is particularly thought of and used to designate the feeling or emotions, or the affectional relationship existing between members of a family, between lovers, or between husband and wife. Friendship may exist between members of a family and between man and woman; but the relationship between lovers, or husband and wife is not friendship. Friendship requires no

gratification of the senses nor any physical relationship. The relationship of friendship is mental, of the mind, and is not of the senses. The love of man toward God, or by God of man, is the attitude of an inferior to a superior being, or that of an all powerful being to one who is finite and incapable of understanding him. Friendship approaches equality. Friendship may be said to be love, if the love is devoid of passion; the feeling or knowledge of relationship, unblinded by attachments of the senses; a state in which the sense of superior and inferior disappears.

There are other ways in which the word has been used, such as the friendship between man and dog, horse, and other animal. The bond between animal and man, which is mistaken for friendship, is the similarity of nature in desire, or the response of the desire of the animal to the action of man's mind on it. An animal is responsive to the action of man and is appreciative and responsive to his thought. But it can only respond by service, and a readiness to do that which its desire nature is capable of doing. The animal may serve man and readily die in his service. But still there is no friendship between animal and man, because friendship requires a mutual understanding and responsiveness of mind and thought, and there is no such responsiveness nor communication of thought from animal to man. The animal can at best reflect man's thought to him. It cannot understand the thought except as related to its own desire; it cannot originate thought, nor convey to man anything of a mental nature. The reciprocity between mind and mind through thought, essential in the bond of friendship, is impossible between man, mind, and animal, desire.

The test of true or false friendship is in the unselfish or the selfish interest which one has in another. True friendship is not merely a community of interest. There may be friendship between those who have a community of interest, but true friendship has no thought of getting something for what is given, or being in any way repaid for what is done. True friendship is the thinking of another and the acting with or for another for his or her welfare, without allowing any thought of one's own self interest to interfere with what is thought and done for the other. True friendship is in the unselfish motive which causes the thinking and the acting for another's good, without self interest.

The acting or pretending to act for another's interests,

when the cause of such action is for one's own satisfaction and selfish interest, is not friendship. This is often shown where there is a community of interests and where those concerned speak of their friendship for each other. The friendship lasts until one thinks he is not getting his share, or until the other refuses to agree with him. Then the friendly relations cease and what was called friendship was truly a self seeking interest. When one holds a relationship called friendship with another or others because by means of such friendship he may receive benefits, or have his wants gratified, or obtain his ambitions, there is no friendship. The proof that a professed friendship is no friendship, is seen when one wishes another to do wrong. Friendship can exist where one or both or all will derive benefits by the friendship; but if self interest is the motive which holds them together, their friendship is seeming. In true friendship each will have the other's interest at heart no less than his own, because his thought of the other is greater and more important than wants and ambitions, and his actions and dealing show the trend of his thoughts.

True friendship will not consent to a friend's life being endangered to save one's own. One who expects or wishes his friend to risk his life, to lie, to lose his honor, in order that he might be saved from any of these risks, is not a friend, and friendship does not exist on his side. Great devotion may be and is shown in friendship when devotion is necessary, such as the long and patient care for the physical or mental weaknesses of another and in patiently working with him to relieve his suffering and to aid him in the strengthening of his mind. But true friendship does not require, it prohibits, the doing of physical or moral or mental wrong, and devotion can only be used to the extent that devotion in friendship requires no wrong to be done to anyone. True friendship is of too high a standard of morality and honesty and mental excellence to allow devotion or inclination to go to that degree in the supposed service of a friend if it would injure others.

One might be willing to sacrifice himself and may even sacrifice his life in the cause of friendship, if such sacrifice is for a noble purpose, if by such sacrifice he does not sacrifice the interests of those who are connected with him, and if his own interests in life are sacrificed only, and he does not depart from duty. He shows the truest and greatest friendship who will injure no one and do no wrong, even in the cause of friendship.

Friendship will cause one to reach out in thought or act to his friend, to relieve him in affliction, to comfort him in distress, to lighten his burdens and assist him when in need, to strengthen him in temptation, to hold out hope in his despair, to help him clear away his doubts, to encourage him when in adversity, tell him how to dispel his fears, how to overcome his troubles, explain how to learn from disappointments and turn misfortune into opportunity, to steady him through the storms of life, to stimulate him to new attainments and higher ideals, and, withal, never to retard or restrict his free action in thought or word.

Place, environment, circumstances, conditions, disposition, temperament and position, appear to be the cause or causes of friendship. They only appear to be. These only furnish the settings; they are not the causes of true and lasting friendship. The friendship which is formed and endures now is the result of a long evolution. It is not a mere chance happening, though friendships may begin now and be carried on and live forever. Friendships begin through gratitude. Gratitude is not the mere thankfulness which a beneficiary feels toward his benefactor. It is not the thanks given to cold charity for alms, nor is it the feeling miscalled gratitude felt or shown by an inferior for what his superior has bestowed upon him. Gratitude is one of the noblest of the virtues and is a god-like attribute. Gratitude is an awakening of the mind to some good thing said or done, and the unselfish and free out-going of the heart toward the one who did it. Gratitude levels all castes or positions. A slave may have gratitude for the owner of his body for some kindness shown, as a sage has gratitude for a child for awakening him to a clearer conception of some phase of the problem of life and God has gratitude for the man who manifests the divinity of life. Gratitude is the ally of friendship. Friendship begins when the mind goes out in gratitude to another for some kindness shown by word or deed. Some kindness will be shown in return, not by way of payment, but because of the inward prompting; because action follows the impulses of the heart and the thought and the other in turn feels grateful for the genuineness of the appreciation of what he has done; and so, each feeling the sincerity and kindness of the other toward himself, a mutual and mental understanding grows up between them and ripens into friendship.

Difficulties will arise and the friendship will at times be sorely tried, but the friendship will hold if self interest is not

too strong. Should things arise which interrupt or appear to break the friendship, such as going to a distant place, or such as disagreements arising, or should communication cease, still, the friendship, though seemingly broken, is not at an end. Though neither should see the other before death, the friendship, having begun, is not yet at an end. When those minds reincarnate in the next or some future life, they will meet again and their friendship will be renewed.

When they are drawn together, some expression of thought by word or act will reawaken the minds and they will feel and think as kindred, and in that life stronger links may be forged in the chain of friendship. Again will these friendships be renewed and be apparently broken by separation, disagreements or death; but at each renewal of the friendship one of the friends will readily recognize the other and the friendship will be re-established. They will not know of their friendships in their former bodies in other lives, yet the kindred feeling will be none the less strong for that. Strong friendships appearing to spring from chance or on short acquaintance, and which last through the vicissitudes of life, do not begin at the apparently accidental happening of a chance meeting. The meeting was not an accident. It was the visible link in a long chain of events extending through other lives, and the renewed meeting and recognition by the kindred feeling was the taking up the friendship of the past. Some act or expression of one or both will cause the friend-feeling and it will continue thereafter.

The destruction of friendship begins when one is jealous of the attentions paid the other, or his friend's attentions to others. If he envies his friend for his having possessions, accomplishments, talents or genius, if he wishes to put his friend in the shade or outshine him, the feelings of jealousy and envy will create or make use of possible suspicions and doubts, and self interest will direct them in their work of destruction of the friendship. With their continued activity will be called into existence the opposites of friendship. Dislike will appear and will grow into inimity. This is usually preceded, where the self interest is strong, by an abuse of friendship.

The abuse of friendship begins when one's intention is to make use of the other without due consideration of him. This is seen in business, where one would prefer his friend to strain a point to serve him rather than to strain a point to serve his friend. In politics it is seen where one tries to use his friends

in his own interests without a willingness to serve them in theirs. In social circles the abuse of friendship is manifest when one of those who call each other friends, wishes and tries to use friends for his own self interest. From the mild request for another to do some trifling thing because of friendship, and when the doing is against that other's wish, the abuse of friendship may be carried to the request of another to commit a crime. When the other finds that the professed friendship is only a desire to obtain his services, the friendship weakens and may die out, or it may change into the opposite of friendship. Friendship is not to be abused.

The essential to the continuance of friendship is that each must be willing that the other has freedom of choice in his thought and action. When such attitude exists in friendship it will endure. When self interest is introduced and continued, the friendship is likely to change into hostility, antipathy, aversion, and hatred.

Friendship is kindredness of minds and is based and established on the spiritual origin and ultimate unity of all beings.

Friendship is that conscious relationship between mind and mind, which grows and is established as the result of one's motive in thought and act being for the best interests and well being of the other.

Friendship begins when the act or thought of one causes another mind or other minds to recognize the kindredness between them. The friendship grows as thoughts are directed and acts are performed without self interest and for the permanent good of the others. Friendship is well formed and established and cannot then be broken when the relationship is recognized to be spiritual in its nature and purpose.

Friendship is one of the greatest and best of all relationships. It awakens and brings out and develops the truest and noblest qualities of the mind, through human action. Friendship can and does exist between those who have personal interests and whose desires are similar; but neither personal attractions nor similarity of desire can be the basis of real friendship.

Friendship is essentially a relationship of mind, and unless this mental bond exists there can be no real friendship. Friendship is one of the most lasting and best of relationships. It has to do with all the faculties of the mind; it causes the best in a man to act for his friend, and, eventually, it causes the best in one to act for all men. Friendship is one of the essential fac-

tors, and stimulates all other factors, in the building of character; it tests the weak places and shows how to strengthen them; it shows its deficiencies and how to supply them, and it guides in the work with unselfish endeavor.

Friendship awakens and calls forth sympathy where there had been little or no sympathy before, and puts a friend more in touch with the sufferings of his fellow man.

Friendship draws out honesty by compelling the deceits and false coverings and pretenses to fall away, and allowing the genuine nature to be seen as it is, and to express itself ingenuously in its native state. Probity is developed by friendship, in standing the tests and proving its trustworthiness through all the trials of friendship. Friendship teaches truthfulness in thought and speech and action, by causing the mind to think about that which is good or best for the friend, by causing a friend to speak that without quibble which he believes to be true and for his friend's best interest. Friendship establishes faithfulness in man by his knowing and keeping confidences. Fearlessness increases with the growth of friendship, by the absence of doubt and distrust, and by the knowing and exchange of good will. The quality of strength becomes stronger and purer as friendship advances, by its exercise in the interests of another. Friendship develops unvengefulness in man, by quieting anger and chasing away thoughts of ill will, rancor or malice and by thinking of the other's good. Harmlessness is called forth and established through friendship, by one's inability to hurt his friend, by the friendliness which friendship stimulates, and by the unwillingness of a friend to do aught that would harm the other. Through friendship generosity is inspired, in the wish to share and to give the best that one has to his friends. Unselfishness is learned through friendship, by readily and gladly subordinating one's wishes to the best interests of his friend. Friendship causes the cultivation of temperateness, by the practice of self restraint. Friendship evokes and perfects courage, by causing one to face danger boldly, to act bravely, and to valiantly defend the cause of another. Friendship promotes patience, by causing one to bear with the faults or vices of his friend, to persevere in showing them to him when advisable, and to endure the time necessary for their overcoming and transforming into virtues. Friendship aids in the growth of worthiness, by esteem for another, and the rectitude and integrity and high standard of life which friendship demands. Through friendship is attained the

power of helpfulness, by listening to one's troubles, partaking in his cares, and by showing the way for the overcoming of his difficulties. Friendship is a promoter of purity, by aspiring to high ideals, by the cleansing of one's thoughts, and devotion to true principles. Friendship aids in the development of discrimination, by causing one to search out, criticize and analyze his motives, to arraign, examine and judge his thoughts, and to determine his action and discharge his duties to his friend. Friendship is an aid to virtuousness, by demanding the highest morality, by exemplary nobleness and by living in conformity with its ideals. Friendship is one of the educators of the mind, because it clears away obscurities and requires the mind to see its intelligent relationship to another, to measure and understand that relationship; it gives an interest in other's plans and aids in the developing of them; it causes the mind to become modified, equalized and well balanced by quieting its restlessness, checking its effusiveness, and regulating its expression. Friendship requires of the mind the control of its turbulence, the overcoming of its resistance, and the bringing order out of confusion by righteousness in thought and justice in action. Friendship by singleness of purpose assists the mind to distinguish its identity, arrive at self knowledge, and finally to see its relationship with all others.

MEDIUMSHIP.

By SIDNEY G. P. CORYN.

IN all the terminology connected with Theosophy there is no word so vaguely used as that of the occult. And yet the word itself should protect its interpretation from ambiguity, for it means no more than the secret and the unknown. From age to age the frontiers of science have been pushed forward into the domain of the unknown and the guardians of the secret knowledge have willingly surrendered area after area to an awakened intellect and a quickened research that had earned the right to wisdom. In the mysteries of ancient Egypt the candidate, under solemn vows of secrecy, was taught the circulation of the blood, the rotundity of the earth, and the true planetary motions, but today all these things are the heritage of the schoolboy and they are no longer occult. Man is worthy to have whatever he can grasp, and a knowledge of heaven and of earth is given into the hands that are strong enough to take it. The things that were secret are proclaimed from the housetops and the guardians of the occult come forward to meet us laden with their treasures of beneficence. Here as elsewhere prevails "the ancient rule, the simple plan, that he should take that hath the power and he should keep who can." Strength is the measure of our worthiness and there is none to make us afraid.

Perhaps we may rank the phenomena of spiritism—at least many of them and in many of their aspects—among the things that occupy the borderland between the known and the unknown. And I must confess frankly that such a term as spiritistic phenomena appears to cover a territory that is both vast and formidable. So many strange things happen in the seance room, so many things that perplex the wisest and the most learned among us, so much that may baffle even the youngest of us, so many things that reduce us to the appropriate silence of utter ignorance. Is it Sludge the medium with whom we must concern ourselves, peering and gibbering at the shadows, or is it with such exalted mystics as the saintly writer who used to sign himself M. A. Oxon, and who was subsequently known as Professor Stainton Moses. And yet although he was a mystic he was none the less a spiritist, and he produced phenomena. Are we interested in those who, as Eliphas Levi said, have dethroned the living God and substituted for him a dancing table, or with those who call

themselves clairvoyants, psychics, materialisers, and a host of other meaningless names and who introduce to us our defunct aunt Marias and persuade us that uncle George is indeed waiting for us on the shining shore and that he is banging a tambourine in order to prove it. There are so many different kinds of mediums and so many different kinds of phenomena. Jacob's ladder is said to have reached from earth to heaven and it may be that spiritism in its best sense does something of the same but it is the lower rungs that are unduly crowded. There is plenty of room at the top.

And so before taking a general glance at the phenomena of spiritism let me say with all diffidence a word of warning that perhaps is applicable only to those who have just begun the study of Theosophic theories. And it is this. Do not imagine that spiritistic phenomena can be explained by a formula, because they cannot. Do not imagine that you can find in any Theosophic book either a paragraph or a chapter or a series of chapters that will cover the whole ground of these phenomena, because there is no such paragraph, or chapter, and the first experienced spiritist that we meet will overwhelm us with phenomena that do not seem to be soluble by any theory that we can find in any book or that we have ever heard of. There are some of us that have learned humility by humiliation and I think there are none of us too occultly learned to keep silence—aye and a reverent silence, before some of the phenomena that are called spiritism simply because we have not yet learned to classify and to discriminate.

Now let us suppose for a moment that we have become clairvoyant and with that supreme quality of clairvoyance that gives the power of admission to each and all of the astral planes. So we shall be able to see for ourselves what the medium is actually doing and the kinds of life and the kinds of force that he is dealing with, or rather that are dealing with him. It will be a terrifying experience and we shall need all our hardihood before we find ourselves once more in the sanctuary of the physical senses.

I think that our first and most vivid impression would be the infinite variety of the life surrounding us on those weird planes. Some of it would seem familiar, that is to say, it would be in human form, but more of it would be unfamiliar, and its various units would be of just as wide a range, of as infinite a diversity as the lives that surround us now. Here upon this physical plane we have the microscopic organism at one end, and the elephant and the whale upon the other and there are a myriad forms be-

tween. There are a myriad varieties of the expressions of intelligence from the jelly fish on one side to the philosopher on the other. There are a myriad grades of morality from the degenerate criminal to the saint. And the elemental life upon the other side is just as varied in intelligence and in morality. Here for instance is a measureless ferocity and malignity, such as is said to characterise the elementals of the air, and here again is docility and gentleness, and yet again there are vast numbers of lives that are neither good nor bad, but negative. There is an almost senseless stupidity and there is mighty intellectual force, but not of the human kind. The elemental army is like a human army, we are told. It has its commanders, its officers, and its rank and file.

But the elemental life is only a part of the life that we see. There is also human life and here too there is variety. Here for example is an elementary, a human form from which the spiritual principles have fled unto their own sphere carrying with them all that they *could* carry of human experience, and all of the lower mind that allowed itself to be irradiated by the spiritual life, that has not been deadened and stupified by the life of the senses. But there is still life in that shell. It belonged we will suppose to the "ordinary man" and all the thought forces that belonged to his material and selfish life are still there and perhaps they formed the larger part of his mental activities. They often do. But now these forces have been stunned and deadened by the shock of death. Leave them alone and they will peacefully disintegrate. They are human elemental or tanhic forces and when their envelope has melted they will probably undergo their own short cycles of rebirth in the animal mammal kingdom until the spiritual principles shall be once more ready for reincarnation and to meet these same elemental forces on the threshold of birth, there to resume the old struggle between higher and lower. That sounds like metempsychosis, but never mind, we will not be afraid of a word. I say if the elementary is let alone it will dissolve slowly or quickly according to the cohesive force that was given to it during life. The elementary of the saint will dissipate at once, that of the sinner will be longer on the road. But while, like Dante in the *Inferno*, we are watching this strange corpse life, we see suddenly that there is an interference, the interference of a spiritist medium of a low class and now we can see for ourselves what a medium really is. We see that he is unlike other men, for other men are entirely surrounded with

a sort of oval magnetic atmosphere shot with kaleidoscopic colors that change with every thought. The medium also has such an envelope *but it is not intact*. It is torn, just as the photosphere of the sun is torn when we say that there are sunspots and so sunspots presage physical disturbance. And through the rent the medium can look out upon the astral sub plane to which his nature corresponds, and the denizens of that sub plane, human elementaries, elementals and the like, can look through upon him, and that is a far more important matter. From that rent issue certain emanations and these emanations attract the attention of the astral denizens in the case of elementals, while exercising a peculiar galvanising power upon the elementaries, or human shades.

Now what is the effect of the interference upon the particular elementary at which we imagined ourselves to be looking? That elementary was a magazine of slumbering and disintegrating forces, but as soon as it contacts the medium we see that it immediately springs into a new and horrible life, just as a corpse is said to do if you attach an electric wire to a nerve. But there is no free will in that life, no initiative. Vivified by the medium and using the organism of the medium, it will automatically speak and act, as it used to speak and act during life. It will answer questions on matters known to its material consciousness and it will produce a sort of disgusting parody of the life that once it lived. It may even tell where the hidden will is to be found and it will satisfactorily pass the inane tests that are usual at the seance. Now observe that the verisimilitude of the phenomena will depend first on the strength of the medium, that is to say, the extent to which his protecting envelope has been wounded and torn. It will depend next on the cohesion of the lower mental principles of the elementary or on the vitality that it has preserved. The elementary of an intellectual but wholly material man who has but recently died may contain practically the whole of that man, since the spiritual principles have found little or nothing to carry away. Then we may have a remarkable spiritist manifestation, one that is coherent, sane, and hard to criticise. As the mediums say it will be a *test* manifestation.

But perhaps the medium has not been quite so lucky as this. Perhaps he has contacted quite another sort of elementary, the elementary we will say of the man who was hanged yesterday or of the man who died by accident and in the commission of a sin.

There is no question here of a slumbering or disintegrating consciousness. Not at all. Instead, we have a living cyclone of passionate hate, of terror, or revenge, a ravening beast insane with passion, maniacal with dread, madly seeking to express itself, and fastening upon mediumship wherever it can be found, and mediumship is very very common and generally unsuspected. That is one of the unthinkable horrors of capital punishment that instead of destroying murderers it creates them, that instead of keeping the murderer imprisoned in a body where he can be watched and benefitted, it liberates him into the astral world a poor frightened insensate monster who will implant some of the frenzy of his crime and of his death by hideous suggestion upon every sensitive and ill protected mind. No one who has ever seen such a manifestation is likely to forget it or to wish for its repetition. Let it pass. But in nearly every case remember that active mediumship arouses some bundle of slumbering mental and passional forces that was on its way to dissolution, and makes it once more active.

Now let us visit another medium and one that, I think, is on a higher plane for we must remember that the nature of the phenomena depend largely on the particular sub astral plane to which the medium has access, and that this is governed by the natural gravitation of the medium upward or downward for "the spirit's gravitation still must differ from the tears." Let us suppose that this second medium is in rapport with the elemental plane, the plane that is inhabited by those centres of non-human consciousness that underlie the four great elements and whose peculiar language is that of color, sound, and form. Now although the life on this plane is non-human, it is none the less the plane of the thoughts that emanate from the lower mind. That is to say, a human thought as it leaves the mind coalesces at once with an elemental, coloring and energising that elemental, so that the elemental partakes of the nature of that thought. The man then who emits a murderous thought has created a center of murderous elemental force which has the consciousness of the thought, and that is therefore attracted to all other minds that have murderous potentialities and to all minds that are afflicted with the disease of mediumship. That center of murderous thought will remain and live even though its creator has repented in sack cloth and ashes. Remember the words of Jesus, "For every idle thought ye shall answer in the day of judgment." It is in this way that thoughts operate at a dis-

tance. He who knows the language of the elemental world can project a thought wherever he will. He may even attach to himself some particular elemental who becomes his slave and whom he pays or rewards by bestowing upon him a mental ray, and so hastening his evolution. The elemental then becomes a "familiar spirit" and there are many phenomena wrongly ascribed to spiritism that properly come under this head. In a very real sense a pet animal becomes a familiar spirit. It suffers through human association but it also benefits through an enormously hastened evolution. But to return to our medium.

Now here on the elemental plane the same process is repeated as on the plane of the elementaries or ghosts. The elemental hosts are at once attracted by the intrusion of a mediumistic emanation, by the open door on to the earth plane, and they rush forward to clothe themselves with matter and to enjoy the delights of manifestation. Then we get a very curious set of phenomena. To a certain extent they seem to be human phenomena because they have some of the characteristics of human thoughts. On the other hand, they are *actually* caused by the elemental powers of nature that are momentarily released from their proper laws by their illegal transportation through the organism of the medium on to the physical plane. Then we get the rarer phenomena of mediumship. Material objects are moved without contact, flowers are mysteriously carried about the room, voices are heard, perhaps stones are thrown, and objects are materialized apparently from nothing. Inasmuch as the higher kinds of elementals have great mental powers, inasmuch as they may be benevolent or malevolent, it is evident that the range of display may be a very wide one and this becomes wider still when we remember that a medium may be thus controlled by elementaries or by elementals at the same time or in succession. If the medium has the peculiar power of extruding her own double, then we may get a materialisation and as the tenuous matter of the double is infinitely sensitive to the imagination of the medium or of the spectators, so we get the simulacra of our dead friends walking visibly before us, and we recognize our defunct aunts or our lamented mothers-in-law. But these spectral forms are not necessarily the double of the medium moulded by our expectations into a particular appearance. They may be actually the doubles or the elementaries of the dead friends summoned by our wishes, aroused from their slumberous decay by the emanations of the medium, substantialised by those

same emanations, and with their vitality still more reinforced by the intrusion of elementals whose consciousness has been humanised by thoughts. The phenomena produced by Paladino are mainly of the elemental kind. They are physical phenomena and it is legitimate to guess that in some past life the medium had invoked familiar spirits or elementals, misused the power in some way—for the power may be legitimately used—incurred mediumship as a karmic penalty, and is now herself controlled by the elementals that were once under her power.

It may be noted here that while these many forces pass in and out of the medium's organism, it sometimes happens that they pass in and refuse to pass out again. Then we have a case of obsession. Obsession may imply the entire expulsion of the rightful owner, whose body and mental mechanism then becomes the home of the intruder. The rightful owner is then dead although his body remains alive. This is the usual cause of permanent mania or insanity. But it may be that the owner is merely driven into a corner, so to speak, and the two entities may then alternate according to some cyclic law connected with the lunar phases and then we have periodic mania. You will remember that Christ cast out the devils that were in the habit of "tearing" their victim at intervals, and that the devils obtained permission to enter a herd of swine. The Rosicrucians used to say that these obsessing devils could be more easily driven into swine than into any other animal because the mentality of the pig, which is a very high mentality, appearances to the contrary, is most akin to that of man, and hence the prohibition of the pig as food. Obsession may be caused by intense fear or sudden grief which tears the protecting envelope. It may also be caused by "sitting for mediumship" or by sorcery and ceremonial magic. Incidentally it may be said that this protecting envelope is divided into twelve segments corresponding to the zodiacal signs and that both mediumship as well as true spiritual illumination come to us through that particular segment representing the zodiacal sign under which we were born, or rather conceived. In that case the seven principles would correspond with the seven planets and would revolve within that sphere and would make aspects with its segments. It is a human solar system. As above, so below.

And so the problem opens out as we enter further and further. It would be possible to dwell upon a dozen other causes of spiritualistic phenomena but I will confine myself to

one more, but an important and a rare one. Do you remember some scientist—I think it was Brewster—who once said that the walls of a room must preserve a record of everything that had ever happened in that room and that we could read those records if only we knew the right developer to apply to that sensitive plate. The statement was obviously true, but it is much more true of the astral plane. The record of every human life is preserved there and we have to pass through that plane in the moment preceding death, and so gather up the seeds of an inefaceable memory. It is the book of judgment. But do not let us materialize the idea. I imagine that the record is not so much a picture record as a certain saturation of the astral waves with all the motives and the ideas that governed the life. Now there are some mediums that have the power of making themselves passive to these astral waves that have been energized by a human life, and when that happens we shall find the medium imitating with marvelous fidelity the tone of voice, the habits of speech, the manner of thought and the eccentricities of the deceased. It is these pictures that usually explain the haunted house. Actually there is no haunting at all, but it is easy to see that the astral records of, say, the thoughts of a murderer would be extraordinarily deep, so deep as to be visible to the ordinary vision and to take the form of a pictured repetition of the crime or of some salient feature of the crime. But the medium who is thus saturated with an astral life record can do no more than reproduce that record. There will be no sign of an added knowledge, or a deeper wisdom.

Now as I have suggested there are many many other aspects of spiritistic phenomena that cannot be entered upon now. For instance, there are the phenomena produced from those areas of the medium's own consciousness that lie above or below the normal. Perhaps there are cases where the gods have spoken through the mouth of a medium. Perhaps the spiritual mind of the medium sometimes speaks through him, and to him, or to others.

If there is an offense hateful to God and to man it is the sin of the Pharisee who gave thanks—very audible thanks—that he was not as other men. Let us see to it heedfully that we do not incur that same condemnation, let us see to it that we throw no stones at the medium lest we ourselves are found not wholly without sin. The loudest and the most arrogant condemnation of mediumship usually proceeds from those who are stamped

with its mark from the crowns of their heads to the soles of their feet. A lack of self reliance is mediumship, undue dependence upon others is mediumship, a disinclination to be responsible is mediumship, an ill-guided hero worship is usually mediumship. Let us at least refrain from supposing that all its phenomena have been explained to us by our teachers. Some of its phenomena have been explained but not all, and they never will be in public and it may be that even the despised medium sometimes walks among the stars.

THE REQUISITES OF A TRUE TEACHER.

By NURHO DE MANHAR.

THE teacher who deals too much in words and allows the mind to be carried away by the force of words, loses the spirit, he must know the *spirit* of the teachings and not lose himself in text torturing. He must feel and be that which he teaches.

The second condition necessary is sinlessness-purity. If a man teaches dynamics or chemistry or any other physical science, he only requires an intellectual equipment, but in the spiritual sciences it is impossible that there can be spiritual light in the soul that is impure. The *sine qua non* of acquiring spiritual truth for one's self, or for imparting it to others, is purity of heart and soul. He cannot transmit truly unless he has spiritual power in himself. There must be spirituality in the teacher so that it may be sympathetically conveyed to the mind of the taught. "Something real and appreciable as an influence goes from the teacher to the pupil." Therefore the teacher must be pure.

The third condition is the *Motive*. Absolutely any selfish motive, such as desire for fame or gain, will immediately destroy the only medium through which spirituality can be conveyed, that is, Love. When all these conditions are fulfilled, you are safe; if they are not, you are unsafe, because there is the danger that if he cannot convey goodness into your heart, he may convey wickedness. True spirituality is never transmitted for money. It *cannot* be. It cannot be bought nor can it be acquired from books.

Those who come to seek truth with a spirit of love and veneration, to them the lord of truth reveals wonderful things.

—Nurho de Manhar.

THE INNER LIFE AND JESUS, THE CHRIST.

IV. THE LOGOS.

BY C. H. A. BJERREGAARD.

THE word Logos stands for much more than is commonly supposed; that is to say, it is not such a solemn word as is generally supposed. It has a place as a name of common experiences, and I will show that it signifies much more than Word or Speech. The word has come to our Western civilization in the main connected with a religious doctrine, but in itself it signifies far more. It is not religious only. Both poetry, philosophy and sociology claim it. It is the moving factor in all progress. When New Thought people speak of Mind, they mean, or ought to mean Logos. Logos is meant when Jesus said: "Without me ye can do nothing." Logos was his power. In its essence it belongs to all philosophy of nature and psychology as well, because it signifies intelligence, the building, the plastic, the constructive power both in nature and in man, as also the moving power in religion, history, and in fact all human endeavor.

There is nothing vague about the Logos. It differs radically from the messiah idea in presenting itself clearly defined. The messiah idea appealed to the emotions and took its form from their fire; but the Logos is form itself; it depends on nothing. It gives life, it does not take it. It is master and not servant, in the economy of life.

I shall endeavor to show you how the Logos is the framework on which nature has built all her numerous shapes. I shall let you see the line drawn for the direction of all minds, both individually and socially, in the community. You shall hear the hymns sung in praise of it in various temples and you shall recognize the Logos as your own monitor on the path of righteousness. And more than that, you shall see yourself as Logos.

It would seem that I promise very much and that it may be very difficult to fulfill the promise. But it is really not so. You shall see that the Logos is simply a dogma and no more. If I dissolve that dogma or bring out the poetry or spiritual mind there is in it, you will in that poetry or spiritual mind recognize yourself, and, the work is done.

First, the mind dreams, and, lifting itself into ecstasy it creates a form for its dream, its perception, its vision. If that form is fixed, either by its originator or by somebody else, it becomes what we call a dogma or a declared form containing all the truth. That, of course, is one-sided and dangerous, because the dream, the vision, the perception, loses its vitality by being bottled up. All dogmas were originally running and living waters, but in course of time the waters lost themselves in mud, or froze to ice.

What we must do when we have a dogma before us, such as for instance the dogma about the Logos, is to draw off the mud that is mixed with it or melt the ice that encloses it; if we do that we may again get the poetry and the spirit and the life. It is something like that I shall try to do with the doctrine. I said you shall see yourself as Logos. I will try that first.

You, yourself, were the Logos in summer. Do you not remember how you were sitting in a secluded dell, and how the brook gurgled on the stones at your feet? You were not thinking about anything specially. Your blood throbbed rhythmically with the running water and your whole being dreamed and brooded over you knew not what; possibly on a coming messiah; but you felt kindled and exhilarated by the eloquence of the silence and the wood aroma. Could you have observed yourself you would have seen yourself as a part of the woods, as an element of your surroundings. Even the wild squirrels did not fear your presence. Stray rays of sun fell upon you as if you were a flower in the forest bottom, waiting for a greeting from the larger world outside. Then suddenly your mind rose, like a diver coming to the surface out of the sea; and, it sported up the dell playing with the fanciful fairies it saw on every ripple of the brook; and, it built castles of diamonds where the light broke upon the edges of the stones. It rested on the cool waters and threw it in merriment to the grasses further away from the borders which asked to be refreshed. It transformed the whole locality to an Aladdin's cave and it organized an orchestra out of the singing brook, the rushing leaves and the hum of the bee. You remember? Now, this is not idle fancy. Your mind in this case played the part of Logos. And I can give you no better illustration.

The Logos gives form to the airy nothing just as you did at this occasion. Logos is that creative faculty which builds

ideals out of the poorest material. In this case merely a running brook, a forest dell and stones, elements, each for themselves real enough, but not working together for a higher mental reality until your mind, the Logos, harmonized them into it. Such is the Logos. Descend into yourself and the Logos will meet you and explain the mystery.

In the first act you were dreaming and not yourself. In the latter parts you were transformed by your own mind when it re-created the cosmic material and lent itself to your soul. Not that the imagery, which you created, had any objective value! Nay! It was and remained illusory, but the work you did, the process of your mind, lifted you into the Logos plane and became the Logos in you.

At the moment of the translation of your perceptions (the first act or stage) to conceptions, your Inner Life arose in its intellectual aspect (the second act or stage). In that process, or, as I will now call it the third act or stage, you "got salvation" (as they say) from the bonds of the phenomenal and also the resurrection into the spiritual on at least one plane of your life.

It is of course easy for me to say that; it takes but a few words to express it. It may not be so easy to understand this, if your mind is not prepared for it. However, observe your experiences (not only the one in summer) and think them over and you shall see that the process of generation is not only a physical fact, but also a mental one, and that my description of your experience is correct. At present, I will not enter further upon details, but this I must say, that unless you can translate your external world into mental concepts, you do not attain human dignity nor a place on the Path.

In the first act you perceived and lived with and in the external world. In the second act you conceived, and, Logos, or your imagery, lifted you into the inner world. In the third act the Christ child, or the highest principle became a fact in you. This illustration relates to your intellectual life. Similar processes characterize the heart life. The process described is the same in occult work as in open work. Let me give you another illustration. I take it from one of my daybooks. It is objective.

We sailed by the compass alone. Night ruled supreme. The heavens lay low as if they would drink up the sea. Wet clouds had washed away all stars. Lonesomeness oppressed

everything; even the helmsman felt its chill; he is not often frightened by it; he knows it by heart. The sea was uneasy and full of expectations, but had no words for them. The only sounds heard were made by the straining planks of the ship, and they were not hopeful; they alternated with the wash of heavy waves breaking over the bow and running off over the sides.

Suddenly there came a change. Abruptness came upon us and fear shook us. The ship trembled from bow to stern and a blow from the North forced the wet blanket off. It was the north wind that was upon us: suddenly, violently, but full of life and renewal. Tohu Vobohu of the night gave way and order ruled. Chaos was transformed and we knew where we were and what to do. The sailor does not fear the open sea when he has a good ship and knows what wind is blowing. The north wind was the Logos at work in nature. Such is the Logos. It is "the spirit upon the waters," parting night and day, and the waters above and the waters below. The Logos creates and re-creates. The Logos sets new beginnings. The Logos shows the mariner his way. The Logos is the spring in the world machinery. These two illustrations are my key to this article. The one illustration is subjective; the other is objective; both represent the two sides of Logos. In both cases you see the Logos as the rhythmic force of the soul and the world.

In the last illustration the north wind symbolizes Logos, but is really no more Logos than the Logos that quickened your mind. Both are personifications of an active power and no more. No one has ever seen Logos, nor is it likely that anybody ever shall. With these suggestions I now pass on to other ways of looking upon Logos, and, when I shall have mentioned a number of such ways you can begin to conceive for yourself what the Logos may be or may not be. I hope you will, after reading this article, have a profound respect for the Logos, and that you will understand that no work, be it at home or in the community, private or public, can be accomplished rightly without the spirit of the Logos.

When Darwin rose from his studies of orchids and announced the discovery that the orchid is a modified lily and is modified to prevent self-fertilization, he saw what he called design and the principle of modification; he might just as well have said that he saw the Logos, for he did see the Logos. It was the astonishing order in the universe which Kepler saw

that made him a religious man and created that famous prayer known as Kepler's prayer. He called the laws of the stars "thoughts of God" which is exactly the same as to say that Logos is a manifestation of the Highest Principle.

If you had come to the late Professor Clifford with your expressions of wonder at the many systematic and regular movements you see in nature, such as the solar movements, the flood and tide; the glory of sunrises and sunsets; the moon's impressiveness and all the rest of the wonders of nature; if you had come to him, I say, and asked him why these phenomena impressed you so with their mute eloquence, he would have said something about "mind stuff" meeting your mind. He, too, might as well have said that the Logos spoke to you.

If you had approached a sensitive man like Huxley and asked about the variations of species and the pain the new forms cost, he would have looked at you in sadness and in that sadness you would have perceived the enormous power of the Logos, for it was that overwhelming force which caused Huxley's sadness.

If you had been fortunate enough to know men like Wordsworth, Richard Jeffries, Emerson or Thoreau or orphic Alcott, you would have been persuaded by these nature mystics, and the refrain of their talk which was constantly Logos, Logos, Logos, would still be ringing in your ears.

After hearing so many wise men, all speaking from direct knowledge, none of them echoing another, you would be sure that everywhere there must be a presence, a father or a mother or somebody of your family likeness directing, ordering and forming things. And you would be right if you called that presence, that family likeness, by the name Logos.

We may postulate a first cause and call it either an impersonality or a personality. Those who call the first cause a personality find themselves in a difficulty at once when asked where is this personality? To clear the difficulty they speak of the first cause as immanent or permeating all things yet never appearing as an objective verity. When they, nevertheless, find direct objective actions in their surrounding world, actions that cannot be accounted for excepting by calling them divine, they personify such actions.

Such personification is in many places called Logos.

The Logos is therefore really a specialized form of the immanent deity, viz., it is the term that expresses the activity

of the deity in this world we live in, an activity more definitely defined as upbuilding or organizing or creative, if you will.

The phrase, "immanent deity" is simply a philosophical term for a personal aspect of the mysterious inworking we perceive in nature and man. Instead of calling it by a philosophical term I may also call it a poetic figure for the activity that we perceive working everywhere about us, and which we nevertheless never see or handle directly. But when our philosophical ancestors wished to give this activity and being a name, they called it Logos or Mind or Reason. By choosing such terms they named both the static and the kinetic energy which they perceived. Logos, as you shall hear, has two aspects.

Where a merely mechanic philosophy, like that of Aehnius, the Swede, which has just been published in this country, speaks of nature as a self-running system, spiritual philosophy and some religious systems speak of an indwelling godhood making nature what she is. The one method is impersonal; the other is personal. The merely mechanic philosophy has no use for a cause or a will, but the spiritual philosophy cannot think without it. It will not be satisfied with a world of isolated lumps floating here or there without the control of a will. Spiritual philosophy talks about cosmic order where the mechanical simply deals with facts.

Where spiritual philosophy posits an immanent godhood or will or cosmic order we may as well place the word Logos, because that word carries the sense of spiritual philosophy.

Later thinking placed the more definite Logos in the stead of the more indefinite "immanent deity." It did that from inner psychological reasons. Your own experience will prove that. If you, for instance, labor to explain to another an abstract conception, say "the Good" or "the True," you inevitably come to use illustrations wherewith to convey your thoughts. You cannot do it otherwise. And so it happened when the Greek philosopher, Heraclitus, who is the first to use the term Logos, wanted to explain the building power of fire or the all-embracing order there is in the movements of the eternal fires, illustrated his idea by the word Logos, a new term at the time, to be sure, but one he could easily make lucid by comparing it to reason. And according to another psychological law his listeners substituted his illustration for the abstraction. The two changed places in the mind of the listener, unfortunately, but Heraclitus is not to be blamed for it.

This same process of an objective illustration taking the place of an abstraction is repeated everywhere. I shall give some illustrations drawn from India, Egypt, Greece, Judea and the New Testament. You have already seen one illustration in your own experience in summer. First you dwelt in the universal All without any definite thought, but rich in feeling. Then the universal All was by you transformed into Logos forms and you thereby changed into a rational being. In the first act of your experience, you conformed to the world-idea; in the second act you were transformed by the renewing of your mind. The whole experience illustrates Paul's advice to the Romans about being renewed in their minds.

I will illustrate these statements. India especially is emphatic in its expressions when the talk is about the indwelling god, and was perhaps the first country that gave philosophical form to the thought. Of numerous illustrations that I could use, I will select the Purushasukta, or the hymn to "the embodied spirit." It is found in the Rig-Veda (Mandala X 90). It runs:

Purusha or the embodied spirit — —

— — is this very universe; is

All whatsoever is, has been, and shall be.

The lord of immortal life.

All creatures are one-fourth; the three-fourths

(Of Purusha) is the immortal in the sky.

The expression could not be clearer. The universe and Purusha are even identified. Nothing really exists but the one Universal Spirit, and individual souls are identical with that spirit. Almost all the Upanishads teach the same idea and so does the A-dvaita Vedanta. And, I think, the world would be better if we all devoted our energies to it.

Here then is a statement and an illustration upon what is meant by the indwelling deity. The illustration answers to the first act of your experience in summer. I will now give a parallel showing this indwelling deity as Logos or, as I said, as will and as "cosmic order." And this illustration will answer to the second act of your experience.

In the Yoga sutras there is this expression, "the Word of Brahma." In the Santi-parvan of the Mahabarata (8.533) there is this remarkable utterance: "The Eternal Word, without beginning, without end, was uttered by the Self-Existent."

According to the Vedanta-sutra the Word is the spota or

basis of evolution, by which creation is preceded. And this is implied in the ancient Sukta, Rig Veda (X.125). Vak (the Word) is here described as the daughter of the vasty deep :

I am Collector of the things that hide,
And first to understand the blessed gods,
Who sent me forth to wander far and wide,
To penetrate to earth's remotest clods!

From me, like summer-breeze, a breath goes forth
Wherewith I touch all things both great and small;
Far down to South and upwards to the North
The world of life will answer to my call.

She is she whose spirit bloweth where it listeth and who calls all things to light and life.

The Rig Veda (X.125) knows the Logos as Vak, a word that corresponds to the Latin vox, which means both sound or noise of any kind, as also words of any kind. It means also speech or discourse and language. In other words, it means both articulate and inarticulate voice. The sanscrit Vak is also speech under the form of song because speech was originally song or singing and Sanscrit is tuneful; in derived sense Vak means also recitation, proclamation; and, the numerous words formed upon Vak all mean the same as the later Latin vox. There can therefore not be any doubt about the grammatical meaning of the word. It is for us to guess at that mind which speaks and to try to divine what its speech means. As a help to this we have the following Rig Veda hymn (Book X, hymn 125) in which Vak or Vakdevi declares who she is.

- (1) I travel with the Rudras and the Vasus; with the
Adityas and All-gods I wander.
I hold aloft both Varuna and Mitra; I hold aloft
Indra and both the Asvins.
- (2) I cherish and sustain high swelling Soma; and
Twashtar I support, Pushan, and Bhaga.
I load with wealth the zealous sacrificer who
Pours the juice and offers his oblation.

- (3) I am the queen, the gatherer-up of treasures; most
Thoughtful; first of those who merit worship.
Thus gods have established me in many places with
Many homes to enter and abide in.
- (4) Through me alone all eat the food that feeds them,—
Each man who sees, breathes, hears the word out-
spoken.
They know it not, but yet they dwell beside me.
Hear, one and all, the truth as I declare it.
- (5) I, verily, myself announce and utter the word that
Gods and men alike shall welcome.
I make the man I love exceeding mighty; make
Him a sage, a Rishi and a Brahman.
- (6) I bend the bow for Rudra, that his arrow may strike
And slay the hater of devotion.
I rouse and order battle for the people; and I
Have penetrated Earth and Heaven.
- (7) On the world's summit I bring forth the Father; my
Home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and
Touch even yonder heaven with my forehead.
- (8) I breathe a strong breath like the wind and tempest,
The while I hold together all existence.
Beyond this wide earth and beyond the heavens
I have become so mighty in my grandeur.
(Translated by Ralph T. H. Griffith.)

This is the literal and scholarly translation and it is hard and rugged. I will therefore translate this translation again and put the original hymn in more elastic forms. This is the way I would translate.

Vak rushes over the world in the howling wind and is heard in the terrible shrieks of the storm. Who has not trembled under the mighty voice! She inspires all waters and speaks sometimes in a laugh, sometimes in a dreadful moan, always in an uncanny manner. Vak is the mystery of the moon as well as the deadly light at high noon, when Indra, the god of light, reveals

himself in a majesty unbearable for men. Vak, the Aditi, is free and unbound, "the supporter of the sky, the sustainer of the earth and sovereign of this world." Anyone acquainted with the eloquence of nature, knows the truth of this. None of the supreme gods, neither Night nor Day, Varuna or Mitra, could manifest themselves to us without voice, Vak. Even Indra, light itself, would be unintelligible without sound and speech, if men could not translate light into words and poetry. No romantic strain would reverberate through poetry or our life, if the Asvins, the famous Dioscuri of Greek mythology, sons of the sun, were not Vak's intonations. They are the elevating element in all romanticism. They are the amorous, brilliant and swift emotions that speech calls forth in the young heart.

Vak is the joy that bubbles up in the wine cup and the buoyant speech that foams in the goblet which holds the god-intoxicating Soma. And for that reason Vak is the spirit of all hymns and songs. She is also the ideal artist, Twashtar, the divine artisan who forges the thunderbolts that strike down all meanness, and, she is the axe that cuts off all cowards. Vak, the Word, is also the creator that imparts generative power and bestows off-spring; the sweet whisper that conquers all resistance and fears. But she is also Pushan and Bhaga the sustaining word that nourishes the growth of the newly generated thought and life.

Vak, Sound, Speech, the Word, the Creative Form, is all this and more. She is the mantric power of the sacrificer. If she did not give rhythm to his song, it would be without power. Sound without thoughtful rhythm is no treasure, and without Vak or oratory, speech, men would get no food to feed them, nor could we see or breathe; nor could we worship, nor become sages, Rishis or Brahmans. Indeed, she makes men sages, Rishis and Brahmans, and rouses us, and, battles for the people, both in earth and heaven. Thus is Vak! Indeed, as the hymn has it, in her own words:

"I extend o'er all existing creatures and touch even yonder heaven with my forehead"—

"I breathe a strong breath like the wind and tempest, the while I hold together all existence."

To put it in a sentence, Vak is the idea that is the unity of the world. Just as Paul had it in his letter to the Colossians,

“Christ is the principle in which all things stand together,” so is Vak. She is the web and the woof of all that exists and even of that which is beyond the tangible. This is my translation of the translation. If you will make another, one for yourself, the mystery of the Logos will begin to dawn upon you, and, thereby also the mystery of the synonymous term Christ. However, you must have realized that in this hymn Vak is only another form of Purusha, the active and generative principle of the first hymn. Purusha transformed into Mind.

But what is it that has taken place? Vak has come into the place of Purusha and that at a later state of philosophy when thinkers endeavored to explain by illustrations what Purusha really is. The illustration, thoroughly personal for psychological reasons, strikes the mind and heart and fixes itself there so prominently that the abstraction fades away and the illustration only is left. After that the illustration soon takes form from the mind that gives it home and it becomes what we call a god. Thus arises mythology. As for ourselves, when we seek to understand the old gods of mythology we must translate them back to their original impersonal form. If we do that, a study of mythology and the old religions becomes a source of much wisdom to us. The two illustrations correspond to your own psychological experience in summer.

In the course of time Vak assumes the place of Purusha. In this transposition there is still more to observe in order to understand the Logos. I am not able to give a definite illustration from sanscrit upon what I am going to say, because the Hindu thought cannot be made clear very easily. Yet, at some other day, when we shall come to study the Upanishads together, as we now study the New Testament, you shall see what I now tell you by means of terms from the Stoic philosophy, removed from the Upanishads by a long interval of time. The idea is just as clear in the Upanishads as in the Stoic philosophy, the terms only are missing.

To be continued.

PSYCHOLOGY AND PHYSIOLOGY.

BY ALEXANDER WILDER, M. D.

BY Psychology we mean nothing less than anthropology itself—the Science of Man. It is no harm to anyone if we seem to have taken a long stretch away from natural and material phenomena; we must be permitted to dream, as well as to sleep; and shall be all the better for it. I am in no hurry for the dreamless sleep; and what has been said, if duly taken note of, will make you all the wiser. Perhaps, too, when you know yourselves a little better, you will find the dreaming to be the real living.

Shakespeare found it out for you. He says:

“These our actors
As I foretold you, were all spirits, and
Are melted into thin air:
And like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rock behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.”

Let us bear in mind, too, the words of Hamlet, when his friend Horatio hearing the ghost speak, exclaims: “This is wondrous strange.”

He replies:

“And, therefore, as a stranger, give it welcome,
There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”

Shakespeare is one of our text books, when we care to learn and to know. He was an adept in psychological science; an expert surpassing everyone that we desire to be called at great trials and celebrated causes. He had no microscope to look up molecules with, and guess whether they betrayed intellectual

health or moral weakness; so he would hardly pass in the mechanic shop of a modern scientist. The great world has judged him better. One could imagine that he had visited Apollo's temple and read the two inscriptions: "Thou art" and "Know thyself." He gave God his faith; and thus well outfitted, he was prepared to study man. A more accurate and profound knowledge than he exhibits, a better conception of human nature, disorder, all that concerns the medical man, the student in mental science, the real psychologist, we find nowhere else—I have often wondered who Shakespeare was; whether, Plato, Zoroaster, Kapila or Patanjali; certainly he was not Francis Bacon.

Another valuable or rather invaluable book for our purpose is that of Dr. J. J. Garth Wilkinson—"The Human Body and Its Connection with Man." I would be glad to be able to handle these matters as ably and as elaborately as this great English Homeopathist.

When the physician is called in to advise with a patient, he considers whether the disease, or rather the manifestation which the morbid condition makes, is organic or functional. In the organic case there will be actual lesion, what the doctors call a loss of continuity in a part of the body. In the functional case there is only the disturbed action of an organ. This disturbance is only the effect of a cause which is interior and hidden from sight. If we are to be every-day practitioners we will seek to relieve the symptoms which we can ascertain, and give ourselves little trouble beyond. I am not to teach this sort of proceeding. There are enough to do that; more than enough who mean to practice the healing art in that way. We are exploring causes; we are examining the matter as psychologists and, therefore, as philosophers—perhaps, as seers and prophets.

Herbert Spencer says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general and that no line of demarkation can be drawn between them, otherwise than arbitrarily."

We accept this as our base of action. The inner nature is the real person; the mind the actual force that pervades the body, keeping it together and in activity. When it dissolves its connection with the body, the latter falls under the action of other laws, and dissolves into the molecular constituents.

Dr. Jahr, in his treatise on Homeopathy places this idea at

the very foundation. He says: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of a disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From this it results that, in practice, it is less important to remove the affection of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner, than if they had only been transferred from one part to another by derivatives or momentarily suppressed by palliatives."

Physiological science has never settled the fact in regard to what the essential principle of health is. It is pretty certain that chemical preparations and pharmaceutical compounds cannot reach to it. The body is only an incident of our real nature, and whatever disturbance is going on in or about it, is superinduced from that which permeates it and extends indefinitely beyond. It is the life itself, the very life with which we have to do. This life is as one—a sort of ocean extending everywhere, as the ocean of water extends over part of the earth, and the nobler ocean of air all over it, to many miles above our heads. That ocean of life subsists every living creature, it maintains our bodily organism and all its tissues. It adds no weight to us, no bulk, nothing of dimension, but it keeps us alive. Are we, as students of the healing art, going at all out of our place, to learn what we can of this all-pervading principle?

About the commencement of the Christian Era, this doctrine was revived in the world of scientific learning. A physician named Athenaios, a native of Pampylia, seems to have been instrumental in this matter. He taught *Materia Medica* as distinct from therapeutics, and wrote also upon food and diet. He went to Rome, where he acquired distinction. He taught that there was an immaterial, active principle in the body, which he denominated *pneuma* or spirit, and he considered the state which it was in as the source of health or disease. Hippokrates had taught something very similar to this some four hundred years before. He called the principle which regulated the bodily functions *phusis* or nature. From this word, those who practice the healing art are designated physicians or naturalists. Physiol-

ogy only means, the science of nature. What Hippocrates meant was an all-pervading principle in the body. It is now called *vis medicatrix Naturae*, the healing force of nature. This is not a force emanating from material substance, but essentially superior to it. The physician Athenaios properly called it spiritual. It is only a historical fact that a school of medicine sprung up by the title of Pneumatists or Spiritualists. The healing attributed to Jesus Christ appears to have been performed in accordance with their theory. Perhaps he belonged to that school. It was the prevailing method where the apostle Paul preached; and especially in the town where Galen was born and educated.

Another theory grew out of this; that there was an animal spirit generated in the blood. Many believe it now; it appears to be the doctrine of the books of Moses. "The lips of the flesh is in the blood," we are told in the book of Leviticus.

Untzer and Prochaska, two German teachers, gave this spirit or animal spirits the new name of *vis nervosa* or nervous force; and propounded the hypothesis that it has its origin in the brain. It may be that this should be extended wider. Undoubtedly the cerebrum, cerebellum, the great ganglionic sensorium, the medulla oblongata, medulla spinalis and branching nerves should be included. This is what is generally meant when persons discourse on the nervous system. I have no disposition, however widely I may diverge from the theories, to disparage in the least the importance of this part of our corporal structure. Prochaska declares that it is the most important of all the organs of the body. It is the more immediate seat of the rational soul, the interior mind, and we are further told that it is the link by which the soul and body are united; the instrument by which the soul, so long as it is united to the body, produces its uses. By it, the mind acts on the body, and the body in turn acts upon and influences the mind. In a great degree this is true; but the current ideas on this subject are more or less at fault. There is somewhat of exaggeration in the statement so generally made, that the soul through the instrumentality of the nervous system, as here explained and defined, has the power of exciting in the human body various movements that are involuntary, but which are essential to the healthy existence of the body; as digestion, nutrition, secretion, excretion, and all the physiological processes.

I cannot accept this dogma without qualifications. These

functions, so essential to the bodily conditions, are just as correctly performed by individuals having a deficient quality of brain, as by those noblest endowed. The horse and the ox digest and are nourished, and perform all the physiological processes as well as the clearest-headed man. The fishes, insects, reptiles and other creatures, can tell the same story. In strict analogy, the grass, the trees, and all the vegetable kingdom feed, digest, assimilate, secrete, excrete and exercise other functions. Brain and its dependencies, important as they are, do not have any significant part in the matter. If the brain could be removed without shock, down to the medulla and its associated ganglia, there would probably be no hindrance whatever to all these physiological acts.

Without now carrying farther this picture of the discussion, we will consult another author, of too much note to disregard.

Professor Geo. Ernest Stahl of the University of Hallé considered that health depended on the integrity of the fluids of the body. He has good reason for this; for all that is essential to existence is fluid. The nervous system is fluid. The fats are fluid. The muscles are principally fluid. Seven eighths of the body are constituted from water. What we call solids are chiefly from that origin. The circulation of the blood maintains every part of the structure. When any part fails to get its due share, it parts with its strength and becomes inert. The brain stops work when the blood becomes deficient in nutritious material and vital power.

Professor Stahl had been court physician at Weimar, the metropolis of the intellectual world of Germany. He did not study books so much for his instruction, but depended rather upon his observation and contemplation. It may be said right here and now, that he relied upon his intuitive perceptions as the means of knowing the truth. He attempted a revolt against the physico-chemical doctrines which have swept over the medical world like a sirocco, debilitating every heart and intellect when it blew. He taught that the body was passive, receiving influences from the soul; and that it is necessary to the soul for the purpose of establishing conscious relations with the external world. No muscle of the body is a force but only the instrument of a force. As motion implies and requires the operation of a spiritual moving agency.

He affirmed that every pathological affectation was the re-

sult of the reaction of the soul against the morbid agent, and that the totality of the symptoms of any given case of disease only represent and indicate the succession of vital movements. This is in another form, the old doctrine of Samuel Thomson, and of the more philosophical Eclectics. I have heard it repeatedly enunciated by broad-browed, sunburnt men. The logical outcome of this doctrine is that it is the duty of the physician either to remain as the inactive witness of the struggle, or to aid the soul intelligently in her endeavors to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, the things which appear about us are not the genuine realities, so symptoms are not disease. It requires intelligence and spiritual insight to deal with symptoms. We are liable otherwise, with our bungling and crude remedies, to derange the wise combinations of the soul, the supreme regulator of the economy; to impede and hinder its efforts to set itself right with the physical body.

Animist as I am, and believing in the supremacy of the interior nature and life, I shall be found by those who care to know, to differ also with this wise, inspired German. He forgot that the soul permeates the body through an intermediary principle. Barthez, in France, called our attention to what he called the vital principle, but curiously declares that it is neither a subtle entity intermediate between soul and body, nor a mode of organized matter. It is now more common to denominate it *vis vitæ* or *vires vitales*; but even with this, there are no serious endeavors to define what this vital force means. It seems to be regarded as some blind principle about us, which doctors give light to—a kind of salt to keep the body from decay.

The Dutch philosopher and physician of the 17th century, Van Helmont, has, perhaps, given us the clearest statement. He was a student of thirty years, who possessed the ardor of an enthusiast and the devotion of a saint. He taught that the soul was not fettered to any one organ of the body, but diffused itself through all. He experimented on himself with aconite, and found his very sense and consciousness transposed. He no longer thought and felt with the head; but with the region of the stomach. He had a clearer power of perception than ever. He calls the substance there the sun-tissue. That part of the body was denominated by the ancients the circling of the Sun? Our anatomists adhere to this language. "The sun-tissue in the region

of the stomach," says Van Helmont, "is the chief seat and essential organ of the soul. There is the genuine seat of feeling, as in the head is that of memory. Reflection, the comparison of the past and future inquiry into circumstances, are the functions of the head; but the rays are sent by the soul from the center, from the region of the stomach. The isolated recognition of the future, and that which is independent of time and place belong solely and alone to the central hearth of the region of the stomach. Notwithstanding this, however, the feeling soul is not enclosed in the stomach as in a bag; the soul only has her chief seat there. From that point proceed the light and warmth which diffuse themselves through the whole body; from thence is the power of life which prevails in all the organs."

This brings us to the very place where explanation in psychological science, as relating to the human body, must begin; to that point in us in which, substantially, we live, and move and have our being.

This dividing and detaching is steadily counteracted. Up to this day it must be owned no projector has had the smallest success. The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, as soon as we seek to separate them from the whole. We can no more halve things and get the sensual good, by itself, than we can get an inside that shall have no outside, or a light without a shadow. "Drive out Nature with a fork, she comes running back."

—Emerson, "Compensation."

JUSTICE IN REINCARNATION.

BY EDUARD HERRMANN.

EVERYTHING physical seems to be born out of the darkness of night into the light of day, where it lives for a shorter or longer time and then disappears again into the night of non-being. Thus it appears to the physical eye of man, and if he is satisfied with appearances and draws his conclusions from them, he must of necessity become a materialist, a non-believer in immortality; if on the contrary he is inclined to think deeply and to observe more closely, he will find that appearances are not always correct, that his senses are not always reliable and that the conclusions drawn from them, are very often entirely false. For many centuries it was believed that the earth was flat; that it was the center of the universe, that the sun circled around the earth, that the stars were the lights of heaven and that the other place was under the feet of man: an eternal terrible fire destined to consume the greater part of the unhappy beings who were born in sin and ignorance, because it was the will of God, a being whom nobody knew and everyone dreaded.

It is easy for us later born mortals to smile at these superstitious beliefs of our forefathers, if we do not think deeply and contemplate the terrible mental suffering which it gave to millions of poor souls, who held to those beliefs with a tenacity, worthy of a better cause. But that suffering is now fast disappearing; let us hope that it will never be reborn into the light of day; nay more—let us be instrumental in bringing about the happy result.

The alternate change of day and night was probably one of the first things to attract the attention of man and to make him a thinker. That he must have been full of fear when the golden sun disappeared and the deadness of night covered everything, we can easily surmise, if we observe the behaviour of our children, when night approaches. The darkness seems to be full of dangers, and its terrors would overcome them, if sweet sleep would not enter at the right time and guide them safely over the mysterious gulf which separates them from the glorious light of the new day. When the child begins to observe and to reason,

it will find out the cause of night and day,—just as our ancestors did. With this discovery the sun became the object of great veneration; it became the god for humanity, and it was probably the sun which, on account of its eternal reappearance, imparted to man the first idea of eternity, of immortality. That this idea was and is latent in all men cannot be doubted, for if the soul is immortal, then the thought and feeling that it is so must of necessity be born as soon as the understanding is ripe for it, and this understanding is brought about by observing, comparing and thinking.

Man, feeling and wishing to be an immortal being, looks around in the hope of finding in the fate of other creatures, something which may throw light on his own. "Seeing the snake slough off its old skin and glide forth renewed, he conceives so in death man but sheds his fleshy covering, while the spirit emerges, regenerate. He beholds the beetle break from its filthy sepulchre and commence its summer work; and straightway he hangs a golden scarabaeus in his temples as an emblem of a future life. After vegetation's wintry deaths, hailing the returning spring that brings resurrection and life to the graves of the sod, he dreams of some far-off spring of humanity, yet to come, when the frosts of man's untoward doom shall relent, and all the costly seeds sown through ages in the great earth-tomb shall shoot up in celestial shapes.

"Some traveler or poet tells him fabulous tales of a bird which, grown aged, fills his nest with spices, and spontaneously burning, soars from the aromatic fire, rejuvenescent for a thousand years; and he cannot but take the phoenix for a miraculous type of his own soul, springing, free and eternal, from the ashes of his corpse. Having watched the silkworm, as it wove its cocoon and lay down in its oblong grave apparently dead, until at length it struggles forth, glittering with rainbow colors, a winged moth, endowed with new faculties and living a new life in a new sphere, he conceives that so the human soul may, in the fulness of time, disentangle itself from the imprisoning meshes of this world of larvae, a thing of spirit beauty, to sail through heavenly airs; and henceforth he engraves a butterfly on the tombstone in vivid prophecy of immortality. Thus a moralizing observation of natural similitudes teaches man to hope for an existence beyond death."

Now these analogical arguments for immortality sound very

well; they are poetical, alluring, and would be satisfactory for many people if there were not one element in the soul of man which is not so easily, or at least not for a long time, deluded by well sounding words. This element is doubtless of divine origin, for it is eternal, pure, and shows even in its imperfect manifestations the hidden purpose of the creative power, which is to lead all creatures to final perfection and emancipation, by means of the acquirement of knowledge and wisdom. This divine element is the longing for justice, the hidden promoter of mental evolution. I am in full accord with Plato when he says: "Justice is the greatest good," and with Aristotle who exclaims that "Universal justice includes all virtue," and with Polus who believes that "It is justice which maintains peace and balance in the soul; she is the mother of good order in all communities; she makes accord between husband and wife, love between master and servant"—and, I might add, "leads him to the recognition of that which must be true, because it seems to be just to the understanding of the highest intellect."

The element of justice is, in my opinion, the real cause of mental progress, and there is no more interesting study than to look for it in the actions of human beings, to see how their ideals always change, because through experience they learn that their ideals do not lead to justice, or, that what they hold to be just today, is not so tomorrow, because they have progressed in understanding. It is extremely interesting and instructive to see how men who know what justice is, but deliberately trample her under their feet, are finally overtaken by karma and have to suffer for it, and, on the other side, how happy and contented men are when they have done that which they regard as just and right. The power of justice is unlimited; it overcomes all obstacles in its path; and it is the spiritual cause of mental evolution.

Now this hidden sense of justice tells man that analogical reasoning, furnishes after all no satisfactory proof for the immortality of the soul, because reasoning from physical phenomena to conclusions relating to spiritual laws is defective. Hudson says: "Reasoning by analogy can only be valid when the laws governing the subject-matter observed, are identical with those of the subject-matter under investigation." It would for instance be legitimate to infer the probable metamorphosis of any other larva into a winged subject, because we know the

natural history of the silkworm; but to reason from the latter to the immortality of the human soul is evidently wrong—and so it is with the other cases mentioned. There are other grounds for the belief in immortality; as for instance, that of divine revelation, of prescriptive authority, which is called by Alger, “the very hiding-place of the power of priestcraft.” They cannot stand scrutiny before the innate feeling of justice which guides the human soul, wherefore man takes refuge in philosophical speculation in order to save his belief in immortality. It is impossible to mention the systems of the great philosophers, from Patanjali to Plato and Emerson, and what the latter says may be applicable to them all: “I am a better believer and all serious souls are better believers in immortality than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions. We cannot prove our faith by syllogisms”—which is really the confession that the inborn feeling of immortality is much stronger and more convincing evidence than all philosophical speculation. And this leads man to the observation of those phenomena which proceed from the human soul and which are so strange and in such absolute contrast to the well known physical phenomena that he cannot help believing that he has found in his own soul the true source from which he can draw enough grounds for a rational confirmation of his innate belief in immortality. And where else could he find better proofs for this belief than in that which is supposed to be immortal in his soul? It was the psychic powers of exceptionally gifted men, as for instance the Hebrew prophets that led men to the belief in a higher deity than that held by primitive man; but only when they had outgrown the childish belief in the marvelous powers of inanimate and animate objects, or forces of nature, and by means of the slowly awakening sense of justice, could they be induced to part with their old gods and to accept the new and invisible spiritual god which their prophets taught and which represented a higher development of the human soul.

The idea of God, held by man, is always corresponding to the ideals which man sets up for himself and which he hopes to attain. If man is dominated by the desire for conquest, his God will be a warring conqueror like Malhomet's; if he loves beauty and sensual pleasures, he will adore Zeus, the old Grecian God. If he believes that of all nations on earth there is

only one chosen people, then he will be well satisfied with Jehovah, the jealous and angry God of Israel. It takes a very long time before the soul is so far developed as to be able to imagine a God, standing above human passions and desires; very few of us are so far advanced that we can steadily hold this lofty ideal before our eyes. Our sense of justice has developed—it is true—for it tells us that Gods who have passions like human beings, Gods who get angry and jealous like Jehovah, or lusty like Zeus, or who can steal and cheat like Woden, the old Teutonic God, are not worthy of our admiration and have to abdicate their heavenly throne. It also tells us that the Christian God of olden times was not better than his predecessors if he really delighted in the suffering and persecution of the infidels—as many thousands of his followers believed. This preposterous idea has happily disappeared now, but remains of it are still visible in the terrible belief in eternal damnation, a belief which not only disturbs the peace of millions of our less enlightened brothers, but also empties the churches and fortifies atheism. Why? Because it is in opposition to the ever growing sense of justice, which consciously or unconsciously dominates all the important actions of human beings.

When the imaginative power of man has reached its highest point, when he has formed the ideal of a God who is the perfection of all love, wisdom and justice, then man can go no further, the evolution of his God idea is finished and he begins to evolve himself according to his God idea. "Man is a creature of reflection, that which he reflects on in this life, he becomes the same hereafter." This old saying is very true, just as true as that of a modern philosopher (Eliphas Lévi): "The destiny of man is to create himself; he is and will always be the son of his thoughts and actions, in time and in eternity."

The thinking of man is the cause of his mental evolution, just as the thought of that power which we call God, was and is the cause of all creation. Just as high as the God idea of man is, just so high will he mount, until he becomes one with God, all-loving, all-wise, all-just.

And his idea about the immortality and destiny of his soul is in close connection with his God idea. If he believes that the highest, creative power in nature is immortal then he must also believe that the highest creative power in himself is indestructible and eternal. Yes, even science maintains that those

minute particles of matter, called atoms are indestructible, and before long it will again become an axiom in science that everything is eternal, that nothing can be destroyed, although it might forever be subject to change. But it is not now my intention to speak of the immortality of the soul, but rather of the ideas held by men, in regard to its future destiny. Everybody knows that these ideas are subject to the same changes as all other ideas of men; they are conditioned by the state of development which his mind or soul has reached and they are determined by his sense of justice.

The old Germans were for a long time well satisfied with a heaven that promised them the glories preserved for heroes who fell in battle, while the Mohammedans longed for beautiful houris and enjoyment of the senses. The Buddhist's desire culminates in the attainment of final emancipation, or Nirvana; the good Christian believes in a heaven filled with beautiful angels who play on their harps and sing forever the glory of God; while the bad Christian has to go down to the bottomless pit, where the majestic Satan thrones, surrounded by fallen angels or Demons, whose eternal pleasure it is to torment the lost and unhappy souls. But we see this barbaric remnant of a barbaric civilization already modified by the awakening sense of justice, which is the leaven in the human soul, always working to bring it to a higher state of feeling and understanding. The idea of eternal punishment is so terrorizing and repulsive to the divine soul of man, that it became necessary to mitigate it by the teaching of the purgatory. Without this ameliorating element, the Christian religion could never have become dominant. And now the time has come when even the teaching of purgatory cannot reconcile our ever growing sense of justice with that terrible teaching of an eternal hell and the enervating idea of an eternal heaven. Humanity longs for another, more reasonable teaching, which conforms better with its understanding of what is just and right and in accord with divine wisdom.

Let us now consider if reincarnation is of such a teaching and if it can satisfy the demands of human justice; for human justice is also divine justice—at least for a certain time—until evolution brings man nearer to God. It is a significant sign, which ought not to be overlooked, that those nations who, in ancient times, reached the highest point in civilization—the old Hindus and Egyptians—had for their most important religious

and philosophical teaching that of the immortality of the soul and its reincarnation.

Not only the Hindus and Egyptians, but in fact the greatest thinkers and philosophers held, that the teaching of reincarnation was the only one that could be accepted by superior minds, because it is logical and at the same time just, and able to satisfy all the demands of a rational inquirer. Thus we see it taught by Plato and Pythagoras, the greatest teachers of the Greeks. Among the old Romans Virgil mentions and recommends it. The fathers of the early Christian church, like Origen, believed in it, as did the founder of Christianity himself; and it was doubtless one of its greatest mistakes that the Roman Catholic Church abolished this belief and declared all heretics who held to it.

Nevertheless it could not be wholly suppressed, for even in the middle ages when the power of the church was greatest there sprang up now and then teachers, who proclaimed the truth of reincarnation. As soon as the minds had liberated themselves from the yoke of the church, the forbidden teaching presented itself again to the great thinkers as the most rational, and men like Lessing, Goethe, Fichte, in the German, and Hume, Wordsworth, Browning, in the English literature, advocated it. If a philosopher like Schopenhauer can speak with the greatest admiration of the ancient Hindu philosophers and their sublime teaching, I need not dwell longer on it than to say that a teaching which some of the greatest thinkers held to be true and just, deserves to be earnestly studied by other seekers after truth.

Now the teaching of Christ, if rightly understood, is quite the same; it is principally based on brotherly love, justice and the belief in eternal life—even the teaching of reincarnation is to be found in the New Testament as able writers have abundantly shown. Take, for instance, the teaching of the resurrection of the body; what else can it be than a figure symbolizing reincarnation? Why not give it a rational explanation instead of one which is in contradiction to science? If we know that the elements of a decomposing body serve to form other bodies and continue to do so for millions of years, that in fact the transformations of matter are endless, how could a body constitute itself of the same elements after millions of years?

The dogma of the resurrection is unreasonable if taken literally and leads to atheism; but if given a logical interpretation like that of reincarnation it can be accepted by the greatest free-

thinker. There probably was a time when it might have been dangerous and useless to give a clear and all-comprehensible expression of certain truths—people at large not being able to understand them rightly,—for which reason Jesus very often spoke in parables, but now it is different. The masses have become more intelligent and it is not now necessary to employ figured and allegorical language when stating an important truth; it can be expressed in clear and precise words which do not allow of a false interpretation. The dogma of the resurrection of all flesh can be nothing else than the teaching of reincarnation which must have been the teaching of Christ and of his disciples; as it also was the teaching of the ancient Hebrews, according to Josephus. If the Christian religion is, therefore, doomed, as some modern thinkers believe, it cannot be the fault of the fundamental teaching of the master, but of the misunderstanding in regard to the destiny of the human soul, which understanding culminates in the dogma of eternal salvation or eternal damnation of the soul after one short life on earth. Why should a soul which has greatly sinned in its earth life be forever damned? Is it just of a father to disown forever his wayward child without giving him another chance? Can it be just of the heavenly father to deny a soul all happiness forever because it was unable to act perfectly in one earth life; can we still believe in a god who hates and punishes without mercy? Only egotistic, low-minded men can have such inhuman feelings, but not a God who is supposed to be Love, Justice and Wisdom.

All souls strive after perfection and the terrestrial experiences furnish the means for it; there must be a reason for our existence on this globe and if the reason is to be found in the education and progression of the soul, then we may expect that a just providence would not limit those invaluable opportunities which earth life furnishes, to one single experiment. Especially if an unfortunate soul is born in circumstances which make it almost impossible to rise above the temptation of the senses. If the destiny of the soul is decided after the death of the body, then all the souls ought at least to have the same chance when they are born—which is not the case, as everybody knows. Only the teaching of reincarnation corresponds to the idea which we can have in regard to the justice of God, when an explanation of cases like those mentioned is expected; for even if the soul should have a chance to progress after death (as religious teach-

ers affirm) the circumstances would not and could not be the same as those on earth and impartial justice would therefore be impossible. For those who have lost their opportunities in this life it must be a very consoling thought to know that in another earth-life they will have another chance, that they can repair their mistakes, do good, live nobly and strive for perfection instead of believing themselves to be lost souls. And who of us has no occasion to regret many wrong actions, many lost opportunities, when he comes to the end of his life. May the belief in reincarnation console us in our last hour!

A great teacher has said that the universe was created for the education of man. If this is correct we might well ask how it is possible for a human being to learn in one short life that great lesson which our little world (one speck in the universe) offers to us. About seventy years are allotted to man, one-third of which he passes in unconscious sleep, another third or more in hard work for the necessities of life; he might be called happy if twenty years remain for the acquirement of that knowledge which shall make him a perfect being, worthy to sit among the selected ones in heaven, or olympus, or devachan, or whatever you prefer to call it. It is not even possible for a talented man to perfect himself in twenty years in his art or science, or in any other branch of knowledge; proofs for this statement we find in the history of almost all great men, who towards the end of their life always had the feeling that their work was by no means finished and that they had just begun to understand some of the laws pertaining to their branch of knowledge. The feeling that we have not learned enough, that we have missed so many lessons which life offers, is the principal cause of our dreading to die. The soul instinctively longs for that knowledge which terrestrial life offers and consequently it demands to live that life, and it is just and right to demand it if we have been sent to the physical world in order to learn, to gather experiences, to perfect ourselves by the overcoming of all desires pertaining to matter. It is all well to say that in the other world those desires will not exist and that we then have plenty of chances for progress. That might be—I do not know—but we cannot call it an overcoming of the temptations, if there are none to be found. Can your character become strong, can your soul become pure, your mind wise, your heart loving, if you have nothing to overcome, nothing to suffer? Earth life is necessary for man—that is shown by his

desire, by his love for it; as long as this instinctive feeling lasts, so long will he return to this earth and learn the lessons which it offers; even if that brings him pain and suffering, he feels that it is just and therefore his soul is contented.

It has been and still is taught that all the souls were created by God—or that they emanated from the source of all life. If this is true, how can we account for their great difference in knowledge, in morality, in social advantages or disadvantages, without violating our sense of justice? If they really are an emanation of the great first cause, as we believe—then we ought to expect that they all partake of the same powers, the same abilities, the same chances and the same destiny—that is what our sense of justice would and could expect. If we now find the contrary to be the case, we either must despair of the justice of the great first cause or find another explanation for the inequality existing among men, for it is evidently impossible for young souls to have lost their divine powers—their rightful heritage—in a few years, even before they were able to act of their own free will. If a rich man divides his millions evenly among his children and we see some of them getting poor, every reasonable being must conclude that those children have wasted their money in some way; just so it must have happened with souls whose physical, moral and social standing is below others; they originally inherited the same powers, but they wasted them, evidently in former incarnations, for otherwise they would at least have them as children. And if it is just that a spendthrift should suffer for wasting his millions, it must also be just that a man be born in misery if he wastes his divine inheritance. But the greatest justice lies in his having another chance to regain what he has lost and more than he has lost, if he has the strong will to overcome the evil tendencies which his soul has acquired in former incarnations. To be born in a rich family, in superior circumstances might be the reward for an industrious, well-conducted life in a former incarnation; but it can also be the trial for a soul which aspires for a higher eminence. How often have the rich and mighty ones made a wrong use of the power which was at their disposal? Have they not often oppressed the poor ones, the feeble and ignorant men and women? Have they not committed crimes unheard of—and finally died in peace, having received forgiveness from a priest? Where is justice? In another incarnation—bringing to them the same suffering which

they brought to their brother souls. It is not necessary to become a monster through the belief and wish for an eternal hell. Reincarnation satisfies our sense of justice much better, and leaves room for pity and for love.

We have outgrown the belief in eternal suffering, because our sense of justice tells us that suffering, if it is necessary for progress, can only last as long as evil lasts. To believe that evil will last forever is preposterous and against the law of evolution. No doubt there will be mental suffering after the death of the body, and it might last for a very long time—it might even be compared to the pangs of hell—but the law of progress which we see working everywhere, necessitates changes all the time and justifies the belief that all souls are destined to reach a higher understanding sooner or later. Sin is ignorance, ignorance brings suffering which is punishment, but ignorance dispelled, abolishes punishment forever—this is plain common sense justice. The same holds good for the idea of purgatory, which is nothing else than a compromise between justice and injustice; the feeling of wrong which the teaching of eternal damnation implies, having necessitated the introduction of an intermediate state, which gives to the soul a chance to repent and thereby the possibility to reach the state of felicity. This teaching is logical and just—provided the soul has a chance to repair the wrong which it did during earth life—which can only be fully done in another earth life, because conditions on the other side cannot be the same as here. With the teaching of heaven, or devachan, or olympus, or walhalla, we all agree—for our soul longs for a state of felicity; how this state will be nobody knows. But one thing is sure; that the imaginative faculty of man always paints it in different colors, which are taken from his sense of logic, reason and justice. If one man can be satisfied with eternal rest and enjoyment, another has the right to suppose that this man has never deeply pondered about the meaning of eternal rest and enjoyment. But we all agree that the state of highest felicity can rightfully belong only to souls who are absolutely perfect, divine. I, for my part, do not belong to those souls, therefore, I am happy to believe in that great and just teaching which says that repeated lives on this earth enable us to overcome the three qualities mentioned in the Bhagavad Gita, which bind the imperishable soul to the body; tamas, meaning indifference, idleness, ignorance, which causes us to be born in the wombs of

those who are deluded; rajas, the quality of passion and desire, from which is gathered fruit in pain and which provides us with a body attached to the love of gain, activity in action, restlessness and inordinate desires; and finally sattva, the bright light which illuminates the soul with wisdom, peacefulness, the love for knowledge, and which alone shows the way that finally releases the soul from rebirth and death, old age and pain, and leads it to immortality. (Bhagavad-Gita, chap. XIV.)

The teaching of reincarnation has the same fate as has everything else; it has its night and its day. It is born out of the darkness of intellectual ignorance; like the sun it rises slowly in the East and throws its beaming rays over the dawning world, preparing a beautiful awakening of the sleepers, filling the hearts of men with joy and hope by promising the glorious day which shall bring universal recognition of divine wisdom, justice and brotherly love.

Let the teaching of reincarnation be the sun which we adore because it alone can bring a new and vigorous life into the old world, which is near to the point of losing spirituality, because it has cast away the belief in the immortality of the soul and in its reincarnation. The soul of man eternally longs for justice, and it can embrace no other teaching but that which comes nearest to the ideal of divine justice and wisdom, which every man creates for himself.

EVERY BENEFIT MUST BE PAID FOR.

Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares, or horses, or money? There arises on the deed the instant acknowledgement of benefit on the one part and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters according to its nature their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

—Emerson, "Compensation."

THE INEFFABLE NAME.

A MARVELOUS ADJURATION AMONG THE NORTH AMERICAN INDIANS.

By A. W.

IN a treatise published in London in 1837, and entitled, "The ten tribes of Israel historically identified with the aborigines of the Western Hemisphere," is the following extract from the work of James Adair, Esq., on the use of the Ineffable Name in adjuration by a northern tribe of Indians.

"Their method" of adjuring a witness to declare the truth confirms the former hints and will serve as a key to open the vowels of the great mysterious four-lettered name. On minor affairs the judge, an elderly chieftain, asks the witness:

"Checuchogsho," (do you lie?); to which he answers "Kai-e-hoh-ga" (I do not lie.) But when the judge wishes to search into something of material consequence and adjures the witness to speak the pure truth:

"O.E.A.-sko. What you have now said is true by this emblem of the self-existing God?" To this the witness replies: "It is true by the strong pointing symbol of Wo-He-Wah."

When the knowledge of the affair in dispute is of great importance, the judge swears the witness this:

"O.E.A. It is true, by the strong pointing symbol of Wo-He-Wah-sko. Have you told me the pure truth by the lively type of the great and awful name of God which describes his essential existence without beginning or ending, and by his self-existent perfect name, which we are not to profane, and by which I adjure you?"

The witness answers: "O.E.A.-Yah, I have told you the pure truth, which I most solemnly swear by this strong religious figure of the adorable great divine self-existent name, which we are not to profane; and I attest it likewise by this other beloved, unspeakable, sacred, essential name.

The judge in solemn controversies asks, "Tu-e-u-sko?" To which he answers: "Tu-e-hah. It is very true or a certain truth."

Such an addition to one or more of the four sacred letters is proportioned to persons or things, lest otherwise they might in an unguarded use of them profane the emblems of the Divine Name."

SHEM HAMPHORESH; OR THE DIVINE NAME

I H V H.

By NURHO DE MANHAR.

REMARKS ON WORDS.

THE science of language and the study of words open out a wide field of research and investigation that yields most interesting knowledge. From the most ancient down to modern times, words, their derivation, their meaning and significance have claimed and attracted the attention and consideration of savants, amongst the long list of whom are found the names of Plato, Horne, Tooke, Dean Trench, Grimm Brothers, Whitney, Max Muller, whose writings are replete with details most interesting and instructive, especially to the student of comparative religion. After thoughtful consideration and reflection on the results of their philological researches, we become forcibly and deeply impressed with the fact that words are not inanimate things, but expressions of living forces and powers which, according as they are wielded and used, are lethal or vitalizing in their physiological effects and mystic influence over us. They are caustics or anodynes; batons with which to scourge and afflict or sceptres to raise and elevate. They can blanch the face with fear, redden it with anger or shroud it with the sombre veil of despair. They have the power to irradiate it with smiles, enlighten it with joy and delight and illumine it with a halo of peace and happiness. They strengthen or weaken, raise and exalt or depress and humble us and can bring to us life or death. When once uttered they can never be recalled. We send them forth, parts and portions of ourselves, so that "there is no speech nor language where their voice is not heard. Their line is gone out through all the earth to the ends of the world" in which they circulate and affect some one either for weal or woe, as it has been expressed:

Full many a dart at random sent,
Finds mark the archer little meant.
Full many a word at random spoken
Has healed a heart or many has broken.

SACRED WORDS AND DIVINE NAMES.

It is however in the study of comparative philology and Religion that the general student finds veins and sources of knowledge that are of great utility and profit in enabling him to gain and acquire glimpses of human life and thought in past ages, and also to gather details more accurate and therefore more trustworthy than those recorded in the annals of ancient history. Words have their histories and own autobiographies making us acquainted with their origin and genealogy, their immigration from their fatherland, the curious and strange transformations they have undergone, the mighty influence they have exercised over the life and thought of nations, the many and various changes of form and meaning through which they have passed, until they find a permanent home and habitation, garbed and disguised to such an extent that their geniture and nationality remained a riddle or insoluble mystery, until discovered and revealed by the science of the comparative philologist.

Of all words those that are classed as sacred and divine names, are fraught with thrilling interest. In all accounts of ancient and prehistoric systems of religion, divine names and sacred words are so blended and interwoven as to claim the greatest attention and afford us clearer conception and ideas of the peculiar nature and character of the rites and ceremonies with which they were intimately associated. The most notable feature in connection with them was the great secrecy entertained by each nation respecting the names of their tutelary gods, the divulging of which was accounted a most heinous crime and visited with the severest penalties and punishment as an unpardonable profanity. Such names were supposed to be endowed with a protective power that safeguarded a nation or people from the attacks and invasions of all external foes and rendered them secure from the depredations and oppression of enemies. Hence it was that the ancient Romans took great pains and resorted to various expedients to find out and learn the sacred names of the gods of the nations whom they attacked and conquered, and afterwards enrolled them in their own pantheon and thus protected themselves against all contingent and possible calamities either by land or sea. The acquisition of this knowledge imbued them with a spirit of confidence, a power of will and courage that enabled them eventually to overcome all foes,

to subjugate all countries and extend their sway throughout the whole of the then known world. As with the Romans so was it with the Incas of the Peruvians and Mexicans and also the Egyptian nation, each of whom had certain peculiar divine names and sacred words they zealously and carefully guarded from becoming known save to their priestly guardians, who in uttering them, did so only in low undertones with bated breath and feelings of deepest reverence as do the Brahmins of India at the present day when pronouncing their sacred "Aum," and the Buddhists in murmuring and chanting their sacred mantra, "Om mani padme hum."

From the consideration of these facts we conclude that certain words and names have an extraordinary power in the production of results which formerly were regraded as supernatural and miraculous. It is the secret of all Eastern magic and theurgy, a subject of research and investigation passed by and ignored by Western savants whose labors and energies are solely devoted to investigation in the wide and extensive domain of natural science, and thus are types of the Titans of antiquity who have yet to learn that there exists a field of knowledge and science undiscovered and undreamed of in their philosophy. This belief in the power and efficacy of sacred words prevailed alike amongst the followers of early Christianity and Pagan nations. "Many cures," the Zend Avesta states, "are performed by means of herbs and trees, others by water, and again others by words, for it is by use of the divine word that the sick are the most surely healed." The Egyptians also believed in the magical power of words. It is related that the great mystic Plotinus cured Porphyrinus, one of his friends who laid dangerously ill in Sicily, by wonder working words. The ancient Greeks were also acquainted and cognizant with the power of words, and give frequent testimony of this knowledge in their writings. In the oracles they were greatly used, and Orpheum is said to have calmed the storm by his song whilst Ulysses stopped the bleeding of wounds by the use of certain words.

Of all divine names, the most known to Western nations is that found in the Jewish scripture and designated as the ineffable name, the Shem Hamphoresh and composed of the four letters I H V H. It is sometimes referred to as the Tetragrammaton and corresponds to the Tetractys of the Pythagoreans. From the days of Moses, it has been held in the greatest veneration.

tion. Of its origin and the circumstances under which it was first imparted to Moses and by him to the children of Israel whilst under bondage in Egypt, a graphic account is given in the book of Exodus. When the Voice out of the Silence first spake unto Moses whilst tending the flocks of Jethro, his father-in-law, in the wilderness, saying: "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt." Then said Moses: "Behold! when I come unto the children of Israel and say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name, what shall I say unto them?" And God said unto Moses: "I am that I am. Thus shalt thou say unto the children of Israel 'I am' hath sent me unto you." From this account we may fairly infer from the questions of Moses, the existence of sacred and divine names that entered as elements in the religion and worship of the Egyptians and surrounding nations, amongst whom he had been reared and educated and had been, according to Josephus, the justly celebrated Jewish historian, initiated in all their mysteries and was therefore well and deeply versed in the secret knowledge and occult science in possession of their priests, the sole depositors at that time of all theosophical and philosophical learning. The power of this divine name was soon proved after his interviews with the elders of the enslaved and suffering Israelites by the performance of stupendous signs and wonders wrought by its agency, which led eventually to their deliverance from the degrading servitude under which they and their fathers had for centuries lived and groaned. It is therefore not surprising that after witnessing such strange and terrible exhibitions as the ten awful plagues that afflicted Pharaoh and the Egyptians and also other manifestations of the power attached to this divine name, culminating in the destruction of their enemies in the surges and depths of the Red Sea, the name Jehovah became to the children of Israel, and has continued to be the name par excellence, the name above every name and also a permanent and enduring element in the realistic ceremonies and symbols of the Jewish faith and religion; so that, notwithstanding fire and sword, the cruel and barbarous treatment and persecutions they have endured from unchristian churches and communities, Israel still clings to and bows in reverence before this divine name of the god of their forefathers, Abraham, Isaac and Jacob, and maintains its right

to live amongst the nations so that its "shemah" is heard resounding in all lands and countries throughout the world, "Hear! oh Israel, the Lord thy God is one God." (Jehovah.)

THE SHEM HAMPHORESH IN CONNECTION WITH YOM KIPPUR.
(ATONEMENT DAY.)

The feelings of awe and reverence with which this divine name was regarded were intensified and strengthened at the giving of the law on Mt. Sinai as the children of Israel listened to the dread injunction, "Thou shalt not take the name of the Lord thy God in vain." Woe unto him who in an unguarded moment and thoughtless manner uttered and blasphemed it, for forthwith he was taken out of the camp and stoned to death. This halo of sanctity surrounding the name of Jehovah prevailed to such an extent amongst the Israelites during their sojourn in the wilderness, that the high priest alone enjoyed the privilege of uttering it during the anniversary of Yom Kippur or the great Day of Atonement, when he entered the Holy of Holies, which was held and celebrated on the tenth day of the sixth month of Tisri, or the fifth day before the Feast of Tabernacles. For some days previous to its recurrence, the high priest was obliged to undergo certain purificatory rites and observances for the due discharge of his high duties, the neglect of which subjected him to the penalty of death. Four times had he to enter alone the holy place within the veil and if he ventured a fifth time, Jewish writers assert that he died for his presumption in so doing.

On the eve of this most solemn day, in the religious life of the Israelites, silence the most profound prevailed throughout the camp. No voice of song or note of melody resounded through the vast and wide valley, in the center of which stood the sacred Tabernacle surrounded on all sides by thousands of tented dwellings, within which were assembled whole families sitting and meditating on what absorbed all their thoughts. As night advanced and the darkness increased and prevailed everywhere—save when a flash intensely bright and luminous as the electric light—at fitful intervals shot forth out of the strange and wondrous, fiery, cloudy, pillar that hovered midway between heaven and earth above the tabernacle, thousands of souls became conscious of a Presence, invisible yet felt, a power that slowly and

silently interfused itself within them, exciting into activity a sixth sense of inward intuition, a state of clairvoyant vision, and the page of their yearly life and work rose up clearly and distinctly legible before their gaze, filling their hearts and minds with mingled feelings and emotions of inexpressible sorrow, sadness and regret. The dark scroll of the past like a panorama unrolled itself before their eyes as they sat or reclined in their darkened tents and passed through, that night of self introspection and self condemnation that every soul in its upward ascent into the divine and higher life has to pass through; a period of *sturm und drang* to be endured ere it attains to peace and tranquility of mind and heart necessary and essential for the growth and development of the Divine within it. As the sun rose and flashed forth its rays above the horizon, the vast host of the children of Israel came forth out of their tented dwellings and wended their way in solemn silence towards the holy Tabernacle, in the courts of which stood or kneeled the princes of the people, especially the aged and fathers in Israel. And there too around the great altar of sacrifice stood white robed Levites and bearded priests with heads bowed in reverence, their lips murmuring prayers and petitions to the great Being, the God of Abraham, Isaac and Jacob, the dread and almighty I am, the only King of Kings and Lord of Lords, who only hath immortality, dwelling in light which no man can approach unto, whom no mortal eye hath seen or can see, to whom alone belongeth all power, might, majesty and glory forever and ever. Outside are thousands of worshippers sitting or standing in groups, some under green bushes, some on hillocks and eminences that overlook the sanctuary. Some are in the attitude of prayer, some rapt in silent meditation on the precepts of the law. The sad, the suffering and bereaved, fathers and mothers with their children, young men in the glory and strength of nascent manhood, and maidens in all their grace and beauty of form and feature, all are there glancing ever and anon towards the altar of sacrifice. Amidst the vast assembly not a sound is heard, not a word or murmur escapes their lips as, the morning sacrifice finished and the last thin wreaths of its smoke melt and fade away in the bright blue vault of heaven, two goats and a ram are observed led by the chiefs of the congregation towards the high priest arrayed in a white linen robe with mitre or bonnet on head, standing ready to receive them as sin offerings for the whole

people. In silence that could almost be felt, he casts lots and determines which of the goats shall be sacrificed, and which let go as Azazel or scapegoat into the wilderness. He has already entered the Holy of Holies and comes forth after sprinkling with blood seven times the mercy seat. All eyes are intently and wistfully fixed upon him. All hearts are now beating and throbbing with deep emotions. All breasts are heaving and thrilling with inward feelings no language can express, as after the sacrifice of the goat and confessing over it the sins of the people, he takes its blood and passes out of sight again into the Holy of Holies, to sprinkle it before the mercy seat. It is a most solemn, awful, awe inspiring moment. As the high priest passed beyond the veil and stepped over the threshold of the most holy place, he felt the pulsations and palpitations of the thousands of souls without, that followed after and coursed through every fibre of his being like great mountain waves until, crushed and overwhelmed with the weight and burden of sins not his own, he sank upon the floor overcome with feelings and emotions that expressed themselves in irrepressible sighs and tears mingled with broken accents of prayers and petitions for pardon and forgiveness, as he murmured in low undertones the ineffable and glorious name of the divine Being, the Lord God merciful and gracious and abundant in goodness and truth. As he emerged out of the holy place, like one dazed, astonished and overwhelmed with what he had both seen and heard and felt within its sacred precincts, he stands for a few moments bewildered, until recovering from the effects of the celebration of this most august and solemn rite, he placed his hands upon the head of the goat Azazel and made confession for the whole of the vast congregation surrounding him. This being concluded, not a movement is lost. A deputy elected for the duty steps forth and leads the doomed goat out of the crowded tabernacle, through the trembling ranks, far away out of the camp into the barren and desolate wilderness where amidst rocky defiles and precipices it soon perishes and they see it no more. The act of atonement is now completed. The high priest unrobes himself of his linen garments and, after depositing them within the sanctuary, washes himself and arrays himself in his usual attire. And now silver trumpets are sounding and the evening sacrifice is offered up and, this finished, Yom Kippur, the great day of Atonement, is over and the children of Israel with hearts filled

with new hopes and pulsating with an inward peace that passeth all understanding return each to their homes with high intent and fixed resolve to strive after that higher life of faith and trust in the Divine and obedience to the Good law, without which there is no true spiritual development within the human soul, no ascension or progress up the great spiral of human destiny on which for ages and through countless incarnations humanity has been wearily and painfully climbing towards that goal of perfection, when death and hell shall pass away and all things become new.

HISTORIC DETAILS RESPECTING SHEM HAMPHORESH.

The celebration and observance of Yom Kippur is still kept wherever children of Israel are found throughout the world. Centuries have passed away since its first inauguration in that far away desolate Arabian wilderness. Nations have arisen and flourished and disappeared leaving behind them only a name and memory (*umbra magni nominis*). Creeds and faiths and religions have sprung up and withered away. Systems of philosophy that once flourished and swayed the mind of man have become obsolete and forgotten, but the religion and faith of the children of Israel, harried, harassed, subjected to fire and sword and its followers banned, hunted from pillar to post, despised and rejected by the world, regarded as outcasts, and esteemed stricken, smitten of God and afflicted, abideth still the same, unchanged in its principles, unshaken in its foundation. They have suffered and endured a world's indignity, its scorn and hate, its bitter cruelty and barbarous persecution, but still their faith subsists and endures for it is based upon the recognition and worship of the one, great, eternal, divine Being and the existence of his Presence manifesting itself in the life and soul of man, the sacred temple, the holy of holies, wherein it descends and deigns to dwell. Of the thaumaturgic results that accompanied and resulted from the pronounciation and utterance of the Shem Hamphoresh, many remarkable incidents and circumstances in connection therewith are found and narrated in the pages of Biblical history in which it is always referred to as the "Name" of the Lord. "Let us exalt His Name," says the Psalmist. "How excellent is thy Name in all the earth. Our help in the Name of the Lord. The temple is distinguished and the house thou hast builded to put thy Name there." "Thy Name shall be great

among the heathen, and a book of remembrance was written before him for them that feared I H V H and thought upon His holy Name."

In the petitions and prayers of Christendom it has entered, "Hallowed by thy Name" and in this holy name, its converts and children are baptised and become members of the church. Of the results accruing from the pronounciation of it, the most remarkable instance is that when the prophet Elijah brought down fire from heaven on his sacrifice on Mount Carmel by calling on or pronouncing the divine name, Jehovah. It was doubtless by the same means that he destroyed the two bands of fifty men with their captains whom Ahaziah the King in Samaria despatched to capture and bring the revered and dreaded prophet unto him. Tradition informs us that Moses by this name written or inscribed upon his staff was able to inflict the ten plagues upon the Egyptians and the house of Pharoah and also to prevail over their magicians.

The correct pronounciation of the Shem Hamphoresh so secretly and jealously guarded was handed down and imparted to Solomon whereby he acquired and became endowed with extraordinary occult science and wisdom, so that it is related, "When the queen of Sheba heard of the fame of Solomon concerning the "Name of the Lord" she came to prove him with hard questions." Its intrinsic power, personified under the fabulous Shamir, enabled him also to uprear the huge massive pillars of the temple he built according to plans and instructions given him by David his father; so that, though the kingdom of Israel has ages ago ceased to exist, the fame and memory of Solomon and the wonderful and occult powers and forces he wielded are spread far and wide throughout Eastern lands and form the chief elements and subject matter of many marvellous legends and myths that excite the wonder of hearers seated around their camp fires at night amidst the solitudes of lonely deserts or wide untermineable plains.

The feeling of awe and reverence with which the Shem Hamphoresh was regarded in former days, still abides and operates within Jewish hearts and minds as it did in their ancestors and forefathers. In common conversation or in ordinary writing, instead of it, they use the name, Adonah or Adonai, equivalent to the English "my Lord" being one of the less sacred of the divine names. Even in making or writing copies of holy scripture, the scribes were constantly accustomed to write the letters I H

V H with a pen specially preserved for the purpose, or else cleaned the one they were using with the utmost care before they ventured to insert the holy name which in these days of scientific thought and philosophy is rather regarded as "an idle superstition." But for this feeling of profound veneration, it is probable that like the secret names of many of the tutelary gods of other nations, the Shem Hamphoresh would have experienced a similar fate and passed into oblivion. It has come to us as an old writer remarks, invested with the character of a peculiar and most potent charm and mystery. The importance attached to it was not merely from the desire as a simple matter of knowledge to be possessed of the true name of Deity, but also and in the later periods mainly, from the belief that there were certain great powers belonging to this name; that they who knew and uttered it with the fitting solemnities and ritual ceremonies, were able by these means to perform great wonders, had mastery over the elements; could evoke and control the astral beings of the unseen world, and exercise some of the attributes of the Divine being whose nature and might it was supposed to embody and express and also that its trivial or blasphemous use, or, indeed, any use which was not guarded by special solemnity and awe, would be visited by instant death upon the vain trifler with this august, exalted and mighty name of the only true and eternal Being in whom all animated creatures live and move and have their being.

"SHEM HAMPHORESH, ITS TRUE PRONUNCIATION LOST."

In the spelling of this sacred and divine name, many differences are found in the works both of ancient and modern authors when mentioning it, so that great uncertainty exists as to its true pronunciation. It is composed of four letters, yod, he, vau, he, and is formed from the verb haiah (he has been) and may be written and expressed in a variety of forms, Javo, Jaho, Jea, Jao, Java, Jove, Jehovah. Sanconiathon, an ancient Phoenician author, writes it Yevo. Epiphanius, Theodoret, early Christian writers, and the Samaritans, Yabe or Yave. Dirodorus Siculus, Macrobius, amongst classical authors, and the early church fathers, Clemens, Alexandrinus, Jerome and Origen, Yao. The Moors in northern Africa call their deity Yuba or Yuva. Whatever the true spelling and pronunciation of the divine name was, is now beyond all possibility of ascertaining. There is no doubt that

each nation that adopted and incorporated it in their rituals, had its peculiar method and way of uttering it. It has been asserted that the order of its letters as found in Jewish scripture and writings was really reversed in order to prevent other nations using it, and that they should rather be written in a reverse order H V H I. This opinion is strengthened from the fact that this form Hea, He, meaning He and She, the male and female principle, was known and used by the Neoplatonists, one of whom, Synesius, the theosophical bishop of Cyrene, who lived at the beginning of the fifth century, addressed the divine Being in the third of his mystical hymns using the remarkable words :

“Su Pater, su d’ essi Mater
Su de arren, su de Thelus . . .”

(“Thou father and mother art, male and female, voice, silence, nature of nature, thou art all alike”). Through the deep sense of reverence that impelled the children of Israel to refrain using the holy name in ordinary conversation, it came to pass in course of time, that no one except the high priest himself could utter and pronounce it correctly, so that special injunctions were laid upon him that he should impart and make it known to his appointed successor and, as we learn from tradition, he was obliged to take him under the outer holy place, and there in whispered undertones give him the accurate pronunciation of the sacred secret word, at the same time binding him with solemn oath never to repeat it, never to give utterance to it, save in the same way and manner as he himself had received and used it. Thus from the time of Moses until the captivity when the temple was plundered of its treasures and destroyed by fire, the Shem Hamphorsh and its true pronunciation was passed down from age to age and preserved in the sole line of the high priests. Their cautionary efforts and measures, however, proved in vain, for during civil dissensions and various captivities, some one of the high priests failed to give it to his successor, or the last one in possession of it was suddenly slain and perished.

Thus it became a “lost word”; no power or way remaining whereby it could be again recovered and uttered in the ceremonies of the day of Atonement, so that they were compelled to use its substitute, the synonym Adonai. The fact that it entered as an element in the rituals and ceremonies of the Illuminati and other secret occult societies in the middle ages is proof that their members regarded it as pre-eminent above all other sacred names

of Deity. In Masonic lodges it is regarded at least outwardly with some feeling bordering on awe and reverence, for the initiate after probation when he is inducted into the higher grade, stands in the light of the flaming star in the center of which rays forth the letter "G" that corresponds to and is equivalent to the first syllable in the name Jehovah and takes solemn vows to believe in and worship God, to be just to all men, to conceal the mysteries of the order and preserve with care its books and the names of the angels. If the Shem Hamphoresch existed amongst Free Masons and its true pronunciation was known, they, like the children of Israel, have endured the same misfortune in losing it, and with them is now regarded and referred to as "The Lost Word," though there are those who strongly believe it is known and used in the highest grades of Masonry. With the Kabbalists this divine name abounds in mysteries, which may be gathered from the pages of the Sepher ha Zohar or Book of Light that have already appeared in "The Word."

Yod, the first letter, it is said denotes the thought, the idea of God, dwelling in light no man can approach unto, which eye of man hath not seen, nor human mind is able to comprehend, to which the patriarch Job refers, "seeing it is hid from the eyes of all living." The H, the last of the four letters, discovers and symbolises the unity of the divine Being, the great Creator. From these letters issue the four rivers of Paradise, or four divine majesties and designated as the holy and glorious Schekinah. The name of God, it is also said, embodies all things. He who pronounces it shakes heaven and earth and inspires the angels with terror. A sovereign force and power resides in it. It governs the world. All other names, and surnames of the Deity are ranged about it. It is the fountain of graces and blessings, the channel through which divine mercies are conveyed to man and he knows the mysteries of this divine name, will be ignorant of nothing respecting the ways of divine justice and the government of the world.

It is still an article of Jewish belief, that when he cometh that shall come; that is to say, the Messiah, he will restore all things and teach the true pronunciation of the great Ineffable Name. Cherishing this expectation, Israel lives and hopes and waits and, as long as this is the case, will survive and endure through the ages, for as with individuals, so also with nations and peoples; it is the despairing and hopeless that perish and pass away out of existence.

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.

"THE JESUS PROBLEM." THE POET OF GALLILEE. By William Ellery Leonard. New York. B. W. Huebsch. 1909.

THE DEVELOPMENT OF CHRISTIANITY. By Otto Pfleiderer. Transl. by Daniel A. Huebsch. Authorized Edition. New York. B. W. Huebsch. 1910.

JESUS, A PROBLEM, TEACHER, PERSONALITY AND FORCE. Four lectures by W. Bornemann, W. Veit, H. Schuster and E. Foerster. Authorized translation by George William Gilmore. Funk & Wagnalls Company. New York and London. 1910.

The Jesus problem is probably endless—at least it seems so. Every thirty years or so it forces itself to the front in a new way and differently from the everyday way in which it then presents itself to Christendom at large. In our own day the ever recurring question, "Who do men say that I am?" is again before us in a most living form and in the three books, the titles of which are given above. The books all agree in rejecting the supernatural view of Jesus, otherwise they differ most radically. They do not believe in a divine coming down; they know only about "uplifts," of man's endeavor to rise; they believe in evolution.

The book of Prof. Pfleiderer is the strongest in that direction and also the clearest in expression of its view point. Christianity to him is a gradual evolution or cropping out of the inherent spiritual nature of man and this has found and continues to find its expression in Jesus. His book takes the reader step by step through the

development of mankind's realization of its own mystery.

The four lectures on Jesus as problem, teacher, personality and force, are excellent types of that which in Germany is called "modern theology" or the Ritschl school. These lectures and the school they represent aim at doing away with orthodoxy, or the theological crusts that have dried up the living bread of the Christ idea; they also at the same time endeavor to show that Jesu religion is not rationalistic, but a life of intensity. The lectures here printed were delivered by the strongest Ritschellians in Germany and were attended by very large audiences. They ought to have a wide circulation in this country and where known they will be an important element in the new life that stirs in so many directions.

Dr. Leonard's interpretation of the poet of Galilee is most sympathetic. The key to the book is this, that Jesus had a profound insight into the universal soul of Man, the brother, and God, the father." This insight and "his singular genius for high things" made a poet of him, and the enthusiasm that sprang from this psychology dictated "his vision, exaltation and speech." From "this character sprang his philosophy and his purpose."

Pfleiderer who prepares the way to the man Jesus traverses the ground of comparative religion. The Ritschellians love Jesus and by the critical method they wish to free him from his false friends. Leonard sets him before us in the frame of Man and he admires him. Over all these three books lies an element of personality that points to the reestablishment of theism and to the new mysticism of today. C. H. A. B.

THE ANCIENT MYSTERIES AND MODERN MASONRY. By Rev. Charles H. Vail, Pastor of Pullman Memorial Church, Albion, N. Y. Published by McCoy Publishing Co., New York City.

The author has done well to publish the series of admirable lectures delivered by him to Renovation Lodge, F. & A. M. and to his congregation. If clergymen in general, whether Masons or not, would show half his energy in reaching an understanding of the faith that they preach there would be fewer complaints of a waning religious interest and of empty pews.

Mr. Vail comes close to a recognition of the essential unity of all faiths and to the point where all systems are merged into the wisdom religion. An erudition so liberal can indeed have no other goal. That he should identify the ancient wisdom with Masonry, and that he should look upon the modern craft as the custodian of the light and the proper inheritor of the archaic knowledge, is a position with which Theosophy has no quarrel, so long as Masonry still contains those who are willing to strive that its light shall shine in the darkness of the age. There cannot be too many witnesses to the reality of the light nor too many lamps to receive its flame.

Mr. Vail is particularly felicitous in his treatment of initiation and its actual meaning to the initiate who has not merely learned something but who has become something. Initiation is the transmutation of the base metals of the lower nature into the pure gold of spirituality. It is the turning of water into wine, the dominance of the Christ principle over all lesser things. The author's own expressed opinions show an enviable insight into spiritual realities while he enriches his pages with copious extracts from ancient and modern authors that give to his work a distinct value for reference purposes. Equally gratifying is his deprecation of the merging of the Templar degrees into the Masonic system, and here it may be hoped that his voice will be echoed elsewhere. That alliance was inimical to Masonry and was so intended by those who promoted it. Among the least of its results was the identification of Masonry with a sectarian religion, an identification that is fatally at variance with its essential meanings and with its effectiveness throughout the world. Dr. Vail says rightly that Masonry would be destroyed if its non-Christian adherents should follow the example of their Christian brothers and identify the craft with their own forms of worship.

S. G. P. C.

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FRIENDSHIP

Concluded from page 266.

THERE are comparatively few true friendships in the world, because few men are true enough to themselves to have true friendships. Friendship cannot thrive in an atmosphere of deceit. Friendship requires the nature to express itself truly, and unless there is honesty of expression friendship will not live. Man is his own best friend when he is truest in his friendships.

Mind attracts mind and complements mind. The finding of a friend is like the coming to life of another side of one's own mental self. When a friend is found the friendship will not be perfect because neither mind is perfect. Both have innumerable faults and shortcomings, and neither can reasonably expect that his friend should show that perfection to which he himself has not attained. Friendship cannot be bargained for like the fit of a garment. Acquaintances may be chosen, but friendships arrange themselves. Friends will be drawn together as naturally as magnet attracts iron.

Friendship forbids the surrender of opinions, the acquiescence to requests, or to a blind following of our friend's lead. Friendship requires one to value his own beliefs, to be independent in thought, and to offer reasonable remonstrance and resistance to all that is not believed right in his friend. Friendship requires the strength to stand alone if need be.

In reading a good book, a feeling of kindredness is often

awakened by the author when he unveils something to us and writes out in living words the thought that we have long harbored. It is our own whispered thought, as though we had voiced it. We are grateful that it has been given form in words. We may not have seen the writer, centuries may have passed since he walked the earth, but he still lives, for he has thought our thought and speaks that thought to us. We feel that he is at home with us and is our friend and we feel at home with him.

With strangers we cannot be ourselves. They will not let us. They do not know. With our friend we cannot help being ourselves, for he knows us. Where friendship exists much explanation is unnecessary for we feel that our friend already understands.

People who speak or think about friendship belong to one of two classes: those who consider it to be a relationship of the senses, and those who speak of it as a relationship of the mind. There is no combination of the two, or a third class. Men who perceive friendship to be of the mind are of two kinds. One knows it to be of the spirit, the spiritual mind, the other thinks of it as mental or intellectual relationship. The men who regard it as being of the senses are also of two kinds. Those who feel it to be a relationship to please sentiment and gratify desires or emotions, and those who reckon it as a physical asset, concerning physical things.

The man who reckons friendship as a physical asset forms his estimate on a strictly physical basis. This he determines by what a man is worth in money and possessions, and the prestige which these give him. He figures his estimate without emotion or sentiment. He looks at the friendship in a matter of fact way, for what it is worth to him. What he calls friendship lasts as long as his "friend" retains his possessions, but it ends if they are lost. Then there is not much feeling about it; he is sorry that his friend has lost his fortune, and he his friend, but he finds another one with money to take the place of the one lost to him. It is almost irreverent to speak thus of friendship.

The greatest number of those who speak of friendship belong to the second kind of the first class. The nature of their friendship is psychic and is of the senses. This applies to those who have a community of interest and seek each other to obtain their particular ends, such as the worshippers of society

and to those who are temperamentally sentimental, being governed by their emotions. In this circle are included those who yearn for personalities, those who feel contented only when in the atmosphere of personalities. They call those who so please them their friends, not because of the benefits of intellectual intercourse, but because of the agreeableness of the personal magnetism of their presence. This lasts as long as their sentiments and desires are suited to each other. Psychic or desire friendships change or end when the nature of the particular phase of desire, which is their bond, changes. Such are the natures of the money and the desire friendships.

The mind acts through the desires and has to do with them, yet neither that which is of the physical world nor of the world of desire can understand friendship. The relationship of friendship is essentially of the mind. Those only can understand friendship who regard it as being of the mind and not of the personality, nor of the body, nor relating to the possessions or the desires and emotions of that personality. Things of the physical world and desires of personality may be related by such terms as self interest, or liking, or attraction, or affection, and may be mutually agreeable, but they are not friendship. A perception or understanding of kindredness of mind and mind is the beginning of real friendship, and the relationship between those who thus regard it may be called mental friendship. The friendship of this class is between those who are of similar quality and likeness of mind, or who have the same or a similar ideal in mind. They are attracted to each other by a certain mutual mental appreciation of quality and purpose of thought and ideal, independently of physical possessions, or of attraction by a community of interests, or by emotional tendencies, or by qualities of the magnetism of desire. Friendship stands out from and above personal traits and likes and faults and tendencies. Friendship may be formed between the lowly and the eminent as well as between those of equal education and station in life.

Mental friendship is to be distinguished as being of an intellectual quality and character. This is shown by the action and relation of mind with mind as distinct from the thought of money and the traits and habits of personality. The physical presence of a personality is not necessary to friendship between minds. When the personalities are agreeable to each other and to each mind they are often desirable, as they allow

the mind to act without restraint. But personality can also be of service in trying and proving the strength and fidelity of the friendship. By reason of the differences in tastes, habits, mannerisms and expressions of personalities of friends, one will at times seem to be objectionable to the other, or will feel uncomfortable or ill at ease in his company. A personality may be abrupt and his habits objectionable to his friend, who may voice his opinions and these in turn may be objectionable to the other one, but they hold a common ideal and feel kindred in mind. If the friendship is truly understood between both, any rupture due to their jarring personalities may easily be repaired. But if the friendship is not understood and if the dissimilar personalities are too strong, the friendship will be broken or deferred. Many friendships are formed which seem strange. A rough, brusque, sour, bitter or bilious personality of peculiar habits may veil a mind of great power and worth. Another mind of less power perhaps may have a more agreeable and attractive personality, whose manners are trained to the conventionalities of polite society. Where friendship exists between such, the minds will agree, but their personalities will clash. The friendships which are most agreeable, though not always the best, are those where people hold similar positions, have nearly equal possessions, and have a schooling and breeding which have given them a like degree of culture, and whose ideals are alike. These will be attracted to each other, but their friendship may not be as beneficial as if their personalities were of contrary dispositions, because, where natures and conditions are agreeable there will be no exercise of the virtues to maintain and develop friendship.

True mental friendships begin or are formed by the contact and appreciation of mind with mind. This may result from association, or without either one having seen the other. Some of the strongest friendships have been formed where neither friend had seen the other. A noted instance is that of the friendship between Emerson and Carlyle. Kindredness of mind was recognized and appreciated by Emerson when he read "Sartor Resartus." In the author of that book Emerson at once perceived a friend, and communicated with Carlyle who had an equally keen appreciation for Emerson's mind. Later Emerson visited Carlyle. Their personalities did not agree, but their friendship continued through life, and it did not end.

Friendship of a spiritual nature, or spiritual friendship,

is based on the knowledge of the relationship of mind with mind. This knowledge is not a feeling, not an opinion, nor the result of the cogitations of the mind. It is a calm, firm, deep-seated conviction, as the result of being conscious of it. It is to be distinguished from other kinds of friendship in that, where each of the other kinds may change or end, friendship of the spiritual nature cannot end. It is the result of a long series of relationships between minds in whom knowledge is a spiritual bond of unity. There are few friendships of this class, because few people in life have cultivated the spiritual nature by seeking knowledge above all other things. Friendship of the spiritual nature does not depend upon religious forms. It is not made up of pious thoughts. Spiritual friendship is greater than all religious forms. Religions must pass, but spiritual friendship will live on forever. Those who see into the spiritual nature of friendship are not influenced by the ideals which one may hold, nor by the desires and emotions which may become manifest, nor by any physical possessions, or the lack of them. Friendship based on the spiritual nature of mind lasts through all incarnations. Mental friendship may be severed by the changing of ideals and the antagonisms of contrary personalities. The friendships called psychic and physical are not proper friendships.

The two essentials to friendship are, first, that the thought and action of one are for the best interests and well being of the other; and, second, that each lets the other have freedom in thought and action.

Within the universal mind there is the divine plan, that each mind shall learn its own divinity, and the divinity of other minds, and finally shall know the unity of all. This knowledge commences with friendship. Friendship begins with the feeling or a recognition of kindredness. When friendship is felt for one it extends to two or more, and to wider circles, until one becomes a friend of all. A knowledge of the kindredness of all beings must be learned while man is in the personality. Man learns from his personality. He cannot learn without it. Through his personality man makes and learns friends. Then he learns that friendship is not of the personality, the mask, but of the mind, the wearer and user of the personality. Later, he extends his friendship and knows it in the spiritual nature of the mind; then he knows of universal friendship, and he becomes a friend of all.

CYCLES.

BY SIDNEY G. P. CORYN.

THE modern mind is almost staggered by the first glimpse that it gets of law throughout the universe. I mean, of course, the mind that is able to lay hold of a fact, and to make that fact a living power in its life; and, that kind of mind, like common sense, is one of the rarest things in the world. The ordinary mind, yes, the ordinary theosophical mind, is content to hold a fact at arms length, to examine it from a distance, to think about it curiously, on Tuesdays and Sundays; but, as for living perpetually in its light, or for inviting it to saturate and command us, why that is quite another matter. Indeed, it hardly occurs to us. And yet, a fact in nature, once ascertained, opening up to us as it does an illimitable vista of law, should become for us a perpetual "thus saith the Lord." It should lay upon every act and upon every thought the shackles of compulsion. It should make the old things impossible to us for evermore, and the new things for evermore inevitable.

There are some statements of law that, once accepted, become for us a veritable initiation. In the first flush of realization we feel that we no longer need a teacher nor a guide, and that, at last, our hand is upon the thread that shall lead us to all knowledge, and all wisdom, and all power. For these many years we have been gazing affrighted upon chaos, upon warring worlds and forces, ourselves but atoms whirling upon crests of rushing waves, perhaps to some safe haven, perhaps to sudden swift destruction, as the whim of careless cruel gods shall order. But now, with the advent of law to our minds, there is a sudden calm. A great "peace be still" breaks over the tumult, charming discords into harmonies, chaos into order, leashing the hurricane and binding the great deeps. And yet, the only change is in ourselves. We have at last seen the hand of a great law, stretched out over the crashing worlds as over a baby's slumber. We have heard the great voice that says "thus far shalt thou go and no further, and here shall thy proud waves be stayed;" and, "are not two sparrows sold for a farthing and yet not one of these falls to the ground but your father in heaven knoweth it." And, henceforth, all nature

speaks to us of law, babbles forth her secrets, hastens to tell her story, keeping nothing back, and to declare the things that shall be. The stars upon their courses prophesy to us, and the tints upon the daisy speak of cyclopean forces warring in the night of time.

And yet we hardly need a revelation that all nature is governed by cyclic laws. A cycle means no more than a ring, a circle; but it is a circle that does not return to itself, but to some corresponding point higher up, like the spiral thread of a screw. The real revelation that occultism has to give us is not that there are cycles in nature, but rather that any one cycle is illuminative of all other cycles; and, that from any ascertained time period upon any plane, we may calculate the corresponding time periods upon other planes. It is the old law, "as above, so below;" the law that enlarges for us every perceived fact, and that may lead us from the amoeba to God. We watch the tides upon the sea shore, the ocean advancing and receding. So far goes the material scientist, but the occultist goes further. He says: is there not also a watery principle throughout nature, and if the tides ebb and flow upon the shore, so also must there be tides wherever there is water, in all watery vapors, in the essential spirit of water, in the astral light, which is watery, in the astral principle of man. If the moon governs the tides, it must govern all tides everywhere; so that wherever there is the principle of water, there also must be some sort of six hour change, forty minutes later each day, depending upon the lunar revolution, and so returning to itself but at some point higher up, inasmuch as no revolution of the moon—attached as she is to the earth, and therefore to the sun—can be just the same as the revolution that preceded it. The sick man does not die because the tide is ebbing to the sea. He dies because all watery things in nature at that same point are ebbing, and because all watery things in nature at that same point are ebbing, and because the law of ebb and flow has soundlessly beckoned his astral counterpart, with its shining and sacred burden, out over the bar to the ocean of souls. The practical occultist who lives in the Colorado desert or in the Sahara, must calculate the tide table with the same solicitude as his brother upon the coast, for the tides are there just the same. He must know the ebb and flow of the universal solvent. If he wishes to project his astral, he will wait until the watery principle in nature is ebbing, that he may follow

the line of least resistance. He, too, will "go out with the tide." He will also calculate the winds and their direction, for they are laden with the powers of the quarter from which they come; but that is another matter. And so it is evident that the tides of the sea with their cyclic motion, are indices of an universal force of ebb and flow, of a force that plays without cessation, in the lives of men.

We need not bind ourselves to any particular procedure in our study of cycles. Let it be sufficient to argue from the known to the unknown, from the seen to the unseen, and to relate every fact outside of ourselves to some fact within ourselves. Nothing is worth study except ourselves, and every observed phenomenon in nature is useful only so far as it unveils some phenomenon in ourselves. As above, so below.

There is, therefore, plenty of material, whether we choose to work from above or from below. Wherever we look we see motion, and motion is always curved and circular, for nature will not tolerate a straight line. Every twig in the tree is curved, and nature reaches out a thousand hands to forbid a straight line. The moon revolves around the earth; the earth and all her sister planets revolve around the sun; the sun revolves around some other sun inconceivably distant. Moreover the moon and all the planets and the sun revolve upon their own axes, and all these motions represent time periods, and these are cyclic periods, because no motion is ever reproduced exactly. Each morning the sun arises where he never rose before, within any measurable period. His motion and our motion are spirals. Then we have such other motions as the precession of the equinoxes, and the circle of the apsides, so that if you were to draw a diagram of the actual motion of a man in the moon you would find that you had a diagram of great complexity, because, first there would be the circle of the revolution of the moon upon her own axis, then the circle of the revolution of the moon around the earth, with that of the earth around the sun, and of the sun around some other center. But the motion would always be cyclic, spiral. Such calculations would indeed be merely matters of academic interest, but for the fact that sun, moon, planets and earth, are *within ourselves*; that all their motions are carried on in our own natures; that fate and fortune, health and sickness, the whim of the moment, and the resolution that shakes an empire, are all instigated, governed, guided, controlled by cyclic laws

that are the same yesterday, today and for ever, until the original impetus that called the universe into being shall have sunk to rest. And that also is but a day and a night in a scheme that has neither beginning nor end.

That there is indeed a periodicity in nature is evident even to the most cursory glance, and it is equally evident that such periodicity is caused by other periodicities upon other planes. The most vital fact in physical life is day and night, and these are caused by the sun. We see that other and somewhat more complicated phenomena have the same cause, that seasons follow each other, and that every month of the year has its appropriate weather, with its influence upon human life, its peculiar fruits and grains. We see that the shifting of the equinoctial plane in its relation to the plane of the ecliptic, changes deserts into fertile fields, compels humanity to move to and fro over the earth, in consonance with ever marching climates and the search for food, transforms the great centers of life into wildernesses, and the wildernesses into smiling gardens. The miracle of night and day has its correspondence in summer and winter, and these again are found upon a vaster scale on vaster planes, the life and death of man, youth and old age, succeeding periods of activity and repose, in each heart beat and the pause between them, in the units of consciousness and the quiescence that separates them. The inconceivable cycles of cosmic time, absolutely adjusted and proportioned one to another, are reflected downward until they are expressed by instants, but the proportion between them remains unchanged. The length of the heart beat is governed by the eternity, and the normal pulse throb is in absolute unison with the marching ranks of the aeons. As above, so below.

And as we look deeper, so the laws of cycles or of periodicity become more evident to us. Let our attitude be a perpetual *why*, and no honest *why* ever goes unanswered. Why does the lunar period of twenty-eight days exercise so profound a pathological influence upon human life? Why does the hen hatch her eggs in twenty-one days, the duck in twenty-eight, and so on? Why are the periods of parturition divisible into lunar months? Why do so many diseases reach their crises upon successive seventh days. Why do so many lunatics become worse every twenty-eighth day—for the fact is denied only by physicians who act on the simple plan of denying whatever they do not understand, and who, for some unaccountable reason

suppose themselves to be heaven appointed to discountenance what they are pleased to call superstition. It would be possible to ask such questions until the morning. They can be answered only by assuming a connection between human life and the cyclic motions of the heavenly bodies. And why not? Is it absurd to suppose that the moon governs the hatching of an egg while entirely scientific to assert that the sun governs the ripening of an apple? Is it absurd to say that the moon has an influence upon the watery principle in man, the astral principle, yet in no way absurd to say that it sweeps the waters of the Atlantic to and fro? If the moon produces permanent changes in the distribution of earth and water, if it can cause continents to be engulfed and to reappear under the slow encroachments of the tides—and this is proclaimed by science itself—why then should it not produce changes in the consciousness of man? If it can accentuate the insanity of an individual, why not also of a race? We can see for ourselves what it does upon its simple monthly revolution, and why may not its influence be still vaster when we consider its vaster motions as a satellite of the earth, which, in turn, is a satellite of the sun? Those greater influences may be more obscure because they *are* greater, but they must exist.

The moon is our nearest neighbor. It is associated with the earth in a peculiar way, and therefore its cycles are well marked and numerous in our affairs. But we have only to search and we shall find the larger cycles that escape our ordinary notice, from the immensity of their scope. We should have found them long ago if the perspective of our vision had been better. We should find that the greater changes in the life of humanity are all foreshadowed by the celestial movements; that their spiral and onward course is indicated by the spiral and onward course of the greater nature around us. Some few weeks ago I had occasion to draw attention to the vast age periods determined by the early Egyptians and the early Hindus, and to show that these were accurately based upon a measurement of the precessional year, which is equal to 25,920 of our years.

In the "Secret Doctrine" we have the reproduction of an ancient Hindu calendar that has nothing occult about it, and that is available to anyone. Four great cycles are named therein, the Kali, or black cycle, in which we are now living, the Treta cycle, the Dwapara, and the Satya. We are told that the black cycle is 432,000 years in length, while the others are still longer, the four united making the Manvantara, or period

of cosmic activity. Now a very little examination will show that all these cycles, in conjunction with their twilights (equal in length to one-fifth of themselves), are based with entire accuracy upon the precession of the equinoxes; that is to say, they are divisible without remainder, by 25,920. Thus the black age is equal to twenty precessional years, the next to forty, the next to sixty, and the next to eighty, the whole period of cosmic activity, or the Manvantara, being equal exactly to two hundred precessional years. The still larger cycles given in that ancient almanac, such as the day and the night of Brahma, will all follow the same rule, and I would venture the prediction that if and when our scientists have been able to measure an arc of the circle that the sun himself is describing around his unknown center, it will be found to correspond to this day and night of Brahma. In fact, every great cycle that has come to us from antiquity seems to be based upon the precession of the equinoxes, or upon the time occupied by the pole of the terrestrial equator to travel around the pole of the ecliptic. Now observe that it is the changing relation of the terrestrial equator to the ecliptic that causes gradual alterations of climate, that is responsible for the slow extinction of civilizations, and the creation of new ones, for the change of position of land and water, for the transfer of fertile regions to desert ones. Note also that each precessional year of 25,920 ordinary years is unlike all other precessional years that have gone before it, inasmuch as it occurs in some new depth of space into which we have been dragged by the sun on his own unimaginable circle around his central sun, which, in turn, is only central in a relative sense. It is disobedience to these majestic changes that humanities sink into barbarism and arise from it more resplendent than before, that empires culminate and set, and that each spot upon the earth becomes in turn hospitable to men, and then lapses slowly into frozen repulsion. It is in obedience to these changes (for each has its spiritual as well as its material meaning), that man has painfully groped for his soul, throughout the ages, and slowly enters into his heritage. And then remember that all these marvelous movements are reflected downward into man, that within the limits of his life every celestial movement finds its counterpart and that the law of time proportion, of periodicity, that governs the spheres, governs him also. As above, so below.

Indeed, the believer in the cyclic progress of humanity need

not stand upon the defensive. Let him not be too modest or apologetic. Every man who puts on a great coat when winter comes is an astrologer, a sun worshipper. When we eat oranges in winter and grapes in summer, we are doing homage to Apollo and acclaiming his course through the skies. Hardly a fact in our social life but speaks of our dependence upon the heavenly bodies. The equinoctial gales strew our shores with wrecks and bring misery to women and children. Dull and cloudy weather means bad trade, and our sociologists tell us that the would-be suicide awaits a rainy day. The deserts that now refuse sustenance to a jackal, once supported teeming civilizations, and, even in the temperate climes, we find the rock markings that prove the passage of mighty glaciers. We speak of the indolence of the sunny south and of the hardihood of the colder north, but, as the sun passes on his way through the equinoxes, that same sunny south shall be icebound, and the northern lands shall be bathed in perpetual warmth. The native of Oregon boasts that the rainy winter encourages the domestic virtues, whereas the Californian is tempted by the climate to spend his evenings in the street, to the detriment of those same virtues. But the sun will adjust that balance in time, and always the south will be the forcing house of civilizations whose energy will presently be sapped by luxury, born of the sun, and will fall before the assaults of the hardier and hungrier men of the north. And it is always the solar god who stands at the helm, and Karma is the captain of the ship. Every degree on the ecliptic circle marks the stroke of the pendulum of time. Every degree has its meaning, and the whole majestic process is epitomized in the life of man. The wise man attunes himself to the law, and the fool kicks against the pricks.

It is given unto no one among us to throw the plummet line of research to the depths of the cyclic law. Veil after veil may lift, but there must be veil after veil behind. Sometimes we can discern a cycle, but we cannot understand its cause. There is, for example, the cycle of trade depression, the trade depression being of course its outward manifestation, and this seems to correspond remarkably with the periods of solar spots. I believe it is a thirteen year cycle. Solar spots produce electrical disturbances and, when two important cycles of a like nature correspond, these disturbances may stimulate volcanoes and earthquakes, and these are of the same quality as bodily eruptions, and they are produced by the same psychic causes. The surface

of the earth, like the surface of the body, throws off the poisons produced by wrong thinking and wrong action.

There is another cycle of one hundred years that has a peculiar bearing upon the life of humanity. We are told that toward the end of every century there is a spiritual awakening throughout the world, and that the wires of spirituality are set athrill under a new touch.

I want to draw your attention to a paradoxical fact in this connection, and it is this. An access of spirituality always means social unrest, revolutions, wars. Nothing has so frightful a dynamic and rending force as a new idea, a collective aspiration. Social order depends, primarily, not so much upon virtue as upon routine. The tiger within us is chained, not so much by conscience as by habit, and by polarity of mind. A new idea destroys canons of conduct and the force of precedent. Invite the average man to review his accepted canons of action and to compel his standards of right and wrong to justify themselves, and he will do it with an alacrity that sweeps away the good with the bad. Suggest to him, for instance, that there is no inherent sanctity in a marriage ceremony at the City Hall, and he will forthwith marry four wives or desert the one that he has. Weaken the force of a convention and you invite an excess.

But new ideas must come, and hurricanes in their wake, and they seem to come at the end of the century, or perhaps they break at the beginning of the next. They are guided by some cyclic stellar law that we do not fully understand. Dr. Maudsley, eminent as an alienist, author of "Obscure Diseases of the Mind and Brain," and wholly innocent of occultism, says that toward the end of every century there seems to be an access of consciousness to the race, and that under its strain weak minds break down and collapse. Go back for one hundred years to the end of the eighteenth century and you have the French Revolution that was practically world wide, seeing that every throne in civilization was shaken to its foundations. France had a new idea. She dreamed dreams of human fraternity, and she went mad under the strain. At that time the occultists of Europe were gathered together at Paris. It was through them that the new force came. It was they who crystalized the aspirations of a nation into the strange formula: Liberty, Equality, Fraternity. They directed the storm and, to a certain extent, they were overwhelmed by it, for it passed beyond their control. None the less they put an end to the reign of terror, inspiring

Vergniaud with the sublime eloquence that overthrew Robespierre in the convention. They created Napoleon in order to do that. Theirs was the project to fashion a United States of Europe, and they gave their illumination to Napoleon and pledged themselves to sustain him so long as he renounced the dream of a Napoleonic dynasty. They would have no more dynasties in France, and they would have saved Marie Antoinette had she been willing to renounce the throne for her children. When Napoleon divorced Josephine they forsook him, and he fell. Through an oversight, a relaxation of vigilance, he escaped from Elba, and the hundred days followed, and then they smote him again at Waterloo, and he fell for ever.

Trace that cyclic law back through history. Christ said: "I came to bring not peace but a sword," and the fall of Jerusalem, the hideous decay and destruction of Rome, the tumultuous disruption of her empire, marked the bloody path of a new revelation throughout the ancient world. Take one other milestone, that of the reformation in Germany. Luther began to teach at the end of his century. He was but the battering ram wielded by the occultist Melanethon, pupil of the Spanish adept, Althotas. Luther broke down the moulds of mind, he tore men from their traditions, he divorced them from their conventions and their precedents. Then came the peasants' war. It had to come. The people had new ideas. They had been shown that many of the objects of their conventional reverence were actually despicable, and so they lost their reverence for everything on earth and in heaven. What else was to be expected? New wine must assuredly be poured, but if it be poured into old bottles the bottles will burst. The peasants' war was a horrifying protest against the Roman law, which exalted property and debased human life, and which took the place of the old canon and ecclesiastical law, which was often bad enough but which did at least exalt duty and human rights. It was a protest against the exactions of the corporations who controlled the price of living, against monopolies that regulated the cost of bread and oil and wine and everything that the poor man used. It was a protest against usury, which was allowed by the new Roman law although the old canon law had frowned upon interest on loans, however moderate. Then go on and note the advent of the Rosicrucians, the crusades of Paracelsus and Boehmen, the appearance of the alchemists, and you will find everywhere the working of an orderly law. You will find, too,

that whenever the door to spiritual freedom has been opened, men have recognized also their material slavery, and with blood stained fingers have fought the tyrant and praised God for the right to die.

Whether a new idea came into the world in 1875, judge ye. Note for yourselves the new consciousness that has driven men mad, for never was insanity so rampant as now; that has been accepted by the wise as a new light lighting the way to the hidden chamber of the king, the light that never was on land or sea, that has been distorted by the foolish into the vagaries of New Thought, Mental Science, Christian Science, Spiritism, Psychism, and all that drear sisterhood of brooding sorrows. It has penetrated also to the dark places of our underworld, and the sodden dreamers have turned uneasily in their slumber, as though tortured by a far off vision of what might be. For let us remember that we have no monopoly of ideals. The rain falleth alike upon the just and upon the unjust, and if there be those among us who have spiritual ideals, who can translate the new consciousness into beautiful visions of good will toward men, so there are also those among us whom we have debased below the level of the beasts that perish, and whose ideals are those of rapine and destruction. It is the same force, the same consciousness, but we ourselves have created the media through which it must shine; it is we ourselves who have fashioned the forms of action that it must take.

There is a poor, blind Sampson in the land,
Shorn of his strength and bound in chains of steel,
Who may in some grim revel raise his hand
And shake the pillars of the commonweal.

At the present time we have a conjunction of two important cycles, indeed, of three. We have the end of the century cycle, and its harvest is yet to be reaped. We have the end of the first 5000 years of the black or Kali age, and we have the 2000 year cycle, and the passage of the sun at the vernal equinox from the sign of the Fishes into that of the Water Bearer. It is a Messianic cycle, and if we could but look at our own times from a distance, so as to get the true perspective, we should see how colossal are the changes that threaten us, and that are even now upon us. Exoteric Christianity has held the field for 2000 years, and now, like the Emperor Julian, we can look out into the world of visions and see the old gods dismembered and falling to pieces. We see a vast, incoherent system of spiritual thought

growing up in our midst, unencumbered by creeds and dogmas, often faulty, wayward and headstrong, but none the less a presage of good. And against it are arrayed all the forces of outworn evils. There is hardly a nation in Europe but is tottering upon the brink of war or revolution. The whole continent is a vast arsenal in which every man toils, not for comfort and the arts, but that he may add to the store of murderous weapons with which to slay his brother who lives on the other side of artificial frontiers. Never before has there been such fierce hostility between classes and castes. Never before have ethical restraints been so flouted and despised. Truly it is a prospect to discourage all who have not learned that the world is still governed by law, and that there is no power in the universe that can withstand the onward progress of a spiritual evolution. The stars in their courses fight for us as for Sisera, and was it not written "He maketh even the wrath of men to serve him."

KARMA.

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love.—Give, and it shall be given you.—He that watereth shall be watered himself.—What will you have? quoth God; pay for it and take it.—Nothing venture, nothing have.—Thou shalt be paid exactly for what thou hast done, no more, no less.—Who doth not work shall not eat.—Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them.—If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The Devil is an ass.

EMERSON, "*Compensation.*"

INTELLECT AND SPIRITUALITY, THE STATURE OF MAN.

BY ALEXANDER WILDER, M. D.

WHATEVER sentiments may be entertained in regard to the psychic facts and phenomena incident to our present mode of life, it is generally agreed and understood that the nervous structure is the organism by which all sensation, intellection and volition, are carried into act. We become conscious at the surfaces and extremities of our bodies, of facts and things external to us; we recognize this consciousness, at the brain; the sensation becomes there a thought; this thought blends with our inherent likes and dislikes, and thus creates or evolves a volition; the volition operating in combination with our judgment or understanding, ultimates itself in some form of action. This being the case, it behooves us to consider wherein a man differs from a beast. You may excite an animal's attention by some appeal to his sensation and consciousness; he will recognize the sensation and immediately perform some action as a consequence. He will take food, resist attack, flee from peril, respond to a caress, and seek one, with promptitude apparently like that of a human being. The chances of one are like the fortunes of the other; they are similar in appetite, sensation and desire; similar fears, passion and propensities actuate them. The Hebrew writer, Koheleth seems to have very aptly, if not accurately, described it: "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

This is a stern problem, requiring a careful solution. It is the riddle of the sphinx which she proposed to every one on penalty of death if it was not solved; and then brought on the successful Oedipus a fate more terrible than her own fearful

doom. Common blunderers live and die like brutes; the inspired, the intuitive, those who know, are led, dragged and driven through a whole lifetime of anguish. Charles Darwin says: "The habit of scientific investigation makes a man cautious about accepting any proofs"; he adds, "As far as I am concerned I do not believe that any revelation has ever been made." Whatever therefore may be our belief in regard to revelation, whether in the Bible or some other sacred book, or to any individual in his own interior consciousness, we must pay no attention to it while exploring this field. Man is on trial in regard to his own essential manhood, and it cannot be decided by any circumstantial evidence. What may be to you as revelation from the supernal world, is not in consequence revelation or conclusive evidence to me. We want testimony which is proof alike to both.

If we are going to make a psychological science which is of the slightest account, we must establish the fact of a psychical entity in advance. If there is none in man, which does not vary essentially from what is in the dog or horse; if the difference is not something more than generic, a matter of race, it is not worth our while to go any farther. There can be no actual responsibility, no real morality, no essential right and wrong, except there is in man a soul which is inherently a citizen and dweller in eternal reality. The thing which began yesterday and will perish tomorrow has no occasion for any morality except the law of the stronger, that right which has relation to strength alone and not to justice.

I must appeal to the fact that man has a faculty and employs it, an ulterior consciousness, judgment and will, which no beast has. I admit a similarity of physical wants, appetites and propensities; but I take the position that the human being who lets his life and actions be directed by these wants, appetites and propensities, is not a beast, but only bestial, beast-like.

The infant-man cries, chirps and laughs, to express wants and emotions. We recognize what may be in his mind by the peculiar intonation of each sound. The bleat of the sheep, the low of the ox, the neigh of the horse, the bay or bark of the dog, the mew or other cry of the cat, the cluck and cackle of the barnyard fowl, may all be judged in a like manner. The chick knows when the old hen clucks to keep it in heart, when she calls it to rest, when she invites it to food, and warns it of the approaching hawk. According to the intonation of the cat's

cry, we perceive a prayer for food, a summon to the kitten, or an invitation to a social visit. The infant is very similar in his cries to these animals.

The adult, however, exceeds these limits. He not only makes these cries and other sounds, but he attaches to each articulation a meaning of its own. He employs his glottis, palate, tongue, teeth and lips to shape out a great variety of these articulations. The sounds of b, d and k, modified by s, h, r and l, have enabled him to build up a system of utterances, each with a sense peculiar to itself and distinct from the others. In Latin, this system of articulations so arranged is denominated *lingua*; in French, *language*, or translated into English, a tongue. Each of these articulations is called a word.

By general understanding between human beings, each of these words is mutually understood to denote or represent thought. It is not necessary to have the physical object and action directly before you; the word which has been agreed upon to have that meaning conveys the idea. In due time, not merely physical ideas but those of the mind and intellect are given form and become part of language. In this way, the sense of right, the whole moral idea, the religious concept, everything which the imagination has in its province, are rendered into words. Thus it is that man exhibits his superior nature and transcends everything of the beast-life. William von Humboldt has, therefore, very appropriately declared, "Man is elevated above the animals by the faculty of speech; but to have this faculty he must already be man."

We will pursue this matter further. Not only has man created and evolved a complete language, by art—by a faculty that shows that he is not, at bottom, a brute—but he has carried the matter still farther. He has devised pictures, characters and combinations of characters, to represent each articulate sound, each word, each thought. He writes as well as talks, his ideas and thoughts may be traced on paper, bark, stone or other body, and exhibited to others. He can thus utter his wishes and opinions and transmit the utterances to others at a distance, and to human beings that have not yet come into existence on this earth. We thus have literature. Our literature is the further maturing of our speech; and prefigures admirably a power of exercising our will and consciousness at a distance, and into future time. Literature is the immortality of speech.

Human invention has manifested itself in another field. We

have perceived that man observes and reflects, in order to be able to write. He has added to this another acquirement. In some way, whether by observing the conflagration of the lightning, the results of spontaneous combustion, or the deflagration produced by striking of flint, or friction of wood, or other combustible, or, perhaps by divine inspiration itself, he has ascertained the existence of fire. Perhaps all these remarks are far-fetched; for animals seem to know as much as that. An orang-outang, a dog or a cat, will quickly exhibit that intelligence. They will remain there till the fire goes down; never building one, or replenishing on that has been built. It requires a man for that. Man, therefore, exhibits his rank above the animal races, by the faculty of speech and the ability to build a fire.

The agency of fire in human hands knows no limit. We are made masters of the earth. Every plant and every animal is circumscribed to a particular district, because the sign of the climate will permit it to go no farther. If man was subject to the same limitation, a little belt of the earth, not very far beyond the tropics, would comprise all of the earth that he could occupy. But the artificial summer which he can create in his place of abode, enables him to exceed these limits. He does not doubt his ability to travel to the North Pole, build a fire and a house there, and hang out his flag.

The old Greeks tell us that Prometheus stole fire from the chariot or vahan of the Sun and gave it to human beings. The benefactor of mankind was a Titan, one of the older style of gods, the kind that the Greeks used to worship before the Hellenes came out of Thessaly and set up Zeus, or Jupiter, as the new god omnipotent, and a race of younger gods, the kind that we call classical. Hesiodos tells us that Prometheus stole the fire from Zeus himself, in a fennel-stalk. Zeus revenged himself like any old-fashioned god. He created women out of earth and water to make men all manner of trouble, "a mischief to inattentive man," and banished Prometheus to Kalchis, where he was chained to a pillar, and an eagle was set to devour his liver.

Aeschylus has eloquently recited the story in his famous tragedy. He is chained there by strength and force, the brute instruments of Heaven, and there taunted by them for his great love to mankind: "You helped mankind; see, whether they can help you now!" Daringly he protests in language worthy of a god. He vouchsafes no notice to the ignoble wretches whom the imperial tyrant has set there to torture and to worry

him. He suffers sternly the fierce pain. "It behooves me," he said, "to bear patiently my destined fate. To complain or not to complain is alike unavailable."

To the sympathising Chorus he explains his offense. Zeus had taken from men the love of fire and made them helpless savages; he had restored it. "I saved them from destruction" he declares, "for mercy to mankind I am deemed not worthy of mercy. I hid from men the foresight of their fate; I sent blind hope to inhabit their hearts; I gave them fire. The blazing gift shall give birth to various arts. I formed the mind of man; and through the cloud of barbarous ignorance diffused the beams of knowledge. They saw indeed, they heard; but what availed all this, mingled in wild confusion, like the imagery of dreams? They know not masonry, or building, but scooped out caves to dwell in. I instructed them to mark the stars, the rich train of marshalled numbers, and the meet array of letters, I sent them memory, and taught them, to yoke the steer, harness the horse, and to build and navigate the ship. I taught them to mix the balmy medicine of power to chase away disease and soften pain, I taught the various modes of prophecy and the smelting of metals." In short Prometheus taught "each useful art to man."

Such are the laws which man has attained from the possession of fire. He has the power to acquire every art, to achieve everything possible beneath the blue vault of the sky. By aid of fire we convert into food many crude articles which otherwise the stomach would refuse to digest. With the increase of food and the practical moderation of the temperature, this earth is rendered capable of sustaining hundreds of millions of human beings, which would otherwise be impossible. Besides this, every art is rendered a practical achievement only by the agency of fire. The humble smith is perhaps looked down upon; our fathers looked up to him. He made the implements to cultivate the soil, and the weapons to defend the household. The power of every conqueror of countries, was only exerted by aid of the work of blacksmiths. When Porsena conquered Rome in the early days of the Republic, he made it dependent on Tuscany by depriving it of smiths and iron tools. The Bible tells us of a time when the Philistines of Phoenicia permitted "no smith in Israel." Then the people left their homes and sojourned in caves and holes of the ground; they walked not in highways, but skulked about in by-paths. Such has been every people's condition without the smith. Hence the man who wrought

metal was in every country the noblest of the population, next after the priest.

Art, science, everything that exalts us above the savage and distinguishes us from the brute, owe form, existence and every achievement to the use of fire. Chemistry is but the fire science. We are the servants, if not the worshippers, of fire.

It is not easy to summarise our subject more effectively. The whole scope of human excellence, distinguishing man from animals, is shown to consist in the faculty of speech, the art of writing, and in knowing how to make a fire. We thus live, make ourselves comfortable, carry on sociability with neighbors, manufacture implements and machinery, devise arts and find out sciences, establish civil religions and educational institutions; like father Prometheus we, too, steal fire from heaven, we take the lightning, put it into harness, and send it hither and thither to carry our speech and thoughts, to light our streets, and who knows what more? Perhaps to warm our homes, heat our furnaces, propel our ships, locomotives and machinery.¹ "Canst thou," asks Jehovah from the typhoon of Job, "canst thou send lightnings, that they may go and say unto thee: 'Here we are!'" I would not be irreverent, but it does seem to me that we are in the way to do that very thing. It looks like even going farther than that, like taking the very light itself, the magnetic ether, the actinic principle, and making that, too, our minister. I have heard sound which had been transmitted on a ray of light. I see good reason to believe that my speech and yours will be taken up by atmospheric radiations, as we utter it, carried somewhere into the indefinite space and held there by some medium till subsequent agencies enable it to be repeated anew, as by Edison phonograph, perhaps in some age or period hundreds or thousands of years hence.

What has been achieved and learned, all indicates as much. Perhaps we must wait till our unformulated science has been recognized and brought into everyday service. Mr. Mallock has suggested a name for it: "The Science of Human Character," explaining by it susceptibility to nature, the development and organization of impulse. We should need to penetrate into this matter very deeply, because all our dignity, our future, our very humanity, are concerned. I will not, however, follow up this topic now—we will drop down into the physical field, and receive as best we may its suggestions. Enough has been said,

¹This was written by Doctor Wilder before electricity was harnessed for light, heat and power. Such speculations were, in those days, said to be the idle dreams of visionaries.—Ed.

I think, to convince everyone that our superiority is manifest in the simplest matters of everyday life. Certainly, however, it does not consist in any particular superiority of bodily conformation. The animals which have descended from man—not man from any animal—have, many of them, a higher rank in the zoological scale. The horse and elephant beat him on teeth. The cow and pig are better endowed in respect to legs. Others are far ahead in facial structure. The monkeys have more perfect hands, especially on the hinder legs. It is only when we come to the nervous structure, the psychic power, the faculties which pertain to interior intelligence, that the dignity of human nature is perceivable.

We have no problems of human descent to solve. Our relations and kindred are those who are essentially of like nature with ourselves. The greater our completeness in the scale of being the more distinctly do we exhibit the character of our ancestry. It is not in the imperfection and rudimentary character of babes that our race and generation is most fully manifested. It is not true that when we show most completely and actively the powers and characteristics that the animals share with us that our true character and nature are best manifested. That period is when we have become men, mature and adult, and have forgotten these childish things. We do not measure wheat except as I here estimate man. When the minute, grassy blade comes out of the earth we do not pass judgment and rank the little plant with the herbage which the cattle crop, the herds' grass and timothy. Nor do we consider it the time to do it when the flinty straw shows itself and even exhibits a head. It is not yet perfect; it has not attained maturity or come to the full purpose and scope of its existence. We wait till the grass nature has been left in the background and we have the full grain in the ear. It then speaks for itself. When, after this analogy, man develops intellect and spirituality, not mere knowing of sciences but the comprehension of the knowledge and life which transcends them, his real nature and purpose of existence are manifest; he is man.

THE SUFIS OF PERSIA.

BY DR. W. WILLIAMS.

THE RISE OF SUFISM IN PERSIA.

OF the many and various systems of religious faith that have prevailed and still exist in the world, moulding the thoughts and transforming the nature and character of their adherents and devotees, Sufism, though limited in the sphere of its operation, is nevertheless of great interest to the student of history, as it is a remarkable example and instance of the vain attempts of ecclesiastical tyrants to dragoon the soul of man into the narrow grooves of worship and theological belief, and thus stifle and prevent its aspirations after higher light and knowledge, by depriving it of liberty of thinking, without which it stagnates and becomes deadened to all exalted and elevating influences. From the accounts that have come down through the ages we gather that Sufism has existed and flourished in Persia in time anterior to Zoroaster, who is said to have been a contemporary of Moses, the reformer of the old magician religion, and author of the Zend Avesta.

At that time the Sufis were known as Hashangis and distinguished for the high degree of spiritual illumination to which they had attained. By their ascetic modes of living and discipline of their lower nature they acquired conquest over themselves, without which there can be no spiritual exaltation and development that usually manifests itself in the acquisition and exercise of what may be termed a sixth and seventh sense of intellectual intuition and spiritual enlightenment and understanding. These gave them access to sources of knowledge unknown and undreamed of to their fellow men, so that they could read with ease and facility the Bible of Nature, and also perceive the correspondences that exist between all created things in the universe. In the history of religions it is observable that they are subject to the law of change and decay, of flux and reflux, of progression and retrogression, and after attaining to a certain degree of development they begin to dwindle and wither, either through the inability or unwillingness of their professed followers to practise and observe that purity of life and thought that are both necessary and essential for the preservation and effective propagation of their founder's teachings. It is with religion as in business and commerce—if

you wish a good and enduring article you must pay a good price for it. It has been said, "The Gods give man nothing unless he toils and labors for it." What they have to give is no pinch-beck, but goods that last and endure, not only for life time but through the ages. Ignorance of this and unwillingness to pay the price is the secret of the decay and decline of all religions which, after the death and departure of their founders, come under the control and domination of their successors, who give way to the ambition of ruling and governing and eventually prove themselves oppressors instead of benefactors of humanity, through the invention of dogmas and incomprehensible formulas of belief, that are a hindrance rather than an aid to the development of the higher life within the soul of man.

Owing to this fatal and pernicious tendency and proneness to ignore and set aside the teachings of the founder of Christianity, the pages of church history, instead of being records of progressive enlightenment in the science of spiritual life and experience, as on its origin, form a compound of cruel persecution, theological strifes and wranglings, burning at the stake and ruthless murders of the sons of light, those saviours of mankind who preserved and prevented the knowledge and existence of spiritual life from becoming extinguished. Tabooed, persecuted and compelled to hide and conceal themselves in remote mountainous places, there were found always a few faithful followers to whom the living of the higher life was of higher worth than the religious servitude and idolatrous worship enforced by the priests of the national faith. In caverns and rocky fastnesses they lived, or roamed amid the solitudes of desert plains, yet recked they not for the hardships and privations they suffered and endured, but lived on in the hope and assurance that their service to humanity would not be in vain, but in future years would rise and flourish in all its pristine vigor.

In this faith they died, and time proved that it was not an illusion, for, after the death of Mohamet and the conquest of their country by the Arabs, Persia, like the fabulous phoenix, rising again out of its ashes, bright and fair and beautiful, became again a center of light and learning and science at a period when Europe, during the dark and middle ages, lay under the heel of church and ecclesiastical tyranny that regarded a physician as little better than an atheist, and a natural philosopher as a magician in league with his satanic

majesty. Everywhere in churches were images of winking virgins, also of bleeding virgins, and also virgins who could weep. There were evil spirits and demons without number, and a supposed piece of the Saviour's cross was used as a fetish to exorcise demons or to prevent and nullify the assaults of evil spirits, whilst a drop of consecrated water or a piece of wood that had been blessed were considered to be infallible remedies for nearly every disease under the sun. On the other hand, throughout the principal provinces and cities of Persia at that time academies of learning were founded and endowed and art and science universally flourished. The study of medicine and practice of surgery, of astronomy and chemistry, were zealously prosecuted by the Mahometan conquerors to such an extent that they became the first instructors of Europe in philosophy and mathematical science.

Amid this splendid revival of learning, Sufism made its appearance in response to the inner cravings of a great number of Mahometans, who had become wearied with the cast iron theology of the Koran, which had proved so detrimental and prohibitive to all interior spiritual enlightenment and development. A religion merely of dogma and ceremony, recognizing no symbols, discountenancing all speculation on the divine, excluding and repressing all exercise of reason in matters pertaining to faith, the Koran was reckoned infallible and its words not only inspired but dictated in heaven. Its theology was a system of fatalism and predestination that may be summed up in the phrase, "Che sara, sara," (what will be, will be). The God of the Koran is not a being we can love and adore, but a sovereign whose absolute will alone must be obeyed by everyone, no matter whether it results in good or evil to creatures. Its Allah is a name to be feared and revered, with no feelings of love and gratitude. Notwithstanding its claim to be a divine communication through the angel Gabriel, it is full of contradictions and inconsistencies. It enjoins believers when praying to turn towards Jerusalem, and also commands them to direct their faces toward Mecca, and then teaches it is of no importance in whatever direction they turn when engaged in prayer. It tolerates idolaters in one passage, and in another commands them to be exterminated. Its perusal is a wearisome task on account of its foolish legendary stories and the tiresome repetitions with which it abounds. In writing about it the historian Gibbon states: "No European infidel will read with patience the endless

rhapsody of fable and precept and declamation, which seldom excites a sentiment or an idea." Mahometans make extracts from it which they enclose in leather cases and suspend around their necks as charms to bring the wearer good fortune or to deliver him from diseases and adversities of every kind. It is, therefore, no wonder that it failed to satisfy the aspiration and craving of intelligent Mahometans after higher and diviner knowledge and some gave rise to sects and divisions amongst them of the orthodox and the heterodox, the orthodox maintaining that religion is a creed, the heterodox that it is a life, the one reposing implicitly on the authority of a person, a book or a church, the other relying upon the exercise of reason or looking for divine intuition in the soul. Some maintained and admitted that the Divine had spoken to men of old, others that he is speaking to all of us now.

Then it came to pass that finding no satisfaction in the teachings of the Koran and seeking for spiritual knowledge and inward illumination, they came into contact with the despised and lightly esteemed Sufis, and recognized in their principles and teachings that supernal knowledge that satisfied those cravings of the soul after union with the Divine, prompting it to the search and discovery of the "open sesame" of the higher life. Though outwardly professors and followers of Islamism, through fear of persecution and the anathemas of their mullahs and sheiks or ecclesiastical rulers, they became ardent students of the secret doctrine of the Sufis and acquired from its teachings a truer philosophy of the brotherhood and divinity of man than that taught by Mahomet. Under the religious despotism to which they were subjected they had to conduct themselves very warily and circumspectly and, like the early Christians and the Illuminati in the dark ages, were compelled to use metaphors and allegories in the propagation of their tenets and opinions, and import new meanings and ideas unto words they originally did not possess. By so doing they escaped persecution and molestation on account of their change of faith, and gained numerous adherents from their own class of society, who became imbued with like earnest desires after spiritual progress and enlightenment. Thus Sufism, in the very bosom and center of Islamism, sprang up, an "imperium in imperio" that rapidly ramified through all society and became so widely spread that the orthodox dared not take hostile measures for its repression and eradication.

A great change in national life and thought soon manifested

itself, especially in the religious life of Persia, the effects of which resulted in a general reformation of public life and the appearance of Sufi authors and teachers whose writings were of so high a spiritual character that they are still a source of delight and admiration to all students of theosophy. Of the various ways and means of giving expression to ideas pertaining to intellectual and spiritual life and thought, the poetical form is that which gained and won the mind and heart of Persia, which itself is a paradise of natural beauty that ravishes and charms the senses by instilling in all beholders a sense of a presence behind the veil of nature akin to themselves, and with which, to become allied, raises them in the scale of existence and endows them with that which humanity in general is blindly seeking, but fails to grasp because it cannot understand what it is and what the relation between the percipient and perceived, the visible and invisible, yet sensed world of life surrounding us, constituting a realm of knowledge and experience lying beyond the sphere of ordinary logic and the domain of natural reason, but which sometime in the ages to come, when science, regenerated and baptised with the baptism of the higher life, will become more known and explored, and man's true position in the universe be fully and clearly understood and his knowledge and relation to the Divine become more intimate and lastingly established.

SUFI PRINCIPLES AND TEACHINGS.

This general penchant and delight in poetic forms of expression amongst the Persians were utilized by the Sufis for the inculcation of spiritual knowledge, the craving after which in human souls impels them onward and upward towards the goal of their destiny. Thus their appearance and teachings in the very midst of Islamism was a protest against the fatalistic doctrines of the Koran and the manifestation of an ardent longing after a higher and purer creed. Sufism appealed to human consciousness and the experiences of the spiritual life, the exercise and development of those latent faculties which, when duly cultured, elevate us into new spheres of thought undreamed of and at present unknown. It set before the ordinary Musulman nobler hopes and a diviner destiny than Mahomet's sensuous paradise, and its attendant houris and celestial maidens.

According to the Sufis the Creator is diffused and existent

in all created things. He exists everywhere and throughout all space. They compare the emanation of the divine essence or spirit to the rays of the sun, which they conceive are continually darting forth and become reabsorbed. Similar to the Hindus, it is this reabsorption into the divine essence to which their immortal part belongs, they made the great object of life. They believed that the soul of man and the principle of life that exists through all nature are not only from but of the Divine. They affirmed that God was light, and this light is the life of men and of all creatures in the universe. The phenomenal world is mere illusion, a vision which senses take to be something but which is really nothing; a view that Thomas Moore, the author of "Lalla Rookh" has expressed in one of his poems, beginning with the words,

This world is all a fleeting show
For man's illusion given.

To attain union with the divine four stages have to be passed through. The first is obedience to the dictates of the good law made known to us by the inspirations of the higher self. The second is that of spiritual struggling and wrestling with his passions and propensities until the Sufi becomes able, of himself, to live the higher life. The third is when he attains to true knowledge and then becomes the subject of divine inspiration. In the fourth he enters into self conscious union with the Divine, when he parts with all notions of his own personality, and thus becomes freed from the last vestige of mortality. In the ultimate analysis of the Sufi tenets and doctrines there is a great similarity with those of the ancient Pythagoreans, especially in their notion of the infinite in the finite, which is always regarded as a reflection from a mirror, the individual being a particle of the divine essence. The Sufi also considers every human being, in a manner, a representative of the Deity. One of them being rebuked for his intimacy with Christians, replied: "I hold that all men are of God and are therefore pure. I regard none as wholly and absolutely unclean."

Thus regarding themselves as the offspring of the Divine, their cardinal teaching was based upon the possibility, and therefore the duty, of reuniting ourselves to the divine essence from which we have emanated and sprung, the great means to effect which is to abstract the self or soul from the influence and pursuit of worldly things by continual addition to meditation and contemplation on the manifestations of the

Divine within ourselves and in the universe. All external modes of worship were held as subjecting the soul to the bondage of nature, and the joy of divine union through the higher self, are most fervent and impassioned and couched generally in poetic strains of great beauty and elegance of diction, similar to Solomon's Song of Songs, the mystical and allegorical meaning of which, though difficult of understanding to Western minds, is perfectly intelligible to the Persian and Arabian intellect of the present day.

Man is regarded by the Sufis as a wandering exile from the Divine, where is his home; and earth life, his period of banishment. He has seen the celestial face of truth ere he became incarnated, but whilst on the earth plane of existence he catches only a dim and passing side view of it that serves to waken the slumbering memory of the past, yet only in an imperfect manner. Sufism therefore undertakes by a long course of education and of self discipline to lead onward from stage to stage of the diviner life until at last we arrive at the goal of perfect peace and true happiness.

Such are the principal teachings of the Sufis who strive to give form and expression to those vague instinctive longings and aspirations to which human nature in all ages has felt itself subjected, and which have given rise to questions most perplexing and beyond all its efforts to solve and explain. Their teachings therefore are more mystical and religious than philosophic in their character and tendency, inclining rather to spiritual exaltation and refinement than to the exercise of the logical and intellectual faculties. Notwithstanding their highly sensuous forms of expression that Sufis make use of to embody spiritual ideas and sentiments that give rise to erroneous notion and misapprehensions of their aim and object to ordinary readers and students, yet Sufism is really in itself a worship of the good and beautiful, the triumph of the soul over the domination of the senses, the sublimation from it of those gross elements of worldly thought and desire that form so great obstacles to all upward progress and the enjoyment of the beatific vision, for, as a Sufi poet states, "While man looks to self he cannot see the Divine, but when he is not looking to self all that he sees is divine."

In the elaboration and propagation of such teachings it would be most interesting to refer to the biographies of Sufi teachers in order to observe how their principles and teachings

worked out and manifested themselves in the formation of their characters and lives, by which we estimate the true worth of any system of moral and spiritual philosophy, the one being a criterion and reflection of the other. The accounts of Sufi authors and sages form very interesting reading and are valuable subjects of thought to those whose attention is directed, not so much to what is visible as to the unseen and overlooked by ordinary observers of human life and action.

In the Dabistan, a justly celebrated Persian work treating of the religion and faith of different nations of ancient times, are found accounts of philosophers and Sufi sages interwoven with anecdotes and extracts from their writings and in which may be observed and noted ideas, notions and sentiments analogous and very similar to expressions in the works of Dante, St. Bernard, Francis de Sales, Milton, Voltaire, Jeremy Taylor, Henry More the Platonist, Victor Hugo, Lamartine and others, all of whom knew and were cognisant of and drew from the same source and magazine of life and thought as did the Persian Sufis. Pages of the Dabistan are filled with descriptions of the wonderful deeds of truly inspired men who, it is said, were able to divest themselves of corporal elements to such a degree that they quitted the body at pleasure; also, that they acquired from the spheres they visited, a knowledge of all sciences whether known or occult, and could render elementary matter subject to their will power. Of a certain Sufi, named Mobed Sorah, the illustrious, we read, that his life was wholly pure, his mouth was never polluted with animal food of any description and his abstinence from worldly pleasures and enjoyments was most extraordinary. One of his usual sayings was, "If thou didst but know the pleasure of abandoning pleasure, thou wouldst never more talk of the pleasures of sense." We further read of his creating what was not apparent to sight and touch; of revealing, like Swedenborg, secret matters; of his performing a long journey in an incredibly short space of time, describing things hidden and concealed, appearing at the same time in places far distant from one another; of his ability, like St. Francis d'Assisi, to understand the language of animals, the nature and properties of vegetables and minerals at first sight; that he could produce food, walk on the surface of water and also through the air and fire with the same immunity from injury and harm as did, Shadrach, Meshech and Abednego, when cast into Nebuchadnezzar's fiery furnace.

SUFİ LITERATURE.

To give even epitome of the writings of the most noted and illustrious of Sufi authors, would considerably exceed the limits of a general sketch. In case therefore the reader should wish for a more extended account of Sufi literature, he may, with great profit, consult Dr. Tholuck's "Sufismus Sive Theosophia Persarum Pantheistica," and his no less learned and interesting work, "Blüthensammlung aus der Morgenländischen Mystik," containing a valuable introduction on Mysticism in general, as also to a work entitled, "Persian Portraits, a Sketch of Persian History and Literature," by F. F. Arbuthnot, that affords a vast amount of information which is interesting to the student of Comparative Religion. In making extracts from the wide and extensive field of Sufi works, it is somewhat difficult to decide what method of selection to follow, in order to attract the reader's attention to subjects which will never fail to excite human thought, as they deal with problems that have perplexed students in all ages. Of such subjects, the duality of the soul, of the higher and lower self in man, is an instance. Xenophon, in his "Cyropedia," mentions a Persian nobleman who was at a loss to understand their operation in his inner daily life. "I seem," he said, "to have two souls, or lives, within me; the one impelling me to indulgence in worldly pursuits and pleasures, the other ever striving to attract my attention and thoughts upon subjects of a lofty and spiritual character. What is the cause of this inward conflict within myself?" The same puzzle presented itself to St. Paul who writes, "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but to perform the good I find not. For the good I would, I do not, but the evil I would not, that I do. I find then a law when I would do good, evil is present with me. For I delight, in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind and bringing me into subjection to the law of sin which is in my members." Unable to account philosophically for this interior warfare, he exclaims, "Oh; wretched man that I am; who shall deliver me from this body of this death?" Zoroaster tried to explain the mystery of his doctrine of light and darkness, of Ormuzd and Ahriman. In Christian theological parlance it is vaguely described as the conflict between the spirit and the flesh. It is stated, almost in the same terms used by the Persian nobleman, in "Faust," and well known to readers of Goethe, who

left it unsolved and lived craving for "light, more light" to understand it. This great enigma, with the darkness and mystery attending it, has been elucidated, if not wholly solved by the advent of modern theosophy and its teaching respecting the septenary constitution of man; so that we are now beginning to acquire and use that higher knowledge of ourselves it has brought us, which will eventually lead us to approximation and assimilation with the divine within us, our higher selves.

SELECTIONS FROM SUFI AUTHORS.

Our first selection is from the Mesnan of Jelaleddin, the most noted of the Sufi poets.

Seeks thy spirit to be gifted
With a deathless life?
Let it seek to be uplifted
O'er earth's storm and strife.

Spurn its joys; its ties dissever
Hopes and fears divest
Thus aspire to live forever—
And be forever blest.

Faith and doubt leave far behind thee
Cease to love or hate;
Let not Time's illusions blind thee,
Thou shalt time outdate.

Merge thy individual being
In the Eternal's love.
All this sensuous nature fleeing
For purer bliss above.

Earth receives the seed and guards it;
Trustfully it dies;
Then what teeming life rewards it
For self sacrifice.

With green leaf and clustering blossom
Clad, and golden fruit,
See it from earth's cheerless bosom
Ever sunward shoot.

Thus when self abased, Man's spirit
 From each earthly tie
 Rises disenthralled and inherit
 Immortality!

The following extracts treat of union with the Divine, the great theme of Sufi poets.

"Joy! joy! I triumph now; no more I know
 Myself as simply me. I glow with love.
 The center is within me, and its wonder
 Lies as a circle everywhere around me.
 Joy! joy! no mortal thought can fathom me.
 I am the merchant and the pearl at once.
 Lo! time and space lie crouching at my feet.
 Joy! joy! when I would revel in a rapture,
 I plunge into myself and all things know."

Time it is
 To unfold thy perfect beauty. I would be
 Thy lover, and thine only—I, mine eyes
 Scaled in the light of thee to all but thee,
 Yea, in the revelation of thyself
 Self-lost and conscience quit of good and evil.
 Thou movest under all the forms of truth,
 Under the forms of all created things;
 Look whence I will, still nothing I discern
 But thee in all the universe, in which
 Thyself thou dost invest. Do thou my separate
 And derived self make one with thy Essential.

All sects but multiply the I and Thou
 This I and Thou belong to partial beings.
 Then I and Thou and separate being vanish,
 Then mosque and church shall find thee nevermore.
 Our individual life is but a phantom;
 Make clear thine eye and see reality.
 Every night God frees the hosts of spirits;
 Frees them every night from fleshly prison.
 Then the soul is neither slave nor master,
 Nothing knows the bondman of his bondage;
 Nothing knows the lord of all his lordship.

Gone, all thoughts concerning good and evil,
For then without distraction, or division,
In The One, the spirit sinks and slumbers.

The following apologue illustrates the Sufis idea of identity with the Divine and has frequently been repeated in the works of modern writers.

One knocked at the closed door of his beloved and a voice asked from within: "Who is There?" And he answered: "It is I!" Then the voice said: "This house will not hold thee and me." And the door was not opened. Then went the lover into the desert and fasted and prayed in solitude. After a year he returned and knocked again at the door, and again the voice asked: "Who is there?" And he said: "It is thyself." And the door was opened to him.

CONCLUDING REMARKS.

The Sufi has no fear of death as the precursor of annihilation, or the sign of descending gradation, but merely a change of state, as in many previous incarnations, and therefore is esteemed a blessing because it marks his entrance into a higher state of intellectual and spiritual existence. Reasoning from the past phases of existence, he predicts his advancement to the rank of angel, and his subsequent progress in the scale of being up to very deity itself, from whose essence, his spirit originally emanated and with him it is ultimately destined to be united so perfectly and intimately as to annihilate the idea of separateness between the Creator and the creature. Said a Sufi teacher: "What have I to fear, since death has been no cause of degradation to me? When I ceased to be a stone, I attained to the rank of vegetable life. Again I changed my state, dying as a vegetable, and became an animal; and, ceasing to be an animal, I then became a human being. If I am doomed as a man to die once more, even so shall I rise to the rank of an angel, and thence approach still nearer the Divine and become at length what I cannot describe." This was said and uttered centuries before the birth of Darwin and Huxley.

Said another Sufi sage: "Proofs and arguments drawn from logical processes and premises, are not as satisfactory in the acquisition of knowledge as spiritual intuitions. The meanings of which saying is, that the mind of a true Sufi, purified from

the mists and obscurations of the flesh by continuous contemplation of the divine perfections, becomes, as it were, an unsullied mirror in which are reflected all natural and spiritual truths. His soul, unlike his body, is not restricted to any local habitation; for there have been Sufis who, centuries before the invention of telephone and wireless telegraphy, have carried on conversations with one another although their persons were separated by thousands of miles. Indeed, it is difficult to set bounds to the powers of a perfect Sufi, by which is estimated the degree of perfection he has attained unto, and of which his nature is susceptible in this world; so that it is considered that, with the exception of his absorption in the essence of the divine, there is no knowledge that is unattainable to the Sufi who has acquired and developed within himself the sixth and seventh senses of pure intellectual intuition and spiritual perception. As an illustration of this opinion we here give an anecdote recorded by Avicenna, who was considered the greatest philosopher and physician of his time, with his contemporary, Abul Khyre, a celebrated Sufi of the highest order who thirsted for the acquisition of knowledge to interior spiritual perception and intuition, contrary to Avicenna who claimed not to possess any knowledge but such as he had acquired by study and reasoning. At an interview between these two eminent men, and after a conversation on various subjects, when each was struck with great admiration of the other's profound knowledge of natural science, Avicenna said to his visitor: "What you see I know by the exercise of reason and reflection." "Truly so," replied Abul Khyre, "but what you know I see by the light of spiritual illumination, and without study and long trains of reasoning." Leaving the reader to determine who enjoyed the advantage over the other, we conclude this sketch of the Persian Sufi with two other of their sayings:

"The aspirations of men striving after the higher life are not directed to the joys of heaven, nor embued with the self hope of eternal happiness in a future state. Enjoy the goods of fortune and contribute to relieve the wants and necessities of others; for, in that case, your reward is happiness here and hereafter.

"From another and higher world hast thou descended on this earth plane. Subdue self and shake off the propensities of mortal flesh, for then wilt thou not fail to return to thy home once more."

THE INNER LIFE AND JESUS, THE CHRIST.

IV. Continued from page 286.

BY C. H. A. BJERREGAARD.

IN the Stoic Philosophy we hear of two Logoi. The first *Logos Endiathetikos*, or "the Wisdom at rest" in the mind, that is to say, wisdom static or non-active, wisdom self-contained and resting in self. The passive Logos. The second Logos is *Logos Proforikos* or "the wisdom that goes forth" to create, namely, wisdom as a kinetic energy, wisdom active in deeds. The active Logos.

Applying the idea of two Logoi to the Hindu hymn just recited, you can see that the first hymn may be Logos Endiathetikos, the passive Logos, and that the second is Logos Proforikos, the active Logos. This is not a matter of mere curiosity. On the contrary it is of vast significance practically. The first Logos, the passive Logos, Logos Endiathetikos, corresponds of course to the first act of your own experience in summer. And the second Logos, the active Logos, Logos Proforikos, corresponds of course to the second act and your own transformation by the renewing of your mind. You see then that your experience in summer is an individual parallel to a great cosmic fact and a parallel to a process in the divine nature.

While I am writing about the Stoics I must mention that they also named Fate (*Moirá, Até, Eimarmené, Anangke, Fatum*) Logos, a very profound thought. Is not Fate or karma the Logos? Is karma not active and also passive? Is not karma as the all penetrating moral order both mind and speech, both a how and a what?

This, too, illustrates the subject before us and makes Logos to have far more interest for us, than its mere theological aspect. Follow up the Stoic idea of calling karma Logos and you may come to many interesting discoveries and see how the Church doctrines of Providence, of conscience, connect with Stoicism and the oriental conception of karma and may be simple copies of it.

This was the Southern Aryans, those of India. The Northern, the Iranians, those who worshipped Ahura-Mazda, equal-

ly with those of the South addressed themselves in adoration to the immanent God, in their case to fire, the holy power which was to them their all; and they sang in their ritual. "We sacrifice to the fountains of the waters, the fordings of the rivers, the forkings of the highways and the meeting of the roads." "We sacrifice to the hills . . . to the corn that fills the corn-fields, and we sacrifice to the earth, our mother." Their ritual is an adoration of the ever present, indwelling, and beneficent god, their higher Self.

Let us be careful not to condemn or look down upon the ancients and call them idolators because they sacrificed to fire, fountains, hills. If they were idolators then we too are idolators who sacrifice our lives for ideas and offer our energy and time for spiritual objects. They thought less of themselves in religion than Church people do and more of "the moving powers" around them. Church people are truly idolators; they have come to worship will and thought. The ancient Iranians worshipped the evolution in things. Early Christians were more sensible than those of to-day. Origen spoke of the universe as "holy" and about "the sacred economy of the universe" and St. Cyril said (Jesus. cat. IX.2) "The wider our contemplation of creation, the grander is our conception of God." Gregory of Nyssa expressed himself in sentiments like those of Wordsworth and Richard Jeffries and these two certainly knew the uncreated loveliness and the presence of God.

Among the ancient Parsees, in the Zend Avesta, the Logos is called Honover and exists in the mysterious prayer called *ahunavajrja* but is exceedingly difficult to understand. For short, the prayer runs: "The Kingdom is Ahura's, he who protects the weak." Literally translated (see Martin Haug's essays) it sounds still less intelligible: "As a heavenly lord is to be chosen, so is an earthly master (spiritual guide), for the sake of righteousness, (to be) the giver of the good thoughts, of the actions of life, towards Mazda; and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector for the poor." This is Martin Haug's translation and I dare not dispute it. But, unless it means something like the Christian Doxology, "Praise God on High!" I do not understand it nor its intentions. If it is a praise adoration, and I think it is, it would be a power to move both the heavens and the earth. The Honover must be like the power that comes from the innumerable ameshaspendis who in sevenfoldness stand round the throne of

the Most High singing praises and adorations, corresponding to our Doxologies. Such adorations have a profound significance and represent occult work. Strange as it may seem to the inexperienced, adoration is a building power; it lifts out of chaos and into life and it formulates life, giving it definite forms. And that is the meaning and power of Honover. Its pronounciation adds to the glory of the One by bringing the One into created conditions, or, in other words, the One incarnates by means of Honover, the Word, the Logos. As regards the power of adorations you need only examine your own psychic experiences. If you do, you will find appreciations to be equivalents on the psychological plane to adorations on the religious. Appreciations are the *sine qua non* in all declarations of love and devotion; they are the living waters that refresh the thirsty soul and the fruitful soil in which the spirit grows. When we adore the Supreme we declare the nature of our soul and reveal our life. When we adore another being, for instance, a lover the beloved, we address (*adoro*, Latin; to address) ourselves in veneration to that person because we mean to say, that he or she is the power that makes us what we are; the power that recreates us, that builds us into the Higher and sustains us on a high plane. Our adoration thus is a confession and profession of the Logos. When the ancient Iranians pronounced the most holy sentence: "The Kingdom is Ahura's, he who protects the weak" there was a mystic emphasis upon the word "protects" which the uninitiated neither could hear nor understand. They could not hear it because the music of the sentence covered it, and, they did not understand it because they did not know the special work of Ahura; special, because the whole secret of the religion rested in Ahura's indwelling or presence in nature as the good power, the very power to whom the sacrifices were offered.

Ahura's special work was like that of Logos *Endiathetikos*, an indwelling. And the prayer, was the Logos *Proforikos*, the magic that transformed passivity into activity.

Here, again, you have parallel illustrations to your own experience this summer. In the first act you dwelt in Ahura's kingdom of immanent wealth. In the second act, when you started up in your mind, you uttered the secret prayer and gained power. The prayer was Logos.

And when we come to ancient Egypt the same is the case as before. To a hymn to the immanent deity I find a corresponding one in which that deity is seen as Logos or the active energy

that builds and sustains the world. Egypt, the race of Chem, was not behind the Japhetide. Hear a hymn to Ra:

“Praise to Amen—Ra
 — the life of all animated things.
 The energy of men and beasts
 Of herbs and feeder of cattle.
 The energy of things below and above,
 — the enlightener of the earth.
 The opener of every eye
 And cause of pleasure and light.
 The energy of grass for cattle
 And of the fruitful trees for men.
 The energy of the fish in the river
 And of the birds in the air.
 The breath of the egg
 And all creeping things
 And all flying things as well — —.”

You can have no doubt when you hear this hymn. It is a song of immanence; a praise giving to the ever present Ra.

Ra. The word means (E. A. Wallis Budge, “The Gods of the Egyptians” vol. 1, page 323) the “operative and creative power,” exactly the sense of Logos. This power represented visibly was the sun and personified by it was Ra; not Ra directly, but Ra incarnated as Thoth. Thoth was the reason and the mental power of Ra and also the means by which reason and mentality were translated into speech. All these three aspects, reason, mentality and speech united, make Logos and scholars agree on that (Budge I.407). Thoth then is Logos or Ra active. Who was Ra more especially as Thoth or Logos? His character appears from the “Seventy-five Praises of Ra” found inscribed on the walls of the royal tombs of the XIX. and XX. Dynasties at Thebes. In these he is called the “bringer of forms”; “the World Soul”; he “who dost send forth light upon the waters”; he is the one that “sendest forth flames into thy furnaces”; he is “the true creative power”; “the soul that giveth names”; “the god of light.” In the Turin papyrus is this remarkable passage about Ra as Logos: “I am the great one, the sun of the great one; my father meditated upon my name. My father and my mother pronounced my name; it was hidden in the body of my begetter. I am He whose name is more

hidden than that of the gods, God only, living in truth, Framers of that which is, Fashioner of beings!" L. R. Farnell, the well known Greek Mythologist reports an invocation to the God Thoth found upon an Egyptian lamp. It is most remarkable and runs thus: "O Father of Light, O Logos, that orderest day and night, come show thyself to me; O God of Gods, in thy ape-form enter." Most extraordinarily here the Logos, the Divine Reason, is associated with the form of an ape. It is Egyptian theriomorphism. These are a few of the epithets applied to Ra as Thoth and they all fully prove the translation of the word to be "the operative and creative power," of that which the Greeks later called the Logos. The Egyptians then personified Logos as Thoth and described Logos as you have just read.

Besides that which I have already stated about Thoth or the Egyptian Logos I want further to say that Thoth or Logos was master of law both in its physical and moral conception; that is to say, he was the principle of order, plan, purpose; and he was also the realization of this principle, and as such he is the inventor of speech and books and the establisher of time. You can readily see that all this is indicative of that which we call the plastic power, be it found in nature or in mind and it is all that which later is put into the word Logos, and the very activity of yours in the second act of your service in the woods in summer and now the spring of your actions of righteousness.

As a natural consequence of being the plastic power, Thoth-Logos also is the judge, the one who is able to distinguish between right and wrong, between that which is correct and that which is false both in science and art. So far I have said enough to indicate who Ra and Thoth are and for further study I must refer my reader to the Egyptian mythology. It is very rich in material for a thorough study of the power of the Logos and I think the Egyptian conception of Thoth-Logos contains an immense occult power.

Thoth is later called Hermes Trismegistes and that was during the Graeco-Roman occupation of Egypt. Hermes Trismegistes is therefore also Logos, but the conception is not materially new. It was that Logos which influenced the Alexandrian Christians, Philo Judaus and finally came into John's Gospel.

And now we pass on to the Greeks and Romans and into the sphere of philosophy and away from religious notions like those you have read thus far. In period of time we are now in the sixth century before Christ. Instead of saying Logos, Anaxagoras (about 460 B. C.) says Nous, but defines Nous as

Logos. He held that "mind (Nous) is infinite and self-ruled and is mixed with nothing"—"mind is the ruler over all"—"mind holds sway over the whole revolving universe"—"mind regulates all things"—"mind regulates the stars, the sun and the moon, the air and the ether"—"mind, which is eternal, is most assuredly in the surrounding mass, in the things that have been differentiated, and in the things that are being differentiated." Clearly then Nous or Mind with Anaxagoras means the same as Logos with the other people you have read about and is the Logos with which I am dealing in this article.

Heraclitus of Ephesus (a little later than Pythagoras) was really the most original of all the ancient thinkers that concerned themselves with Logos and was the first to use the word, and he gave definitions to the word which were recognized in all later historical stages of the doctrine. To understand the place of Logos, let me give in a few words an outline of his philosophy.

The universe is elemental fire, now extinguished and now rekindled, and, this movement from being to not-being is an eternal process. The Deity builds the world innumerable times in sport and causes it to disappear again as often. Life then is simply a process and we cannot step into the same stream twice; before we come the second time another stream is flowing. In the process of life there is both strife and enmity and also harmony and peace; they simply represent two opposite currents.

The Logos is the eternal or all-embracing order in this movement. Heraclitus calls Logos especially the "dividing Logos.. Logos is the reason of the world and is called by many names, such as "conscious intelligence," "active reason," "world soul," "the law of movement," "the organizing principle," the "objective law of reason," or what Emerson called the "Oversoul." Logos is also called the law according to which all things move, hence also called Fate (Diké). In short, Logos is the immanent form of the deity and also the active deity.

According to this philosophy fire is the arké or essence of all things and the rhythm of its movements is Logos. And what does that mean? It means that we hear the Logos where the forest murmurs and the brook dreams aloud as it runs over the pebbles. It means that death "who keeps the keys of all creeds" speaks the will of Logos when life stands still.

When you stand before stratified rocks and wonder what they could tell if they had speech, they call loud to you and have even spoken before you asked. When you consider the

difference in the curves of a gothic arch and the circumference of the full moon, the Logos stares you in the face and calls upon you to ascend on their chaste lines. Lift a stone in the bottom of a woody dell and you shall see the face of the Logos traced there by myriad roots. There is not an atom on the earth that does not long for another atom; and, when it has met that other atom does not leave it again. It is all the work of the Logos.

Both prose and poetry flower in the power of the Logos, and the interest awakened in you is the Logos. But I am unable to sing the praises of the Logos and not worthy to describe the handmaid and workmaster of the Most High!

Everywhere in the field of forces—in chaos and in nature's equilibrium—in nature's great and small—on the paths of conscience—where sins limit the horizon—in all forms and shapes—there is the Logos! The Logos at this moment tells you more than I can!

Plato's thought is powerfully saturated with the idea of a "kingly mind" ruling the universe. He feels profoundly that a divine power is forming and working his surroundings, but with him there is no clear definition of Logos. The power and form elsewhere called Logos is with Plato, Eros, the World Soul, and Ideas. Eros is the generative impulse, but back of it and in it is enthusiasm (*mantia*) and this enthusiasm resembles Logos. To understand Plato's World Soul one must study especially his dialogue, the *Timaeus*. I cannot, therefore, here enter upon it in detail. Enough to say that the World Soul, like the soul of the body, is involved in space and is the primary cause of motion; it comprehends all proportion and measure and is wholly number and harmony, and is the mathematical principle of things as Aristotle said. But the World Soul is not corporeal; it is self moved and is the ruler of the world. All this means Logos and activities of Logos.

Aristotle limits the Logos to the human mind as merely the notion and the reason for it and distinguishes between the word and the thought as it is in the soul. He used also the word Logos in relation to our conduct of life. If we have tact, for instance, we are under the influence of Logos. His Logos is not of that high order with which we have become familiar in earlier thinkers, still it is Logos, and Aristotle must be heard when the talk is about Logos.

Greek and Roman pantheism sang:

"Zeus is the air and Zeus is the earth and heaven
And all things and what is in and over all things,"

and Vergil wrote (Georgics IV.220) about the anima mundi:

“God pervades the whole
Earth and the spacious sea and the deep heaven”

and God is (Aeneid VI. 724)

“An inward spirit feeding earth, heaven and sea,
The shining moon and the giant stars;
The mind that pervades their limbs and moves the
mighty mass.”

The indwelling god is addressed by Aeschylus in “Prometheus Bound” (88)

“O holy heaven, and ye winged winds
And springs of water, and unnumbered smiles
Of ocean waves; and thee all-mother earth
And thee all-seeing circle of the sun, I call
To witness—”

In short almost everywhere in antiquity we hear the declaration “all things are full of gods” and these gods are always explained as thought, mind, reason permeating the world and all its parts. And to make sure that no personal god is meant, I quote finally Seneca who in most unequivocal terms tells us that “God is (simply) the sum total of all Thou seest and of all Thou canst not see” (Nat. Q. Prol. 13).

Seneca’s statement is most significant and you must note it specially:

“God is (simply) the sum total of all Thou seest and all Thou canst not see.”

The sentence shows how the two conceptions, I have hitherto distinguished, are now merged into one. And this merging is the transition to the New Testament Logos which is both the passive and the active God or God in the flesh as it reads.

The Stoic conception of the Logos is remarkable, because the founders of Stoicism to a large extent, were orientals. Zeno (about 340-265) the founder was a Cyprian; Cleanthes his famous pupil was from Assos in Troas and Chrysippus was from Cilicia and Diogenes was from Babylon. Their oriental bias undoubtedly contributed to the detailed explanation of the nature of the Logos.

The central point in Stoicism is the ideal of the Wise Man. The wise man, like a true mystic, is emotionless and refuses to submit to an excess of passion. He follows Reason or Logos (which to the Stoic conception is identical with “Nature”) which is the universal order or law of existence, the World Soul. This

Logos is also man's fate and the Pneuma (Spirit) of all ethics and spiritual endeavor. The innermost of all things is the logos spermatikos, the generating Logos, and no thing can grow without it. Whatever power there be in speech is there on account of the Logos, and no speech has power without it. It is the Logos which makes conceptions out of perceptions and without the Logos no excitation would be transformed into will. Because all men and all gods are parts of the same Logos or World Soul; they form one great rational living structure, or a society, a brotherhood, forming a realm of reason if they only will. Logos is law for such a society. Of the Stoic division of Logos into Logos Endiathetikos and Logos Proforikos I have already spoken.

Neoplatonism, especially Plotinus, has something personal in his ideas. His World Soul or his Logos especially has a mother element in it; something so different from that which we hear elsewhere.

Logos has a double character; (1) as the heavenly Aphrodite, the Venus Urania, that high Intelligence of which you may see something in the famous statue called the Milesian Venus. She is a life without desires, without pains; altogether celestial. This aspect of Logos corresponds, of course, to the Stoic Logos Endiathetikos. (2) Logos has also another character: the earthly Aphrodite, the Venus of desire and worldliness. She is, however, not to be despised. Without her there would be no generation; no real world to stand upon and much beauty would be lost. Art has represented her very often and will continue to do it till the end of the age. We have all seen her and will continue to inquire about her. This aspect of Logos corresponds, of course, to the Stoic Logos Proforikos. Logos called Aphrodite does not only visit all, but is the genius of all art, science and organic life. Logos under this form has received more worship than under any other form because it has a warmth in it, which most other forms lack. Numerous people who do not know the heavenly Aphrodite, are guided in their sleep as it were by the earthly Aphrodite and it is happiness to them.

“Logos is the Platonic Idea of Good, the Stoic World Soul, or Reason of God, immanent in creation which it fosters and sustains. Round this Logos idea clustered in Philo's time a number of ideas floating in solution in the schools of the Jews, such as the Shekinah, the Name of God, the Ten Words of Crea-

tion that might perhaps be One, the great archangel and chief of the chariot-bearers, Metathron, the heavenly man, the high priest. (I wish I had the winter before me to write about these. I would invite you to go and study these conceptions. They are fascinating and the legends that cluster around them are numerous.) Philo gathered together from East and West every thought, every divination, that could help to mould his sublime conception of a Viceregent of God, a Mediator between the Eternal and the ephemeral. His Logos reflects light from countless facets, and most of these conceptions are found later in the apostolic epistles." (Comp. C. Bigg *The Christian Platonists of Alexandria*).

Philo treated all the divine attributes collectively under name of Logos, a conception he borrowed from the Greeks and elsewhere, with whose philosophy he was thoroughly familiar. From Heraclitus he got the idea of the "dividing logos," the Logos which calls the various objects into existence by contrasts, and from the Stoics he learned about Logos as the active and vivifying power in the universe. But Philo's Logos is also expressed in Platonic terms as "the idea of ideas" and "the archetypical idea." In addition to this he also calls the Logos the Word of Jehovah (Yhvh) and in this he thinks in harmony with Isa LV. 11 (Comp. Matt. X. 13; Prov. XXX. 4). The calling of Logos by so many different names implies so many and different ideas connected with Logos. Philo also calls the Logos for "wisdom," the "mediating" wisdom and this idea he probably got from Alexandrian theology. As you see, Logos is almost everything to Philo, when he desires to speak of Divinity manifested, but nevertheless we never know whether this manifestation is personal or impersonal and abstract. On that point Philo never speaks definitely.

At one time the Logos is higher than the divine goodness and power; at another the Logos is the product of these two powers. Sometimes the Logos is the leader of innumerable powers, sometimes the Logos is the product of these. The Logos is represented as the substance upon which all things depend, but also as the power that produces them. In regard to man, the Logos is the type and man the copy. The Logos, "the heavenly man" is the pattern according to which man is made. The Logos is also the interpreter of God's designs with man; illumines the mind and is the mystic power of the soul in general. In all these later ideas we hear him repeated in the apostolic epistles.

I have now set before you all the characteristics of Philo's Logos and you can judge for yourself whether the New Testament Logos is a copy or not. Perhaps the New Testament conception "the Word" came in by the way of Memra, a rabbinical term corresponding to Logos.

Memra is the creative word or speech of God considered as a cosmic power and used in the Targums as a substitute for "the Lord" in order to avoid an anthropomorphism. The conception Memra furnished Philo with still other terms, such as "the Divine thought," "the image," "the first born son of God," "the intercessor," "the paraete," terms and ideas we also meet with in the New Testament, especially in the apostolic epistles. The terms also occur in various Gnostic systems and in the ancient church liturgy adopted from the synagogue.

From Philo the natural step is to the New Testament and its teachings on Logos. But that subject I omit here.

Our Norse ancestors, who certainly were no metaphysicians nor dogmatic theologians had a keen understanding of the ever present god, Logos. Their theogony and cosmogony are brilliant illustrations on the indwelling god; the god who, though without a name, was the energy of all things.

Even Fetishism with its crude notions is superior to a dialectic god, a god of words made up by sophistry and moulded in ignorance. The magic of stone and stick means divine immanence and is strong enough to confound any doctor of theology. It needs no book, it needs no argument. It demonstrates itself wherever nature acts.

You have now read all that is worth reading about the power named Logos. You have read about it as the building power of existence, the guiding force and the exalting mind, and characterized in numerous other ways. Place yourself in its power! You cannot make a mistake by doing so! But you do make a mistake if you do not! Without the Logos no work can be done, be it occult, open or sociological.

A PRAYER TO LITTLE BUNNIE FOR PARDON FOR
PAST WRONG-DOING.

BY JAMES L. MACBETH BAIN.

I WAS lately walking through Tynnacoil wood, visiting parts of it that had been the scenes of the joys and manifold adventure of my boyhood. I had not been to these parts since my youth, and I visited every corner, and every pool of its streams.

Now, in those days, I had never walked through these parts without the arrow set on the string of my bow, or a stone in my hand, ready to let fly at the first rabbit or hare or pheasant that rose near by, and seeing one of the descendants of the same creatures now flee from my step, I said :

“Why, little Bunny, do you run away from me? Why do you fear me so? I cannot hurt you now. I could not touch your little body to injure it, no, not for all the good of the world.

“Ah! now I see why you run away. Yes, I understand you. I pursued with stone and arrow of death your ancestor, though I had no need, having plenty of other food; and you have been told this. And so now you must flee at my approach.

“Well, now, I am to tell you a new story, and I wish you to hear it well, and to tell it to your brothers and sisters; I want you all to forgive me; for really in those days I was a savage, and worse than any beast of prey; and I did not know what I was doing. But now I love you as a little brother, and you can come and play with me and do anything you like with me, and I will only caress you and play with you. Now you hear me, and when you have understood me you will tell all your brothers and sisters; and you will not run away from me any more. O Christ, thou hast given me the love of all thy body. O hear my prayer to little Bunny.”

And I went to one of the pools of the burn which I used to haunt night and day, ay, even in my dreams, in the insatiable desire to catch and slay their wary, finny dwellers. And I said to them as they darted away from my shadow :

“Ye bonnie, spotted trout, ye need not hide yourselves from me beneath these mossy stones, as though I were still your enemy. Your black, sleek backs and speckled sides no more tempt the angler in me. Your fine, slippery bodies no more

awake in me the desire to draw you out of your cool element into the hot, dry air. Sport in this golden water, ye swift swimmers, and fear me no more; for I tell you, never again can I ply hook and line with fly or live worm for the capture of your little souls. Ye bonnie, black, spotted trout, I love you now. Yes, I really do love you now. I send you the kiss of Love."

HYMN OF THE DIVINITY OF THE SOUL.

No mean thing art thou, O human soul.

1.

Count not thyself a mean thing, O little one. Count not thyself as worthless, O child of the Breath of the Ages. Verily no mean thing art thou, O human soul, bearer of Divinity; for thy God is thy Saviour, yea the Holy One of Life is thy lover unto the ages of ages; and thou shalt never die.

2.

No mean thing art thou, O child of Life. Thou canst ascend unto the heavens of joy. Thou canst look upon and commune with the archangels of Light as thy fellows and companions.

Thou canst dwell with the gods; for they are of thy kind, and thou art equal unto them.

3.

O soul, beloved of Christ the Ageless, no mean thing art thou, I say.

Thou canst rise unto and transcend the stars; for thy home is beyond the outermost; yea, thy abode is in the very innermost.

Thou canst penetrate the deep darkness of Hell; thou canst visit the nethermost Hades.

Thou canst taste the live fruits of the Elysian fields and drink the fine wine of the land of the never-failing sun.

Thou canst breathe the high air of the green hills of heaven; thou canst bear the fragrance and strength thereof unto the little children of our earth.

4.

No mean thing art thou, O soul, beloved of the eternal. Nay, thou art beautiful in the eyes of thy lover. For the light of the one love seeth thee as thou really art in the holy Divinity, and the arms of the Everlasting are around thee unto the ages of thy lives in the heavens of the Great Day.

5.

O my brother, how beautiful art thou even in my eyes! O sister-woman, thou art fairer and sweeter unto the vision of my Christ than any word can tell!

6.

And to every man who reads this word I say so; and every woman who looks into my eye may know well that I speak this word of her, even of her; and unto her is the blessing thereof.

O man, can I not see the perfection of God in thee? Yea, I can see the beauty of the Holy One of Life.

In thee, O human soul, I can scent the divine aroma. I can feel the fragrance of the body of God.

7.

And this is why I am always thy lover, yea, the lover of every soul unto the eternities. O Christ, thou hast given me the love of all thy creatures. Wondrous is thy salvation, thou Great Lover of the body and the soul of our race. Thou savest me by Love. By Love thou wilt save every soul.

APOLLO.

1.

Surely the science of the stars is a great science—far too great to be played at. I have known many players at astrology,

and I don't know one of these to whom it has brought any abiding good. Some I know from whom it has taken away the freedom of life.

2.

I say this not to discourage the study of this great science but to caution, and, if possible, guide unto its most serious study, and to that alone.

For this superficial dabbling in the study of the powers of the stars tends towards the dividing of the outlook upon and the attitude towards life. And this means disaster. It is a turning from the center to the circumference, and is, therefore, a dissipating of power. But the contemplation of the radiant center, even the sun, means unification of thought, and that is concentration and conservation of energy.

3.

By contemplation of the sun we dwell in the center of power. And every one who would be made whole must dwell on this theme. And any healer who would truly heal must dwell in the sun of life. And no really spiritual healing is done apart from Christ, our living sun, our radiant center.

And it is not by contemplating the many powers or stars of our spiritual heaven that we come unto the powers of healing of which they are the manifestors, but by the contemplation of the one Holy One of Blessing in whom and of whom they all are. So let us abide in the love of the Radiant Center, and it will be well. For then, all the stars of our firmament will take their own places and will fulfill their powers of good in our lives.

HYMN OF THE IMMANENT CHRIST TO THE ASTRAL POWERS.

1.

Ye powers of the stars, manifold, opposing and aiding, strong to draw and bind the soul of the simple, ye have been made unto me the way of life.

For ye form in my earthly course the sign of the cross,

giving unto me the sure path of life, even the way of suffering whereby I must go.

2.

And through ages of suffering ye cannot destroy me, the deathless one. Ye cannot even hurt me, how sore soever ye hurt this human soul wherein I dwell.

Nay, but ye serve me to the best of your powers by bringing unto this human soul the forces of her strong opposites whose conflict is needful to her growth in strength.

3.

Know ye not that I, the master of the soul, her own living sun, even her deathless and ageless Divinity, am the lord of her planets, and I rule all the stars of her earthly course?

Know ye not, ye powers of the astral realm, that ye have all to become subject unto me, the holy one of the divine will of life?

Nay, ye cannot know this, for the spiritual ye cannot see, neither can ye discern the powers thereof.

4.

Ye powers of sore trial, magnetic and elemental, working amid the fires of the refining pot of the great alchemist, ye tearers of this soul of flesh, ye devourers of the variable elements of this passionate nature, for years my home has been with you, and I have lain me down amid your consuming torments.

Well, ay, well, ye cruel renders of the affectional body, have ye oppressed the soul of my flesh and broken the strength of the will of my human heart.

5.

But me ye could not break, me ye could not touch in death; for the Holy One of the soul, even the master of the fire, is the sun of my life and the lord of my days. And ye are, indeed, his servants for the transmutation of all these mingled elements of my bodies.

Ye are the workers of the liberator of my soul from your own bonds. Ye consume out of me the heavy stuffs that would

weighten me unto earth. Ye enable me to escape from the ways of death. Ye grind and triturate so fine, so small; and I, the living thing, even I, the deathless one, ye set free, free, free! Surely ye are the servants of my Saviour Christ!

6.

And so now and once for all time hear me, ye seekers of knowledge in the astral light. I know ye wish me well, and I am grateful for your good will. Ye may show me the pit whence my body has been dug and the clay out of which my soul has formed herself. But ye cannot read the chart of my heavens, nor see the stars of my universe. For I am no longer in your realm; no more am I subject to the power of your divinities.

My Christ, even the Apollo of my cosmos, hath set me free from all your dominions and all the cunning thereof.

7.

O, Christus Maister, Thou art the Living Sun. Thou art the only deliverer from the subtleties of the powers of night. Thou art the only Saviour and I am in thee, O, radiant center.

THE AWAKENING OF DALABA.

A TALE OF THE ANCIENT TRAVELER.

TRANSLATED BY SAMUEL NEU.

TO a tale of the ancient Traveler, told at the Court of Omee, noble King of the Great Middle Country and all the world, and by him called the Tale of the Awakening of Dalaba, set down by Lipo-va, the Scribe, give ear:

In ancient days, from far-off northern lands there journeyed forth Dalaba and his train, the prince who was to rule the land of Khuh. As forth they went and passed this land of ours they gathered to them many men of works, that in the land to be there should be peace. And as they passed the country in the south they gathered many tillers of the soil that in the land to be the earth might bear, and food be plenty for the laborers.

Now, as they neared the promised land of Khuh, where yet no hand had plowed or foot had trod, the stench assailed them, even from afar, that rose from earth that knew no care of man. This hindered not the tillers of the soil, for oft in fields had they set foot anew and much accustomed were to odors foul. The men of works were very much distressed and bade the tillers quick make clean the earth, lest sickness come upon the caravan. But to Dalaba, from the northern land, the odors foul brought evil great and dire; for, all unused to smell of new made earth, his nostrils closed against the evil breath, and so, bereft of sense, he passed to sleep, a sleep so deep no dream disturbed his rest.

The men of works urged on the tiller's sons as, ere his sleep, Dalaba had designed, and after many years the earth was clean and all the odors foul were much subdued. Then came the king, the father of the prince and said:

"Awake! the time to rule has come."

Dalaba, sleeping, dimly heard the voice and stirred and half awoke, and yet but dreamed. And in the dream were naught but many beasts, and he, Dalaba, was but one of them. At many troughs these beasts fed greedily and gave no thought to aught but what they fed. And oft it seemed there were not troughs enough else why the jostling that the feeders made? For ages long Dalaba, but a beast, fed on and on, and quarrelled like the rest when he was full. Beside him fed his son, a little beast, and aided him whenever there was need. Therefore, this little son he learned to love, as even it is said that beasts may love.

There came a day when naught was in the troughs, and hunger smote the throng so they grew thin, and Dalaba took counsel with his son and asked what was the thing that should be done. And then, in echo of the father's voice that bade Dalaba wake, the son replied:

"Awake! For thou dreamest in thy sleep."

But Dalaba made answer to his son that he slept not but was awake, whereon his son did ask:

"How many hast thou sons?"

Then Dalaba looked up and gazed about and saw that he had three sons, and he knew that truly was he folded in a dream. For there was one who gathered withered bones, and one who gathered flesh, and yet a third who hungered ever, for the food was scarce, who said:

"Awake, and I will bring thee more."

But Dalaba replied that he had waked, and dreamed no more, whereon they asked:

"How many hast thou sons?"

Then Dalaba stirred gently in his sleep and woke until the dream of beasts was gone, and now he saw that what were beasts were men, and he, Dalaba, was but one of them, and his three sons were men among the throng. And, as the third had said, they wrought for more, and all the men and sons wrought on for more, of food and gold and peace and power. They tilled the soil and searched the earth and sea, they robbed and won and paid and reaped and sowed, and, as the son had promised, more they got. And yet with all their getting none grew fat, and none had more but always wrought for more.

And, this discerning, that no man had more, although they wrought and got what they wrought for, Dalaba turned for counsel to his sons and asked what was the thing that must be done. And once again, in echo of the voice that bade Dalaba wake, the sons replied:

"Awake! For yet thou dreamest in thy sleep."

But Dalaba looked up and gazed about and saw that five sons had he, where but three had been. And then he knew that yet he dreamed. For one there was who saw all things that passed, and one who heard what all men said, a third whose tongue could find the evil from the good, and yet a fourth who, breathing in the air that men exhaled, could say what men they were. And there was one who felt the hearts of men and told their secrets. He to Dalaba:

"Awake! and we shall make report to you, and thou shalt judge all men and be a prince."

Then, for a third time, Dalaba awoke, and lo! the world of men had passed away and only he was, with his sons, and judged. He judged of men for deeds that they had done. He judged of men for words that they had made, he judged of men for evil and for good, he judged of them for what they seemed to be, and judged them by the beatings of their hearts, and ever judged as made his sons report.

And sometimes was his judgment taken forth by those he judged, so that it moved their hearts and changed them into others than they were. But often went his judgment all for naught, and men beheld not of it in their world, for he could naught but judge, nor make, nor do, because a judge of men was he, naught else.

Now, when Dalaba saw what this thing was he called his sons, and with them counsel took what was the thing that he and they must do. Then once again the echo of the voice that bade him wake was spoken from his sons:

"Awake! For yet thou dreamest in thy sleep."

And when he told them that he dreamt no more, again they asked how many had he sons, and Dalaba beheld that seven were, and knew that yet from dreams he must awake. For there was one the bearer of the light that lighted all, and one that marked the hours, that deeds might come and pass and come again, and one there was that pictured forth the deeds ere they were done that he who did might know. A fourth there was who led his brothers on wherever Dalaba might bid him lead that they might work in harmony and peace. The fifth, a warrior, was of mighty strength, but blind he was, so that his mighty arm oft smote on friend and foe nor knew its aim, wherefore Dalaba oft commanded him to let his brothers lead him in the fight. The sixth son was a judge of men and deeds who told what should befall of things that came; and seventh was his son best loved of all, who stood upon the throne and spoke the word that set to action all the other sons. And this one spoke the word to Dalaba:

"Awake, oh, prince, and thou shalt be a king."

Behold! Dalaba wakens from his dream and all are gone. He is alone, a king with kingly power to know and make and do and kingly wisdom that his dreaming gave. Then spoke he:

"Now, I know I dream no more, for were I yet to wake, and less there be, then would the dream and dreamer vanish too."

But there was one who heard and answer made:

"Aye, even yet thou shalt awake, oh, king, and dream and dreamer vanish into light, and he who was a beast, a man, a prince, and now is king shall yet not cease to be. Father of many kings shall be thy lot."

All this I saw and heard in that far land.

The King heard this tale with wonder and the courtiers with incredulity. And when the King told them that they, too, must awake, they knew not what he said. For until they count their sons they shall not know they dream. This the Ancient Traveler whispered to me, and I, Lipo-va the Scribe, who knows not what light may be hid therein, have set it down.

HOW HAPPINESS IS FOUND.

In no time was man's life what he calls a happy one; in no time can it be so. A perpetual dream there has been of Paradises, and some luxurious Lubberland, where the brooks should run wine, and the trees bend with ready-baked viands; but it was a dream merely, an impossible dream. Suffering, contradiction, error, have their quite perennial, and even indispensable, abode in this earth. Is not labor the inheritance of man? And what labor for the present is joyous, and not grievous? Labor, effort, is the very interruption of that ease, which man foolishly enough fancies to be his happiness; and yet without labor there were no ease, no rest, so much as conceivable. Thus Evil, what we call Evil, must ever exist while man exists: Evil, in the widest sense we can give it, is precisely the dark, disordered material out of which man's Freewill has to create an edifice of order and Good. Ever must Pain urge us to Labor; and only in free effort can any blessedness be imagined for us.

CARLYLE, "*Characteristics.*"

WITHIN HARBOR.

BY HELEN M. STARK.

SOONER or later to every earnest aspirant comes the deep conviction that peace is his supreme necessity; that only in freedom from the surging emotions that so long have swept like devastating billows across his personality can he do work that will conform to his ideal.

Yet almost inevitably will he whose karma brings him near the gateway of the probationary path find that no tranquil, placid life has been outlined for him by those who know and execute the law. Uncertainty, sudden changes, sharp contrasts, divided by the dizzying abyss of doubt and fear, mark the uneven tenor of his way.

Every hope he holds, every plan he makes, every new relationship entering his life will be but another hostage to fortune; another test of his weakness; another call for self-control. Few indeed may be the days unshadowed by storm-clouds; brief the periods of unthreatened calm, and, the most striking feature of it all is that often when the crisis is past, the tragedy of it is seen to have been an illusion; there was no danger of disruption though the very foundations of his personal life had seemed to tremble and yield.

Again and again will he find himself between two contending factions, with dear and trusted friends on either side; helpless, fearing, shrinking from the shock of conflict, he suffers the pain of a hundred battles. Liberal enough he may be to see the right on both sides, yet not strong enough nor wise enough to show the right to others and end the strife.

Trials of this nature must be regarded as pre-initiatory tests; tests devised not so much by the manipulation of the factors of his outward life as by the distorted view he is lead to take of seemingly untoward events; and by his response to these emotional fluctuations may he gauge the state of his soul growth.

“When to the world’s turmoil thy budding soul lends ear; when to the roaring voice of the Great Illusion thy soul responds; when frightened at the sight of the hot tears of pain; when deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of self-hood, learn, O Disciple, of her Silent ‘God’ thy Soul is an unworthy shrine.”—*Voice of the Silence.*

Not only from without is his peace imperiled, within his own personality will he find contradictions and conflicts which will undermine his best intentions and disperse his energy. He well may say:

“Within my earthly temple there’s a crowd;
There’s one that’s humble and there’s one that’s proud;
There’s one that is heart-broken for his sins,
And one that unrepentent, sits and grins.”

But from among the many diverse factors of the self, he must choose the highest and cling unfalteringly to that, putting aside all others, however alluring. That which is highest in his power will not be on the line of least resistance. Supreme effort is the price of every onward step—for the Path lies uphill all the way.

The action and reaction, swift and extreme, occasioned by the agony of suspense and fear and the ecstatic bliss of relief as the crisis passes and all is seen to be well, will, as nothing else can do, teach the unreality, the impermanence of this changeful life.

Steadied and calmed by suffering he will be more ready and more able to cut his way out of the jungle of illusion, using the unswerving weapon of non-attachment. Every step in this direction leads him nearer that stable and permanent center from which he can, clear-eyed and unshaken, look out upon the world and choose his work; making the best use of the talents that are his, unhindered by prejudice and free from the promptings of the lower self.

To reach and identify himself with this center will be the most difficult and at the same time the most important work of this period of the man’s evolution. It will be difficult because it is a turning of the whole tide of life. The forces which hitherto flowed outward from center to circumference must now turn upon themselves and return to their source. The divine energy which through him has long dispersed itself in all the countless activities of ordinary life must now be indrawn and centralized until within the heart there burns the light unquenchable.

No longer “in bondage to a hundred ties of expectation,” life assumes a far different aspect. It at once becomes more simple and more profound. Its simplicity will appear in all the outer vestures of his being; in all his dealings with the world

because, behind simplicity of life will lie simplicity of motive, singleness of aim.

To himself the first evidence of the activity of this center will be the consciousness of a new indwelling spirit; the realization of his own duality; a duality made up on one hand of the host of emotions and ambitions which act through the lower mind, and on the other by that alter ego in whom he sees the master of them all, who sits in calm exalted judgment over all the others. The One to whom fear in all its numerous and insidious forms is but a word forgotten. The One who can wait in calm unfaltering certainty because the eternal years of God are his.

Emerson in speaking of this Higher Self says: "Within this erring, passionate, mortal self sits a supreme calm immortal mind whose powers I do not know; but it is stronger than I. It never approves me in any wrong. I seek counsel of it in my doubts. I repair to it in my disasters, I pray to it in my undertakings."

When the lower mind thus instinctively turns to the higher for refuge and guidance; when the man feels a deep confidence in the Self within him that is the Self of all, he will begin dimly, remotely, to realize the peace that is founded on eternal things; to feel the strength and wisdom of the Great Self and to enjoy a complete and unfaltering faith in the ultimate triumph of the work it wills to do; faith in the wisdom of its workings even within his own little life, and willingly, gladly, will he resign himself to the law.

It may be many lives yet before he is passion proof; free from the "personal luggage of human, transitory sentiments," but at least a time will soon come when he will know that he is stronger than he once was; when he may find himself lifted upon a spent world of emotion that seems to have rolled in from ages gone, feeling its waning strength and knowing what its power and passion must once have been, yet it can no longer engulf him and fling him bruised and exhausted upon the shore—shipwrecked again.

Safely shall he ride these billows, guided by "the light which no wind can extinguish, that which burns without fuel or wick," until at last he enters the harbor of the peace that knows no storms.

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.

BY NUREHO DE MANHAR.

Continued from page 188.

“RABBI SIMEON ON MYSTERIES AND THE HIGHER LIFE.”

“AND the sons of Noah that went forth of the ark were Shem, Ham and Japhet” (Gen. IX. 18). Said Rabbi Eleazer: Why are these names only mentioned? Had Noah other sons who did not go with him on his exit from the ark?

In reply Rabbi Abba said: “Noah had other children than the three mentioned in scripture, who likewise had children of their own, and the reason this is not explicitly stated is, that grandchildren are in scripture classed and referred to as sons.”

Said Rabbi Simeon: “Had I been incarnated and lived on earth at the time when the Holy One entrusted the Book of Mysteries containing the secret doctrine to Enoch and Adam, I would have strongly urged that the contents of it should never be divulged save to those who by their upright and unselfish lives had rendered themselves worthy to receive and understand them; for such only are able to appreciate their value and importance that distinguish it from all other books. The truly wise in this world are they who attain to a comprehension and understanding of its esoteric teachings that under the veil of symbols, emblems, allegories and enigmas, are concealed from esoteric students whose thoughts and labors are concentrated and directed merely towards what is phenomenal and ephemeral. Known only to sages and initiates are the grand mysteries of the hidden wisdom, the knowledge of which they never impart to the ‘profanum vulgum’ and use only in ministering to the welfare of humanity. Of these great mysteries, one of the most abstruse and profound is contained in the above cited verse of scripture. When the divine life or in other words, the consciousness of the Divine, the cause of all cause, the life of all life, the pleroma of all joy and happiness rises and dawns within the human soul or man’s lower nature, like the great orb of day

sending forth its effulgent rays of light and warmth, it diffuses within it and makes itself recognized by a feeling, a sensation of enjoyment and delight greater than that which rich and generous wine causes the heart of man to pulsate with an ecstasy of delight not to be expressed. This effluence of the divine life is intermediate between the joy and pleasure that reaches and flows into human nature from the celestial and terrestrial planes of existence. There are within us two souls or natures, the higher and the lower, blended and united together by the mysterious Augoides, that corresponds to the upper triad of Sephiroth in the decenary of the human constitution. These three souls, or rather natures, manifest themselves in their differing modes and direction, the Higher Self attaching itself and approximating towards its superior principle produces three offspring, symbolized by Noah's sons, Shem, Ham and Japhet, who came forth from the ark; Shem corresponding to the principle on the right of the Sephirotic tree, Ham to that on the left, whilst Japhet is the medium of connection that like the color of purple is a combination and a reflection of the other two. Ham was the father of Canaan. He symbolizes the lower or animal nature of man susceptible of all material and gross influences that trend to the excitation of animal instincts, desires and passions. He was also the father of him who caused the world along with himself to be cursed and the human face to become blanched and pale through sorrow and suffering; therefore it is not stated of Shem or Japhet that they were the father of this or that one. This is also wherefore it is written, 'And Abram passed through the land,' (Gen. XII. 9) neither abode in it because the patriarchs through their merits and works had not purified it, neither had Israel made known the sacred name so that it was still suffering under the primal curse pronounced upon the earth and the serpent, 'Cursed be the ground because of thee, cursed art thou above all the beasts of the field.' And of the land of Canaan it is written, cursed is Canaan, a servant of servants, shall he be unto his brothers. Furthermore we read, 'These are the three sons of Noah, Shem, Ham and Japhet, and of them was the whole earth overspread' (Gen. IX. 19). These words also include within them a great mystery of the heavenly or superior colors, teaching us that though refracted throughout the universe, the divine glory remains ever the same both in heaven above and on earth below."

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.

REASON AND BELIEF. By Sir Oliver Lodge. New York: Moffatt Yard & Company. \$1.25.

That a man of such scientific eminence should write a book so full of lofty spiritual thought, is proof that there is no necessary antagonism between religion and science. Furthermore, it is proof that the distinctive teachings of Theosophy, by whatever name they may be known, are steadily winning their way into minds brave enough to face the problems of life and to argue from demonstrated truths.

But the object of Sir Oliver Lodge's latest work is to present his conclusions, rather than to describe the steps by which he reached them. And they are weighty conclusions, and delivered without a backward glance at the old materialistic fortifications now crumbling into dust. On his tenth page the author tells us that "individuality is never lost, unless it be in some ultimate and far distant completion and richest fruition of our being, by evanescence and absorption into Deity." Naturally we turn the pages, almost breathlessly, for some indication of the state or condition of the individuality before birth and after death; and, although the learned author seems unwilling to commit himself fully to the theory of reincarnation, he may be said to hesitate upon the very brink. "Children," he tells us, "often appear to retain for a time some intuition, some shadowy recollection as it were, of a former state of being, and even adults in certain moods, have 'gleams of more than

mortal things,' and are perplexed at times with a dim reminiscence as of previous experiences." Indeed, he tells us that his message is "that there is some great truth in the idea of pre-existence," although he is unwilling to define that truth as "reincarnation or transmigration." It is hard to see why he should be unwilling, except that his own theories have not yet so grouped themselves to his mind as to be a convincing demonstration. Admitting the pre-existence of the soul and the occasional dim memories of its pre-natal experiences, there can hardly be any doubt of its former habitat, or that it is seeking its evolution through a series of earth lives. But the author having gone so far will certainly not pause, nor need there be any doubt of his goal, so long as he persists in his unfearing challenge of the facts confronting him.

There are many other theories advanced by Sir Oliver Lodge, upon which it would be pleasant to dwell, but the student must seek them for himself through these refreshing and original pages. Among them is the conjecture that "the soul may be said slowly to construct the body, and continuously to leak in and take possession of the gradually improving conditions." Finely expressed, too, are his ideas of the *amnesia*, the "draught of lethe," that wipes out the memories of the past upon the dawn of an earth life. Sir Oliver Lodge's little book is a landmark in religious and scientific thought, a presage of the liberated intellects that shall presently read the riddle of the ages in the light of Theosophy.

S. G. P. C.

THE PICTORIAL KEY TO THE TAROT. By A. E. Waite. Published by William Rider & Son, London.

The occult world owes much to Mr. Waite, for a series of competent and careful compilations that have done much to preserve the treasures of mediæval and ancient thought. His latest contribution to the library is devoted to the Tarot, which he describes as "fragments of a secret tradition under the veil of divination."

We are not at all sure that the Tarot was intended primarily for divination, and still less for the usually base purpose of the fortune teller. No mechanical device can be of much avail in divination, unless the operator already possesses some measure of psychic vision, and needs no more than an exterior aid to mental concentration. In such cases the Tarot cards may be of service, but probably the tea leaves at the bottom of a cup would do equally well, or the Bible

opened at random, or any other of the time honored methods.

It is doubtful if Tarot cards can now be obtained that have any approach to accuracy. Certainly the coloring is incorrect and fanciful, while their attribution to zodiacal signs, planets and elements, has been the subject of constant dispute. It seems fairly evident that they were intended to represent symbolically the great processes of evolution, both cosmic and human, but it may be doubted if their higher meanings can ever be read except by those who already have the knowledge, and who are therefore independent of such adventitious aids. Nevertheless the study is a fascinating one from the academic point of view, and nothing could be more complete than Mr. Waite's condensed and yet exhaustive survey of our available knowledge. It may be said, too, that his inclination is always toward the higher and spiritual interpretation. There are 78 excellent plates.

S. G. P. C.

EVER-RECURRING CYCLES OF DUALITY.

How, by merely testing and rejecting what is not, shall we ever attain knowledge of what is? Metaphysical Speculation, as it begins in No or Nothingness, so it must needs end in Nothingness; circulates and must circulate in endless vortices; creating, swallowing—itsself. Our being is made up of Light and Darkness, the Light resting on the Darkness, and balancing it; everywhere there is Dualism, Equipoise; a perpetual Contradiction dwells in us: "where shall I place myself to escape from my own shadow?" Consider it well; Metaphysics is the attempt of the mind to rise above the mind; to environ and shut in, or, as we say, *comprehend* the mind. Hopeless struggle, for the wisest, as for the foolishest! What strength of sinew, or athletic skill, will enable the stoutest athlete to fold his own body in his arms, and, by lifting, lift up *himself*? The Irish Saint swam the Channel, "carrying his head in his teeth;" but the feat has never been imitated.—CARLYLE, "Characteristics."