

# THE WORD

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# THE WORD

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## SHADOWS.

**H**OW mysterious and commonplace a thing is a shadow. Shadows perplex us as infants in our early experiences in this world; shadows accompany us in our walks through life; and shadows are present when we depart this world. Our experience with shadows begins soon after we have come into the world's atmosphere and have seen the earth. Although we soon manage to convince ourselves that we know what shadows are, yet few of us have examined them closely enough.

As infants we have lain in our cribs and watched and wondered at shadows thrown on the ceiling or the wall by persons moving in the room. Those shadows were strange and mysterious, until we had solved the problem to our infant minds by discovering that the movement of a shadow depended on the movement of the person whose outline and shadow it was, or on the movement of light which made it visible. Still it required observation and reflection to discover that a shadow was largest when nearest to the light and farthest from the wall, and that it was smallest and least formidable when farthest from the light and nearest to the wall. Later, as children, we were entertained by the rabbits, geese, goats, and other shadows which some friend produced by skillful manipulation of his hands. As we grew older, we were no longer entertained by such shadow play. Shadows are still strange, and the mysteries surrounding them will re-

main until we know the different kinds of shadows; what shadows are, and what they are for.

The shadow lessons of childhood teach us two of the laws of shadows. The movement and changing of shadows on their field vary with the light by which they are seen and with the objects the outlines and shadows of which they are. Shadows are large or small as those who throw them are far from or near to the field on which shadows are perceived.

We may have now forgotten these facts as we forget many of the important lessons of childhood; but, if they were then learned, their importance and truth will appeal to us in later days, when we shall know that our shadows have changed.

There are, we may at present say, four factors necessary for the casting of a shadow: First, the object or thing which stands in; second, the light, which makes visible; third, the shadow; and, fourth, the field or screen on which the shadow is seen. This seems easy enough. When we are told that a shadow is merely the outline on a surface of any opaque object which intercepts the rays of light falling on that surface, the explanation seems so simple and easily understood as to make further inquiry unnecessary. But such explanations, true though they may be, do not altogether satisfy the senses nor the understanding. A shadow has certain physical characteristics. A shadow is more than a mere outline of an object which intercepts the light. It produces certain effects on the senses and it affects the mind strangely.

All bodies which are called opaque will cause a shadow to be thrown when they stand before the source from which light comes; but the nature of a shadow and the effects which it produces differ according to the light which projects the shadow. The shadows thrown by sunlight and their effects are different than shadows caused by the light of the moon. The light of the stars produces a different effect. The shadows thrown by lamp, gas, electric light or by any other artificial source are different as to their natures, though the only difference which appears to the sight is the greater or lesser distinctness in the outline of the object on the surface on which the shadow is thrown.

No physical object is opaque in the sense that it is impervious to or intercepts all light. Each physical body intercepts or cuts off some of the rays of the light and transmits or is transparent to other rays.

A shadow is not merely the absence of the light in the outline of the object which intercepts it. A shadow is a thing in itself. A shadow is something more than a silhouette. A shadow is more than the absence of light. A shadow is the projection of an object in combination with the light by which it is projected. A shadow is the projection of the copy, counterpart, double, or ghost of the projected object. There is a fifth factor necessary for the causing of a shadow. The fifth factor is the shade.

When we look at a shadow we see the outline of the object projected, on a surface which intercepts the shade. But we do not see the shade. The actual shade and the actual shadow are not mere outlines. The shadow is a projection of the shade of the interior as well as of the outline of the body. The interior of the body cannot be seen because the eye is not sensible to the rays of light which comingle with the interior of the body and projects its shade. All of the shade or shadow that can be perceived through the eye is the outline of light only, to which the eye is sensible. But if the sight were trained, the seer could perceive the interior of the body in all its parts by means of its shade, because the light that passes through the body is impressed with and bears a subtle copy of the parts of the body through which it passes. The physical surface on which the shadow is seen, that is to say, which causes the outline of the light in the form of the body to be seen, has impressed upon it a copy of the shade, and is affected by the shadow to the degree that it retains the impression long after the body or light which throws it is removed.

If the surface of a plate were sensitized to the rays of light which pass through bodies called opaque and which throw a shadow, this surface would retain the impression or shadow, and it would be possible for one with trained sight to see not only the outline of the figure, but to describe and analyze the interior of the original of that shadow. It would be possible to diagnose the condition of the living body at the time of the shadow impression and to predict future states of illness or health according to the diagnosis. But no plate or surface does retain the impress of the shadow as it is seen by ordinary physical sight. That which is called a shadow, from the physical standpoint, produces certain effects, but these are not seen.

*(To be continued.)*

## CHOICE EXTRACTS AND TRANSLATIONS.

In the next place, it is necessary to speak concerning the qualifications requisite in a legitimate student of the philosophy of Plato, previous to which I shall just notice the absurdity of supposing that a mere knowledge of the Greek tongue, however great that knowledge may be, is alone sufficient to the understanding of the sublime doctrines of Plato; for a man might as well think that he can understand Archimedes without a knowledge of the elements of geometry, merely because he can read him in the original. Those who entertain such an idle opinion would do well to meditate on the profound observation of Heraclitus "*that polymathy does not teach intellect.*"

By a legitimate student, then, of the Platonic philosophy, I mean one who both from nature and education is properly qualified for such an arduous undertaking: that is, one who possesses a naturally good disposition; is sagacious and acute, and is inflamed with an ardent desire for the acquisition of wisdom and truth; who from his childhood has been well instructed in the mathematical disciplines; who, besides this, has spent whole days, and frequently the greater part of the night, in profound meditation; and, like one triumphantly sailing over a raging sea, or skilfully piercing through an army of foes, has successfully encountered an hostile multitude of doubts—in short, who has never considered *wisdom* as a thing of trifling estimation and easy access, but as that which cannot be obtained without the most generous and severe endurance, and the intrinsic worth of which surpasses all corporeal good, far more than the ocean the fleeting bubble which floats on its surface. To such as are destitute of these requisites, who make the study of words their sole employment, and the pursuit of wisdom but at best a secondary thing, who expect to be wise by desultory application for an hour or two in a day, after the fatigues of business, after mixing with the base multitude of mankind, laughing with the gay, affecting airs of gravity with the serious, tacitly assenting to every man's opinion, however absurd, and winking at folly, however shameful and base—to such as these—and, alas! the world is full of such—the sublimest truths must appear to be nothing more than jargon and reverie, the dreams of a distempered imagination, or the ebullitions of fanatical faith.

—*Thomas Taylor*, "General Introduction to the Philosophy and Writings of Plato."

## THE INNER LIFE AND JESUS, THE CHRIST.

### V.

BY C. H. A. BJERREGAARD.

#### THE INDWELLING CHRIST.

**T**HE doctrine formulated in the phrase, "The Indwelling Christ," comes to us as a unification of numerous expressions found throughout Paul's letters, and the doctrine, if it can be so called, is Paul's, *par excellence*. What is to be understood by the phrase, "the indwelling Christ," will appear when it is understood what Paul means by the word "Christ," and what Paul's position is in the history of human development. I shall, therefore, state that first.

Paul's teaching on the "indwelling Christ" is his contribution to a solution of a problem that meets everyone of us hour by hour, and which is ever before us. The problem is the antinomy, the contradiction or the opposition there is between the ideal and the actual, the spiritual and the material, life and death, man and god, limitation and freedom, stated in many different ways. And the problem is also how to overcome this antinomy, contradiction or opposition.

In attempting to solve the antinomy, the contradiction or the opposition, mankind has in course of time originated religion, ethics, social codes, arts and, most recently, philosophy. Religion is probably the oldest attempt. The ancient mysteries came very near the truth of a solution by teaching that evolution of life gradually does away with opposites. Their solution is almost the same as nature's. Nature outgrows all difficulties in course of time. National religions cultivated gods, that were said to be incarnated from time to time. That was only poetry of religion and no solution. Ceremonial religions attempted to bridge the conflicts by sacrifices. That was bloody religion and worse. Men have also descended into themselves to find salvation from sin and burdens. By yogas and asceticism they have attempted to free themselves. That was will-religion. Mystics and theosophists like Buddha



have found that self-renunciation brought them Nirvana. That was the religion of dying and of poverty. The latest forms of bridge building were Christianity and inventions by Philosophy; but neither philosophy nor religion, nor any of all the methods proposed have found the form or method which was universal enough to suit all times and races, nor powerful enough to overcome all opposites. The problem is not yet solved. We are not saved. We have not harmony. Only glimpses have come to us. Paul's solution of the problem puts it farther off, and does not solve it.

Paul, the only philosopher among the Bible authors, has also attempted a solution of the problem and his solution lies in this doctrine of the "indwelling Christ." Briefly, inasmuch as Christ is, as he says (Col. I. 17), "the principle that binds all things together," and, "that God summed up all things in Him" (Eph. I. 10), it stands to reason, he says, that "Christ within" not only fills up the chasm which separates man and God, but also identifies God and man. This claim of identification is as old as Asia. All the Aryan systems claim the same. As to the principle, Paul differs only in its name from Orientals, as you shall see. But Paul has popularized the idea. In Asia it was and still is the idea that only certain castes can rise to Samadhi, or union with God. Paul brought his ideas to all men.

Before I argue these points I will quote the letter to the Colossians (I. 28), where he declares, "We teach every man the fullest wisdom, that we may present every man accomplished in Christ Jesus." This is certainly explicit enough. The disciples of Christ do not advocate, as do many ignorant teachers and fakirs of to-day, a Gnosis for the few and blind faith for the many. The devotees of the Highest Principle declare the fullest wisdom before all and offer it to all alike, making no distinctions. Truth itself makes all the distinctions necessary and in such a way that the unprepared simply cannot receive it. The unprepared themselves really make the distinctions. Paul holds that the "indwelling Christ" is not limited to a few. Christ is in every man. Christ is in the world as the Logos, its guiding principle—the power of God. Christ is all in all. Yet, but few make the Christ principle an actuality. Introductory to an understanding of Paul's doctrine I invite you now to consider a few facts drawn from Paul's own letters. Perhaps you know what I am about to



tell. Perhaps you do not. The facts are easily attainable for the student who reads for himself. One would not learn them in the churches, because the churches are founded upon ideas contrary to the facts I will now relate.

Paul very rarely speaks about the human life of the Christ he preaches. Jesu sayings are not quoted or told by him; his parables are not mentioned, nor his healings, travels and life in general. There is next to nothing in the letters which the biographer of Jesus can use. Paul refers to the crucifixion and the resurrection, but merely as bare facts. He even says that he wishes to know no man, not even Christ, any more after the flesh (2 Cor. V. 16). Nowhere does Paul give us the impression that he had troubled himself about collecting information about Jesus. He thinks only of Christ. He seems to have contented himself with the most general information from hearsay and never to have had any historic interest in the life of him, whom he never knew. This attitude is in most marked contrast to Peter, John, James and the rest of them, to all of whom the historic fact is the main thing. Evidently there must be a profound reason for this indifference and silence.

Paul speaks little about Jesus and seems not to care to know him, as I have quoted, but says much about the Christ, and the few facts which he mentions and which belong to the historic Jesus of the Gospels he transfers to his Christ. In fact Paul utilizes the Gospel facts as suits him best, in order to build what he calls "my gospel." In all this Paul is tremendously sincere. His vision was an inward, not an outward one. He could not consistently be witness about any other. And he correctly calls himself an apostle "through Jesus Christ, and not from men" (Gal. I. 1). What ordination could improve upon his office? The secret of his position is simply this: that he attained the Mystic Union, Samadhi.

Paul furnishes an excellent example of what Christian theosophy and mysticism is. I apply to Paul, Meister Eckhardt's words: "As the fire turns all it touches into itself, so the birth of the son of God in the soul turns us into God; so that God no longer knows anything in us than his son." From the moment of the vision Paul seems to have been turned in such a way.

I must now explain in detail what Paul understands by

the Christ, in contradistinction to Jesus. I must do that to explain what is meant by his "indwelling Christ" and in order to show how that doctrine of his squares with the old doctrine of God's immanence, and the doctrine of Logos. The fact is that Paul places "Christ" where the older theology said "God" and where others said "Logos." He puts these two terms aside in favor of his own.

(1) In relation to God, the Father, Christ is represented as the eikon or Image of God. There is something ambiguous in that term "image." That Christ is an "image" does not mean to Paul merely a likeness, a resemblance; it means a true copy, not a copy on another plane than God; nay, in the letter to the Colossians, Paul distinctly says that "Christ is the Eikon or image of the invisible God." We must, therefore, understand that there is nothing human, nothing historical about the Christ. Paul's Christ is not of time or space, he is invisible, intangible, and all that which such transcendental terms signify. In short, Christ is a principle; not a man, but spoken of as a man. Paul personifies an abstraction. And as if to confirm his statement he says to the Colossians (and also to the Ephesians) that in him dwells bodily (somatikos) the Pleroma, the totality of the divine attributes, or as elsewhere (Romans and Galatians) explained he is "Lord of all," and "Lord of glory," even "God over all, blessed forever" (Rom. IX. 5). After that it is impossible to connect Paul's Christ with the Jesus of the Gospels. One excludes the other. The one, Jesus, is historical; the other, Christ, is transcendental; is not connected with the earth, but is the earth's life and principle. Therefore, when Paul makes use of facts connected with Jesus, in order to explain who his Christ is, we must conclude that to him Jesus is merely a figure of speech or a symbol, an illustration at best. And so it is. Paul preached Christ; the others preached Jesus. At an early date there were two Christianities, and the conflict of the two is seen again and again in Paul's letters and clearly stated in the Acts of the Apostles. He preached Theosophy; the others preached a man.

(2) I will now carry Paul's doctrine further. As regards creation we again meet with a sharp distinction between Jesus, the man, and Christ, the god of Paul. Paul tells the Corinthians (1 Cor. VIII. 6) that "through him (Christ) are all things." Clearly, Christ is here identified with the

Logos. I have explained the idea of the Logos in the last article. Paul says further—and the quotations I now give bear directly upon my subject, "The Indwelling Christ"—Christ pre-existed "in the form of God" (Phil. II. 6); and, "he is before all things and in him all things hold together" (Col. I. 15-16); that is to say, he is the immanent force that binds all parts of the universe together; or, as Paul wrote to the Ephesians (I. 10), "all things are summed up in him." None of the Gospels speak in that way about Jesus, nor even intimate such godhood as that which is implied in Paul's letters. Such statements could not apply to a man, and their daily intercourse could never have suggested such thoughts. We never hear the synoptics indulge in metaphysics. It is most remote from any of them. It is clear that Paul teaches another gospel. Which may be the best or the most correct, his or that of the Evangelists? Which one appeals to theosophic minds? Can there be any doubt? Paul teaches Theosophy, the others preach a man.

(3) Paul carries his theory into human history and makes Christ the reigning power. To the Corinthians (1 Cor. XV. 24-28) he writes about Christ as the moving force in history, the root idea of all human endeavor, the One into whom all human lives are to be collected as so many fragments into one person. Paul tells them that "all enemies will be put under his feet," even death.

(4) Paul's psychology in relation to the Christ is also remarkable. The Christ is here clearly a power and cannot be connected with the historic man, Jesus. Paul teaches the Corinthians (2 Cor. III. 17) that "the Lord is the Spirit" ('O de Kurios to pneuma estin) and "the life-giving or quickening Spirit" (1 Cor. XV. 45: eis pneuma zoopoion). As such, he "lives" in all true Christians (Gal. II. 20); he "forms" (morphothe) himself in them and transforms them into his image (2 Cor. III. 18). As a result of this indwelling, Christians shall be able to search out "the hidden things of God." No such ideas answer to the forces of an individual historical Jesus. They clearly refer to principles, to something trans-human, to the Divine.

Summing up the passages quoted, they clearly show that Christ, to Paul, is not an earthly historical man, but a "heavenly man," and if you have read the preceding chapters on Messiah and the Logos, you must have been led to think that the

two ideas, Messiah and Logos, find their climax in Paul's conception of Christ—and they do.

Why Paul ignored the Jesus of history is not easy to explain. That he did so is evident. He has left no records to help us to understand him. But the explanation is to be found in the fact that Paul is the theosophical philosopher and the mystic of the New Testament. The only one to be compared to him is John. John is also a mystic, though not a philosopher. While it is not easy to say why Paul ignored the outward facts, it is easier to satisfactorily answer the question: Was it for good or bad that he did so? The answer can only be: It was for good; because he thereby placed on a large, on a universal plane, a narrow idea arisen among Old Testament people; and, by so doing, he made it possible for the Gentiles to understand him, as they also did. His presentation of the Christ idea as a living Logos idea did then and does now recommend itself to theosophic and mystic minds. It is the life idea of Christianity and there is no other life. The rest is mythology and idolatry.

The other apostles, and the church fathers in the beginning, concerned themselves mostly with Jesu nature and his relation to the eternal God. From the very beginning Paul concerned himself with soteriology, that is to say, with the practical value of the appearance of the incarnation he in so wonderful a manner had learned about on the way to Damascus. Speculative mind as he was, and bent upon some active life work, he could not do otherwise than search into the problem of the mystic relation of his lord to the life of the world, and to the problem of antinomy, of contradiction, of opposition, in his day as keen as in our day and as it always will be. And he did search into the problem, and the overwhelming force of it reverberates through all his letters.

This doctrine of the "indwelling Christ" is the life element in Christianity. Without it, Christianity as a system would have vanished long ago, if it ever had acquired any historical place. Without Paul's philosophical contribution it would have been no more than a mythology among the Hebrews, similar to mythologies among other nations. Even Roman catholic writers, such as Cardinals Wiseman and Newman, who labored to bring England back under Rome, dared not, in the novels they wrote in order to awaken the English minds, appeal to the church idea as the desirable object for

the soul. In the novels, "Fabiola," "Calista," and the rest, it is "the indwelling Christ" that is shown to be the power which sustains the converts, inflames their enthusiasm and carries them through the martyrdom. These shrewd cardinal evangelists knew enough psychology to know that heroes and heroines living for an idea and full of enthusiasm, born by belief in the indwelling Christ, would appeal to any mind, and books of that kind have made more converts than the mere church idea. It is the mysticism of the Christian idea that is the rock on which the church is founded, and not Peter's successor, the pope in Rome, who is claimed to be the rock. Ideas, not men, rule the world! Ideas, not men, do the work eternal!

Throughout church history it was "the ancient Christ," the Logos, that spoke when a resurrection took place and the dead body was revived. The "Word" was spoken, and in it was heard: "Lo, I am with you always, even unto the end of the world," and the people understood it because it answered their soul's innermost cravings. The people felt the Word as "the power of God," not as the church's call; they only went back to the church because they had no other place to go in former days. In our own day we do not go back to the church, we return to our hearts and there rebuild the temple.

The "indwelling Christ" in the physical world was of old, as it is to-day, the energy that cries "let there be light;" and there is always light, where the cry is heard. In the temperate zones, every winter that cry is heard at the time the Christ—the ancient Christ—is born. In the physical world "the indwelling Christ" is heard in the numerous sounds that reverberate to our ear, whether as mere noise or as music. Sound itself is only an effect, a verberation that comes to us as a revelation of something that already has been done by the indwelling deity. The spiritually awakened understand tone-work as the Word.

"The indwelling Christ is felt as heat every time "nature keeps the reverent frame with which her years began," not only in springtime, but every time the periodical swing of our nature, male or female, in a glorious moment makes us feel the divine presence. In that heat there is a call from the ever incarnating son of God, and the ancients "heard him gladly."



In the physical world anybody may see stars in the night. The galaxy glories in its own brilliancy if we look up. Among those innumerable stars, Chaldeans, Zoroastrians of old, saw His star, "the boundless Hope that passed the heavens," and at that time men "began to call themselves by name of the Lord." So the old records tell. That star was a theophany of the ancient, the indwelling Christ. How many of the present generation have seen that star? The star is still there! Nature ever draws the veil apart for the initiate. Nature alone!

Over all doors to Buddhist temples in Japan to-day, may be read "Glory to the Manifested Word." Where, in the Christian world, so-called, do you find any such confession or profession of faith? And yet, it is said that Christianity is the Word manifested! How absurd! The Buddhists in Japan mean the Great Breath or sound, which is the demi-urgos, the world-former: the Logos. Sound or music "is the great pathfinder in the wilderness" and is the creator. You have heard of Tyndal's experiments with sound upon glass, and you have seen the figures made by the speaking voice of Mrs. Watts-Hughes and others. These people made figures like "living creatures after its kind" upon glass by the sounds of the lips and voice. Verily, "the indwelling Christ" in nature was manifested then! I would rather listen to the chirping of a grasshopper than to an opera singer. Why? The grasshopper is direct—the other artificial: there is no indwelling.

Modern idealists are full of life, love and light from the "indwelling Christ," and wherever they show their art-creations they are enthusiastically received because their productions meet "the longings of the nations." This is the case with Edelfeldt, Karl Marr, Zmurka, Skredsberg and a host of others. All these painters convey the idea that the Christ is no far off god, but ever present and centered in every feature of our daily life. Uhde shows the "perpetual messiahship" by painting the Christ as a teacher surrounded by children, and Skredsberg shows him walking most democratically in a Norwegian village. Burchhardt has painted "the indwelling Christ" in "the immaculate conception," that we all can see on his young mother looking upon her first born. The aroma of heaven is distinctly perceptible in the painting. L'Hermite has manifested the "indwelling Christ" upon the face and in attitude of a laborer, eating in company with two



other laborers. It is a glorious picture! Go to the galleries and to art collections and in an instant you shall see what I cannot tell you in an hour or more. The New Idealism is preaching "the indwelling Christ" with much power. Its Christmas carol is the "Everlasting Presence;" its Easter song is a spring day of "Inner Life," and its ascension is "Union with the Divine." Mystical, as you see, but not incomprehensible, nor far off!

All these forms have more of the Christ in them than Jesus. In this connection, a book has recently been published which is of great psychological interest. Its title is "The Son of Mary Bethel." It makes Jesus walk right here among us in New England and New York City. Jesse, the hero of the book, recognizes himself as "the power of God," the same as if he had said, "Christ dwells in me." The authoress, Mrs. Elza Barker, has attempted to make the far off doctrine of the "indwelling Christ" a living man right here among us and the attempt has been successful. I only wish many people would try to live like the hero of that book. The book is a sensible and rational delineation of the doctrine of "the indwelling Christ," represented by a living man.

And so the idea of "the indwelling Christ" has such a power, because it is translatable into so many other corresponding terms, all of which have their satisfactory and saving effects upon those who understand them and live by them. It is the main idea of Christianity and all idealistic life.

In view of all this, I say that it was for the good that Paul ignored Jesus and became the disciple of the Christ. I must now give explanation of the contents of that doctrine, "the indwelling Christ." I shall do so by some comparisons. Space will not allow me to give many examples. I shall confine myself to some in the Bible and to others connected with Bible study. I will define what "Christ" means by symbolism, drawn from Isaiah, and the temple, and the candlestick in the temple, and make some reference to Jacob Boehme. It will appear that all these terms: Christ, temple, candlestick, express a similar thought, though on various planes, and are synonyms for the seven powers in the Divine nature as they are mentioned by Isaiah in XI. 2, and parallel most singularly the powers of the prophetic mind mentioned by Paul, in connection with the speaking in tongues (1 Cor. XII. 8-11). They also express what Jacob Boehme calls the seven nature-

powers. I could carry the comparisons much further, but those just mentioned are enough for the present. After you have heard my comparisons, you can readily see how the seven powers of the Divine Nature find their parallels in the spiritual gifts mentioned by Paul, in connection with glossology. The gifts are: (1) Spirit of wisdom, (2) spirit of knowledge, (3) spirit of faith; these three correspond to the three flames on one arm of the candlestick; in the middle comes (4) gift of healing and power to work miracles. The three on the other arm of the candlestick are: (5) Power of prophecy, (6) power to discern spirits, and (7) power to speak and understand strange tongues.

As preliminary elucidations, let me tell you that the temple, to Jewish mystics, was a living personality; not that the building was anything but a building, to the senses, but the presence of that building represented to them a holy presence, because Jahveh was in it. It was holy to them and a living personality, in the same sense as our body is the temple of the Holy Ghost. Paul gets this very idea of the body being a temple of the Holy Ghost from the Jewish apocrypha. Sufficient proof of what I say: that the temple was a living personality.

In this living personality, the temple, was the sevenfold candlestick; and what is its meaning? It is the spirit and mind of the personality, the personality of the temple and of man. That is simple enough; is it not? We claim our mind to be the highest power we have, and, therefore, the direct witness of the Divine; the ancient mystics in and around the temple, seeing the candlestick as the lightgiver, also looked upon it as the real presence of the Lord.

There exist many curious traditions about the candlestick and they relate to mind and thereby, in Paul's sense, to Christ within. According to 1 Sam. III. 3, the lamp burned only at night. That means, of course, that under normal conditions, or, at daytime when the sun shone, no mystic help was needed. Christ calls especially those who "are weary and heavily laden." The healthy have no need of a doctor or savior. The candlestick represented a tree, more especially the world tree, famous in all the old mythologies. It symbolized generative power. It had seven branches or arms, on each of which hung lamps in the form of almonds; almonds in ancient symbolism were sacred to the virgin. These lamps

had sprouts, from which wicks protruded. The whole was fashioned in Babylonian style. The seven lights represented the seven planets, which were regarded as the eyes of the Lord, seeing everything. If it is claimed by one that he or she has the Christ dwelling in them in an unusual manner and power, test it by searching for the seven characteristics I shall now mention. The test is not too severe. If there is any meaning in the phrase, "the indwelling Christ," and he or she has any right to claim that boon in any extraordinary degree, then there must be evidences to show a partaking of his humanity as well as of his dignity, both of them in their merits, excellencies and glories. Do not call for substitution—nay, only for the effects! That is great enough! The "indwelling Christ" does not mean consubstantiality with God; it means an infilling with divinity and a transmutation. Peter (2 Pet. II. 4) to be sure calls it a "partaking in the Divine nature," but the meaning must be "filled with Divine impulses," governed by Divine principles, and lifted into sublime aims and heights. It is not a biological change that takes place; it is a moral and spiritual one. Perhaps I may even say that the change is not one that implies, for instance, additional powers; so, one who had no mathematical gifts before, would by the mystic union be a first-class accountant. Nay, the effect is rather increased intensity than multiplication of the faculties.

Now then, to the seven tests.

(1) The first characteristic I would mention is the one that corresponds to the midmost flame on the shaft of the seven-fold lamp. The middle flame was the most important. In lighting the lamp that was lit first, the other six, three on each side, were lit from that again. The spirit named by Isaiah, and corresponding to this flame, is Ruah Jahveh, the Spirit of Jahveh. Isaiah could choose no more emphatic term than that to express the idea that Jahveh was the central flame, the centrality of all. Jacob Boehme calls this central power, the fourth, in his enumeration, the Lightning, the Flash; nor could he express himself any better. The Lightning, the Flash, in his system, is the "great fulfilment," "the Kingdom Malcuth" established. In "Lightning," in "Malcuth," we see the full revelation of Jahveh. Now, whoever claims to have "Christ indwelling," in a special degree, must in his or her limited sphere have acquired something that corresponds to that which is natural in the Divine. I would call that something incorporation and unification. He or she must truly be members

of the body and mind of Christ (Eph. V. 30) and prove that by conduct, because "he that is joined unto the Lord is one spirit" with him (1 Cor. VI. 17). Surely "if any man hath not the spirit of Christ, he is none of his" (Rom. VIII. 9). Do not say: Impossible to burn like the midmost flame! Why should it be impossible? I did not in my definition destroy the distinction between the human and the Divine. I distinctly said "acquired," something that corresponds to that which is natural to the Divine: that preserves the distinction.

(2) The next characteristic: Counting from left to right on the candlestick, we have the first of the three forces, named by Isaiah as Ruah Chochmah, "Spirit of Wisdom." If we have the spirit of wisdom, then Christ or the Highest Principle dwells in us. What is the spirit of wisdom? It is the spirit which Jesus said he would leave after his departure as a witness and teacher about himself, and as a comforter. That spirit is in the synoptics shown as an influence on the human nature of Christ. In the Acts, and by Paul, the spirit of wisdom is the power that founds the church and converts the world. Paul also calls it the principle of the new life of the Christian. With John that spirit is the comforter. In general, that spirit is called the Holy Spirit or Holy Ghost. With Jacob Boehme this spirit is named "contraction," and must be understood as the centralizing power, the power that holds things together and holds them on their high plane, without which no progress would be possible and no order could exist. Ruah Chochmah or the spirit of wisdom is the "Holy Spirit," and when present in one who claims to have Christ indwelling will manifest a fire in the soul that none can quench. How may we get wisdom? Put yourself in line with the fields and meadows and you shall have a new consciousness; in that consciousness you shall find wisdom, and that without price or labor. The fields and the meadows have no depraved hearts; they are open books that even the blind can read, and their hymnal songs are audible to ears without eardrums. They are wise. They have wisdom. They give lessons in wisdom.

(3) Another proof of the "indwelling Christ" may also be drawn from Paul. To the Corinthians (1 Cor. II. 16) he declares: "We have the mind (nous) of Christ," and with this goes the exhortation to the Phillippians (II. 5): "Let this mind be in you which was also in Christ Jesus." What mind

was that? From the instructions given in the letter at that time, the mind referred to must be the prophetic mind; namely, the mind that knows the secrets of God and knows them in such a way that it freely and spontaneously can proclaim those secrets—in fact, a mind of true theosophy. This mind or *Nous* is symbolized by the second lamp on the right arm of the candlestick, and named by Isaiah *Ruah Binah*, “the Spirit of Understanding or Reason.” Do you know what understanding is? How it is attained? You have passed sometime in forests? In deep forests? Alone? If so, you will comprehend what I say; if you have not often been alone, and, for a long time been alone in a great forest or in great isolated spaces, you cannot understand my illustration. One who has been often and long enough in great isolated spaces, such as a deep forest, has become one with that forest, a part of it, and the forest a part of him. Such a condition is required in order to attain understanding of anything. Such a condition is understanding; that is to say, you and the object blend and exchange place; that produces understanding; that is understanding. Among Jacob Boehme’s seven nature-powers this power is called “expansion” quite correctly, because it is the power that expands the brotherhood and the soul in right proportion. Jacob Boehme’s term becomes clear when we learn that *Ruah Binah* is feminine or a receptive quality. It is through *Binah* that the brotherhood and the soul expand. Where this spirit is present, “the Almighty giveth understanding” (Job XXXII. 8); it is the dynamic power of true Christianity.

Another proof or evidence for “the indwelling Christ” is found in the following sentence:

(4) “He that is joined unto the Lord is one spirit” (with Him) (1 Cor. VI. 17). How shall we understand these words of Paul? May we not use the marriage relation as an illustration upon the word “joined” unto the Lord? It was so used in the ancient mysteries. The sense of this sentence is symbolized by the third flame on the mystic candlestick, and the corresponding power in the Divine nature was called *Ruah Etzah*, “Counsel,” by Isaiah; a most fit and characteristic name, because where there is union there is “counsel,” or co-operation, of inner and outer. By Jacob Boehme the third nature-power was called “*Angst*,” a term misunderstood by all commentators who have had no occult training or understanding. The sense of Boehme’s term is



"strain," "great intensity" and energetic concentration, not fear or anxiety. The proof of this is that the fourth "quality" or lightning, the central stem, is born as a result of this "birth throes," if I may so call it. "Counsel," spirituality, means more than leading, directing, guiding, as one leads a child; it means "union," "co-operation" of two or more equals.

(5) Further proof and evidence of "the indwelling Christ" may be found in the letter to the Romans (VIII. 9). Paul writes, "If any man have not the spirit (pneuma) of Christ, he is none of his;" and this passage may well be connected with Jesus' thrice repeated question to Peter: "Lovest thou me more than these?" (John XXI. 15). The question was asked after he was risen from the dead and met several of the disciples at the sea of Tibereas, and at the time he gave Peter the commands, "feed my lambs," "tend my sheep," "feed my sheep." From this we may infer that the spirit of Christ which we must have is love, active for others, the brotherhood spirit, a love that thinks more of the Master than others do, and which is faithful, patient and enduring enough to feed the lambs, the sheep. It is true pastoral love or self-sacrificing love, a love that takes of its own substance, like a mother giving her own milk to her child. This evidence or proof finds its expression in the fifth flame on the mystic candlestick, and is named most appropriately by Isaiah as *Ruah Geburah*, "might;" what else is might but love? What else is power in the world stronger than self-sacrificing love? By Jacob Boehme this, the fifth nature-form, is "mildness;" that is to say, calm strength, completely self-centered in peace and without shadow; a description in perfect accord with Isaiah's designation.

(6) The sixth power in the Divine nature is named by Isaiah *Ruah Daath Jahveh*, "the Spirit of Perceiving Jahveh," and it corresponds to the sixth flame on the candlestick. I am sure Isaiah felt that spirit when he went alone into the desert. It is the voice of the desert. It is in the superb desolation of the desert that silence and solitude are intense enough to awaken such a perception—not in a coward, but in a genius. One must be alone in that mystery. By Jacob Boehme the sixth nature-power is called "*Hall oder Schall*;" that is to say, it is the most harmonious consonance of musical notes; music, in comparison with which all earthly music is confusion and mere noise. Such music is, of course, a result of true knowledge, or the spirit that perceives



Jahveh everywhere. It is a spirit that hears the Divine in all sounds and movements in nature, as well as in utter, utter loneliness. It is the spirit that makes everything symbolical or sacramental; that kindles and strikes fire out of all it touches. This power makes itself evident where "the indwelling Christ" opens up for the mysteries of the godhood, and the bearer of the Christ is drawn out of himself and into the Divine; hence, it is an absolute proof of "the indwelling Christ."

(7) Finally, the last of the seven proofs I shall enumerate upon "the Christ within," is "the faith that abides," the *sine qua non* of all spiritual communion. "The faith that abides" is the root and foundation of all the seven powers and the ultimate of the mystery of Seven. Talk about faith! Faith is a culture that comes through drudgery, tread-mill work, the everlasting "No!" These make faith. What else? It is, of course, symbolized by the last flame on the candlestick, and is by Isaiah named *Ruah Yirath Jahveh*, "the Spirit of Awe," of "wonderfulness," of marvel and fascination. Jacob Boehme calls this nature-power "Wisdom realized," the realized power of the Divine image seen "from the beginning" by the Divinity itself. It is the same *Malkuth* or the Kingdom, of the Kabbalah already spoken of and named *Ruah Jahveh* and represented by the midmost flame on the candlestick.

I only regret I have not seven hours, that I might give one to each of these "Spirits" and fully elaborate their meaning, instead of, in a few words, merely sketching their marvellous contents.

Where we meet with these seven characteristics we may be sure of "the indwelling Christ." These seven characteristics are so many tests and they may be of use to you in these days, when we meet with so many false Christs. You must have noticed, while I defined them, that they are not limited to any age or creed, but are universal.

In the beginning of this article I said that the idea or doctrine of "the indwelling Christ" was Paul's contribution to the solution of the everlasting antinomy, contradiction or opposition that life bids us overcome.

In view of what I have said about this, his idea or dogma, and the proof of the presence of Christ in each one of us, who claim that high degree of spirituality, it ought to stand clear before us that Paul has formulated an idea that

will stand everlastingly before the human mind, as great works of art do.

Having been the medium for so great a revelation, it does not matter that Paul overlooks the humble Jesus. As for ourselves, we cannot have any sympathy with the incidental data of Jesu life beyond hearing them as records. It was quite proper for the Jews, who lived as neighbors and fellow citizens to Jesus, that they "asked for signs." But it cannot be so for us now, we of other times and dates and further on in history. For us it is as proper to do as the Greeks did, "to seek after wisdom," and to ask, not "for signs," but "how does this doctrine recommend itself and prove itself to us?" If we find that the doctrine grows upon us, it belongs to a larger Divine life and existence, than the life of Jesus during thirty and three years of sojourn in Palestine.

To me "the indwelling Christ" idea is one of those ideas that grow upon us the longer we deal with them. It is so intensely direct, so personal, that each of us, if we consider it at all, are bound to come into a living contact with it. We cannot help applying it personally. Most of the other doctrines come no further than the threshold of our minds. There we meet them, and, if we let them in, we place them courteously somewhere in our museum of rarities and label them properly. But the doctrine of the indwelling god demands, forces, a personal interview, and whatever be the compromise on our part, it enters the heart and remains as a monitor ever afterwards, a conscience that is ever ready to argue for or against us. Once admitted and no matter what name we give that influence which Paul calls "the indwelling Christ," it has become incarnated. We may not call it incarnation or anything else; it is an unutterable experience, that draws lines for conduct ever afterwards, that illuminates in sensitive moments and thrills us, and charges us with a fire not drawn from passing events.

To have defined such a marvellous presence and given mankind the possession of it by a definition is an eternal boon. Paul must be considered a benefactor of the spiritual man, whatever mistakes he may have made on other subjects.

I have now stated the points relating to the doctrine of "the indwelling Christ," and hope that the subject is clearer than before.

## THE OTHER WORLD.

BY EDUARD HERRMANN.

**T**HE fundamental teaching of every world religion is that of the immortality of the soul and in close connection with it are the ideas about life after death and the speculations about the beyond. In regard to this question we can have nothing but speculations, which are more or less rational, according to the degree of culture and education which he who speculates about it has reached. For this reason it is safe to measure the intellectual greatness and development of a people by its teachings, with regard to the soul and the other world. A comparative study of the views held by the different religions and sects would be interesting; but this is not my purpose. Taking it for granted that these views are fairly well known to everybody, I wish to submit to the reader the opinions of a modern German scientist, Dr. Carl du Prel, who is an earnest thinker, a fearless seeker after truth, and whose speculations are in the line of theosophical thought.

In his opinion, astronomy is the science which influences religious systems more than any other science, because our views respecting the world depend upon it. The astronomy of primitive man teaches only that which, to his senses, appears to be true, and his religious system is based on appearances only. For him the earth is the center of the world, and above it all is heaven with the stars. In this heaven he places the gods and possibly himself if he reaches immortality. The prevailing astronomy of his time was geocentric and consequently his religion became geocentric also, which is quite natural when the earth is thought to be the center, man the crown of creation, and life only possible here on earth. But the teaching of Copernicus degraded the earth to a minor planet; the discovery of spectral analysis proved that life is a universal phenomenon, and in consequence man had to become more modest in his pretensions. The religion of the future will have to be brought into unison with the new astronomy; it cannot remain geocentric; the notion of creation must be changed into that of evolution. The beliefs

about the other world will also be somewhat changed, for since man perceives that space is endless, there being no above and no below, he cannot very well place heaven in the blue sky above himself.

These views cannot destroy the belief of man in his immortality, nor in a beyond, for there is in the consciousness of man a strong suspicion that besides this physical order of things, there must be a higher order, a metaphysical one. Man is a metaphysical being; not being able to find the last reasons for his existence in the visible, sensual world, he creates an invisible supersensuous one in which he hopes to find the ultimate cause for all things and for their development. The religious views which originate on this basis have never taken a definite form, but have been and always will be subject to those changes which the law of evolution brings about in our religious consciousness. The attempts of the priesthood, to force religion into rigid forms, fit to last an eternity, cannot retard evolution; on the contrary, they hasten the process of dissolution, for that which is robbed of the possibility of growth, of development, must necessarily die off. One can justly say that the greatest enemies of a religion are always those among its priests who want to chain the living religious feeling in dogmatic fetters.

In philosophy, also, the systems which attempt to explain the world and the position of man in regard to the metaphysical order of things are continually changing. Philosophers are forever building on the eternal temple of truth—how long does it take them to find a stone which is not to be rejected?

This constant change in religious and philosophical views, which allows only a very slow or almost imperceptible progress, tends to disappoint many, to make them believe that all our efforts are in vain and that we will never have a clearer metaphysical understanding. In such times people become indifferent to religion and to philosophy and devote all their time and effort to material things. This is useful in so far as it tends to better our physical conditions of life, but bad, in that the morality of the greater number must inevitably become lower. This can be seen in our own time. The natural sciences have made great progress, but the belief in religion and in philosophy is weakened; those who lose their high ideals become immersed in materialism, and the

consequence is the brutalizing of the masses. Unusual crimes show where a one-sided development of the reasoning faculties, without the necessary moral progress, leads to. It is, therefore, worth while to inquire if we have a right to discard the belief in metaphysics, and if metaphysics is indeed directly opposed to the teachings of natural science—as so many believe. In a former article which appeared in *The Word*, I have shown that the existence of the astral body and its separability from the physical has been proven by the experiments of men of science. If the astral body is definitely separated from the physical at death, and if it then continues to live and move, as is very probably the case, what then is our view about the other world? Is it possible to give a logical definition about the order of things in the beyond, which would be in accord with the knowledge humanity has acquired through the study of the natural sciences? If the law of causality can also be applied to this state of things, then we would not be obliged to discard metaphysics, for this law is the criterion of science.

If we take the axiom of natural science as well as of philosophy, that "Truth can be found only through experience," we might be obliged to ask: What is experience? Here is man, the explorer, and there is nature, the object of exploration. Experience can be had only if the object of exploration reacts on the subject of the explorer. Now we ask: Does the whole or only a part of nature react on us? That is, do we have as many senses as there are forces in nature? This question has been negatived by natural science and by philosophy, and also the second question: "Do the objects of nature react on us as they really are?" No, they do not; their mode of reaction depends on our organs. For instance, what is etheric vibration becomes for our feeling, warmth; for our eye, light; consequently what we experience is entirely subjective and not objective. Experience tells us only how our organization reacts on the influence of outer things. It does not tell us what man is, nor what the outer things are.

It follows that the quantity and quality of our experience depends on the manner of our organization, and that, because of the limitation of our senses, we can experience a part only of the truth. Beings that are differently organized might properly say that our experience does not represent the truth.



It is then a fact that our senses are not reliable; and that, as we have not as many senses as there are forces in nature, we cannot know truth by experience. To metaphysics, therefore, belongs all that is supersensual. We do not know if we lack ten or one hundred senses, nor do we need to look for metaphysics in the beyond; it is right here on earth. The other side is nothing else than the unknown this side. In former times people held that the other side, the realm of metaphysics, was above. Copernicus, in destroying our erroneous beliefs about the earth, took away this misplaced beyond; so that if we want to keep the beyond we shall have to place it on this side. The two worlds do not stand side by side, but there is an intermixing of both; they are not separated by space, but by our threshold of consciousness.

No proof has ever been given that anyone was, after death, removed to another place. Wherefore, we must assign the astral body, which outlives death, to this world. Furthermore, if what modern occultism states about apparitions and materializations be true, we should be obliged to believe that it is possible to return from the other world. The seeming return of a departed one would then be more than a temporary visibility of an ordinarily invisible being. This process being possible either by a condensing of the supersensual matter which composes the astral body, as in spiritistic seances, or through a greater sensibility of our organs of perception.

Since the astral body is, during physical life, the innermost kernel of our physical being, we are obliged to ascribe an astral body to every physical substance, and not to living beings only. Here then we have a whole metaphysical world within the space of our physical. It is illogical to suppose that man alone has a soul and theosophy teaches the truth in saying: "Everything in the universe is conscious; each thing is endowed with a consciousness of its own kind, and on its own plane and degree of perfection."

To be conscious means to have a soul, and as the vehicle of the soul is the astral body, it follows that everything must have some kind of an astral body. Now without giving too much weight to the reported sayings of so-called ghosts, apparitions, materializations, it is a strange coincidence that all of them affirm that in the other world there are things corresponding to this one, such as gardens, trees, plains, flowers,



mountains, rivers. This can only be explained by the presumption, either that the thoughts of the soul create all those things in the imagination, or that they really exist in the astral world, which probably amounts to the same thing. If, as Du Prel suggests, the other world is in fact the invisible this world, many problems become clearer. It would, for instance, not be impossible for man to come in conscious contact with a world in which he always lives. His own psychical development, or the efforts of those who live in the invisible world, would make it much easier to get proofs for the actual existence of that other world, than if it were situated somewhere above the stars, as has been believed for thousands of years. Furthermore, it would not be necessary for science to deny the possibility of temporary appearances, made visible under certain circumstances, the conditions of which might become known through experiments, since the other world would always be accessible to us. Like the old teaching of impure souls being attracted to the earth-world, the biblical and theosophical teaching of obsession become more plausible; and the reappearing in a physical body in this visible world would be a similar process to the temporary one of materializing for a short time out of the invisible world. The cause for both is the same: desire for manifestation in the physical world. Indeed, reincarnation would become a necessity for the soul, which, not being able and pure enough to rise to higher spheres, feels that the astral sphere cannot furnish the experiences of the material world which the soul needs for its further progress. A return from the other to this world, or reincarnation, ought to be easy if the two worlds are indeed only one.

To regain the belief in another world would be a great advantage for the moral problem, and it is morality first of all that makes the belief in immortality so desirable, so necessary. Morality is conditioned by the belief in metaphysics and not by any dogmatic ideas regarding the other world. All religions have had a paedagogic influence, at least for a time; for as soon as progressing science dissolves the religious dogma, morality needs a new metaphysical foundation. It follows that the paedagogical use of the religions is not to be found in the dogma, which distinguishes them all, but in the belief in immortality, common to all religions. If this belief can again become general, by means of proofs fur-

*What I am thinking of is...*

nished by natural science, then it will become an absolute necessity for man to prepare his life more for the other world than for this one, to harvest a greater gain from the physical life.

He who would overcome the false conceptions of humanity, regarding death and future life, would also be a moral reformer in regard to the social evils which are the offspring of materialism. Take, for instance, the commandment: "Thou shalt love thy neighbor as thyself." If the metaphysical world is the inner side of the physical, then in the other world we are just as dependent on each other as we are here, and consequently he must be best off here and hereafter who has earned most love in this physical life. Brotherly love and well being in the other world are therefore brought in causal connection with each other.

Our religious conceptions of the future life are very hazy and indefinable because no attempt has been made to define it scientifically. To do this, it has to be shown that during physical life man is a link in the metaphysical order of things. Not in death only do we become metaphysical beings; we are such now—though unconsciously. It must be shown that in our body there is a substance which remains after physical death, and a transcendental consciousness which exists together with the sensual consciousness. This transcendental consciousness is to be found in the astral body; both are possessed by man in physical life, and, under certain exceptional circumstances may become manifest. A correct definition of man will be an evidence of his immortality, since it will show that in physical life he is already a denizen of the other world, with which he is connected by his transcendental consciousness; the cerebral consciousness belongs to this physical world. To say that man consists of body and soul is not enough, if soul and consciousness are taken to be one thing; or, better, if no difference is made between the terrestrial and transcendental consciousness. Terrestrial consciousness results from the conjunction of the soul with the physical body. The soul has a different consciousness, adapted to the conditions of the other world. This consciousness needs a carrier, which is the astral body. As long as only the terrestrial consciousness is recognized, the immortal soul cannot be found. Materialism is, therefore, right in declaring that the cerebral consciousness is destroyed by death. To

prove immortality, we must find that something which is independent of and separable from the body and whose consciousness is distinct from that of the brain.

Now that something which is separable from the body can be found in certain cases of ecstasy where the perfect exteriorization of the astral body sometimes takes place, in connection with a suppression of the sensual and a manifestation of the supersensual consciousness, and which gives us glimpses of the other world. During physical life, then, we are also members of the other life and to become such we do not have to wait until after death. Ecstasy does not give the astral body its consciousness, but only frees it from the usual latent condition. If supersensual faculties are possible without the use of the physical body, they are also possible without a physical body. We therefore do not leave this world when we die; we stay in it, similarly as we were unconsciously in the supersensual during physical life. It is true that we lose the terrestrial body with its sensual consciousness, but we keep an astral body with its supersensual consciousness, which connects us with the supersensual world. But since we remain unconscious before death of that of which we become conscious after passing over, the passing must produce an experience as of being placed in an entirely new and strange world.

All the functions of the soul are brought about through supersensuous matter, the same which has been named *Od* by Reichenbach. If a somnambulist attempts an inner self analysis, he does it by means of a supersensuous light which is invisible to the ordinary human eye. If he feels in himself the symptoms of sickness of a sufferer, who is brought in magnetic rapport with him, he does so because his own *Od* is mixed with the *Od* of the sick person. The thoughts of the magnetizer are transmitted to the somnambulist by means of *Od* waves, and *Od* becomes also the transmitter of life force when the magnetizer restores the health of his patient by his odic emanations. If we see a stigma artificially produced on the body of a hypnotized person, by simple suggestion, the *Od* again has to be regarded as the transmitter of the power. The possibility to act at a distance, which is frequently observed in cases of somnambulists and of dying persons, results from odic emanations, or, as in the case of appearances, from perfect exteriorization of the astral body.

All the phenomena of transcendental psychology are connected with transcendental physics, and if we study occultism scientifically, we shall find order and law in all the manifestations of the soul, whether they happen in a physical or ethereal body. The law of causality works in this world as well as in the other. For this reason occultism is able to give much more distinct definitions than religious metaphysics, in regard to space, time and causality pertaining to the other world, which is not separated in space from the field in which we may act consciously, but it is separated only because our senses do not reach into it. Our cerebral consciousness does not know the inner mode of being of outer things nor of our own inner self, and since the line of separation between the inner and outer is subjective, it follows that this world and the other world are not separated from each other, but are existing together at the same time and in the same space; and we, as metaphysical beings, live not only the physical life but at the same time live also the metaphysical or, as we call it, the future life. Death then is not as great a change as we take it to be—it simply lets us be conscious of that which, during physical life, we are most of the time unconscious. After death we shall know that we are metaphysical beings who incarnate for a time in physical matter, just as we now know that we are physical beings who sometimes get a glimpse, a presentiment, of the world from which we come and to which we go.

The questions of: where, when, and how is the other world? can be answered by the occultist as follows: The other world is here. It is this world looked at in a different way. The other life is in the present. The manifestations, powers and faculties of the other life will probably be similar to those which we now see in somnambulistic and ecstatic cases, only greatly magnified, since the body is then discarded and cannot any longer be a hindrance to the free development of the psychical powers.

The other world is in fact nothing else but that which, to our physical organization, seems supersensuous in this world. For differently organized beings, our physical world would probably be their other world, and terrestrial physics would appear to them as transcendental physics, just as the physics of the other world are transcendental to us. But the laws of nature must work in both worlds; and it follows

that the other world is not a world of wonders, but only of an unknown natural science.

Beings which live in the other world must undoubtedly get acquainted with laws and forces of which we do not know, and if they would try to communicate with us—the result would be phenomena which we cannot explain and which, according to our terrestrial physics, would seem to be in contradiction with the laws of nature as we know them. A superficial thinker and observer of spiritistic and other occult phenomena would declare them to be frauds or wonders. In fact they are nothing else than the effects of causes which we do not understand. This is the reason why so many scientists are inimical to occultism; they do not understand that occultism is necessarily the complement of natural science, and that they would derive a great benefit from a rational study of occult phenomena. Take only those cases of levitation which are well attested and which stand in direct contradiction to the law of gravitation. Is not this unknown force of nature of the highest importance to every true scientist? Why then deny it outright, instead of first experimenting? Does not the magnet, too, overcome in a measure gravitation? And do we really know what gravitation or magnetism is? It is very easy to deny that the power of levitation exists at all; but it is difficult to find out the hidden causes of this and other occult powers. There is hardly a scientist living who would dare to say that he knows all the forces of nature. If the forces of nature, which we have not yet discovered, are always active as other forces are, then there must appear phenomena which we are unable to explain, because they are an absolute contradiction of our theories and our temporary knowledge—and such phenomena are just the kind which can enlarge our knowledge and change our imperfect theories—if our pride and laziness do not forbid them to exist, at least as long as we live. For there will surely come a time when humanity will be more enlightened and consequently less selfish than we now are. The men of science will then be modest enough to declare that they do not know, and that it is possible for unknown forces of nature to be active and to bring about strange phenomena—even before man has a glimmering of the existence of those forces.

The scientific necessity for denying supersensuous happenings ceases with the knowledge that our senses are only



yes relatively reliable, that they bring only a small number of the activities of nature to our knowledge, and that the knowledge so acquired cannot be the absolute truth because it pertains only to our human organization. For differently organized beings the activities of nature must appear entirely different. If evolution is a fact, and an eternal one, then there must come a time when the sensuous world comes in touch with the supersensuous. This time is near at hand. Our metaphysical teachings proclaim the existence of a supersensuous world. It is the duty of science to find the exact methods which will establish the truth of this proposition, and it will find them. It is impossible to foretell what enormous progress will be brought about by this harmonious co-operation of science and philosophy. The tendency of all human efforts will then be changed; instead of their being directed to the physical world and to the life on this side alone, humanity will regain the lost belief in life continued on the other side, or what we call immortality. It will then know that life on this side is only a preparation for the life on the other side; this knowledge alone can change our moral and social conditions.

"As long as a man holds that with this life everything is ended, he must of necessity become an egotist, who has no other desire than to escape from misery and suffering and to get as much pleasure as possible out of this life. In the welfare of others he will be interested only in so far as they belong to his family or friends. All others either do not exist for him or else are his enemies, who have to be treated accordingly, and the final outcome will be hidden or open warfare among human beings, instead of brotherhood, love and peace."<sup>1</sup>

If, on the contrary, we believe in the immortality of the soul and in life after death, then a reasonable, thinking man will know that the future life cannot be anything other than the outcome of this life. Nobody can hope to escape the consequences of his follies, mistakes or crimes—for it is the law of all evolution that every cause produces an effect. This law cannot be annihilated by death, for it was not annihilated by birth, otherwise we could not be what we are—the product of our former thoughts and deeds. Man is his own creator, and thought is the magic wand that transforms him at his

<sup>1</sup>From Du Prell's "Der Tod das Jenseits, das Leben im Jenseits."

will. If he thinks of and wishes for the pleasures of this life only, he will surely get them, with all their unavoidable drawbacks and sufferings; just so, if he thinks of and longs for a higher life, for wisdom, for goodness and for that divine love which sees in all created beings its own little self, the eternal spark in the eternal flame.

These are the views of a profound thinker who was not what we would call a theosophist, but whose philosophy shaped itself more and more after the one given to us by the Masters. Consider, for instance, what he says about the power of thought and you will find a great resemblance between his ideas and those expressed in the very instructive editorial on Heaven in the December, 1910, and January, 1911, numbers of *The Word*. Du Prel suggests that even if the much reported sayings of so-called ghosts, apparitions and materialized beings who affirm that on the other side are gardens, trees, flowers, plains, mountains should be true, it would only prove that it is the power of thought which produces all these things in the imagination of the departed, but ever living, soul. He does not deny outright the possibility of souls, whose longing desires are still connected with earth life, to manifest in some way or other before incarnate souls, because they really are connected with them by their thoughts, and are in the sphere of the earth. This by no means implies that the souls are not able to rise to higher spheres after their earthly desires have worked themselves out, after the soul has been purified.

If he maintains that the other world and this world are one and the same, he evidently means the state immediately after death, that what is called the astral world, through which, according to the theosophical teaching, every soul has to travel in the journey towards Heaven. And Heaven itself is again the effect of those sublime thoughts which culminate in the attainment of divine wisdom, love and goodness, as has been so ably pointed out in the editorial mentioned above—which I recommend to all readers as a fitting sequel to the views held by Du Prel.

## GNOTHI SEAUTON.

KNOW THYSELF.

BY DR. W. WILLIAMS.

**G**NOTHI SEAUTON, Know Thyself, this was the inscription on the portico of an academy or school of learning in Athens, presided over by the illustrious Plato. Many were the passersby whose attention was attracted by the words, but few of them understood their real meaning and significance or comprehended what their own relation to them as citizens and also as members of the of the human race was. To the Athenians intent upon the enjoyment of world pleasures, absorbed in the pursuits of commercial life or distracted by the cares and the anxieties arising out of the daily and continuous struggle for the means of subsistence, the gilded inscription was an empty expression or a verbal enigma, the understanding of which was regarded with a pathetic unconcern and a listless indifference by the populace in general, whose penchant and propension for ephemeral news and gossip, as also of sophistical disputations, formed the chief feature and predominant characteristic of Athenian society whose greatest delight was not knowledge of self, but the indulgence in the pleasures of an existence of which it was thought that death was the terminus and the finish. In Athens, the refined and cultured, a stranger would rather have expected to find its citizens virtuous, living as they were under conditions so favorable to the development of all that is exemplary and best in human nature, in the enjoyment of a healthy and bracing climate and in a land almost without a parallel in the incomparable beauty of its natural scenery, diversified by hill and dale, mount and stream, and grottoes esteemed and revered as the abodes of gods and goddesses, the legends and myths of whom entered largely as elements of the national belief and religion. At that time Athens had become the synosure of the whole of Greece. Out of its ruins and destruction caused by the invasion of a Persian tyrant, it had risen, phoenix-like, more fair and beautiful

and animated with a new and vigorous life, that manifested itself in a passion for and love of the beautiful and intellectual in science and art. Like its own emblem, the grasshopper, there sprang up from its soil, children endowed with the highest genius, devoted to the honor and glory of their native land and the embellishment of Athens, the protegee of Athena, the goddess of wisdom and learning. Sumptuous edifices and stately temples were erected on prominences within and outside the city walls. Emporiums for the sale of merchandise and Eastern products were formed. Academies of art and sciences for the education and culture of the æsthetic faculties of youthful students became numerous and well attended. Philosophers and men of genius flocked thither from all quarters and attracted around them crowds of earnest and zealous students eager after the pursuit and attainment of knowledge.

There lived and taught the divine Plato, the illustrious Aristotle, and many other great teachers, whose virtuous lives and their writings reflected the greatest honor on Athens and caused her to become regarded as the metropolis and center of intellectual culture and learning throughout the whole of Greece and adjacent countries. There also lived and taught and died Socrates, designated by an oracle, "the wisest of mortals," whose great object in life was the inculcation in the minds of his numerous disciples and followers, the great principles of moral science, the philosophy of the interior conscience and that practical wisdom that is so essential in discharging the common duties of ordinary daily life. Knowledge was then the great guest and accounted as the summum bonum of earthly life and existence.

Such was the general state and condition of Athens when Plato inscribed the motto, "Know Thyself," over the entrance of his academy. He was one of the few who from experience of the world and mankind in general had learned the lesson that "all is not gold that glitters," and that things are not what they seem. He had travelled through several countries and foreign lands and studied under and become acquainted with the greatest sages and teachers in Egypt and the far East. A keen and profound observer of human nature, he had made it his special study during his repeated visits to various cities noted as the abodes of science and learning. Returning to Greece with a mind well disciplined and

filled with vast and rich stores of valuable knowledge relating to human nature, to human society and the happiness and well being of mankind in general, he ultimately settled in Athens and opened a school for the study of a philosophy higher and loftier and more far reaching in its character and aim than what was then in vogue, which, though it cultured and developed the æsthetical and intellectual faculties, imparted no true knowledge and inculcated no accurate principles of man's constitution, his relationship with the universe or of his connection and union with the Divine in nature, that forms the only sure and unchanging basis of moral certitude, and the science of the higher life, that can only be acquired by study of our own individual selves and the order of our interior nature.

In the opinion of Plato, the maxim "know thyself" was the only "open sesame" to the avenues leading to the acquisition of all true knowledge. It, however, proved a failure with mankind in general, not because of its inefficiency as a rule and method of self-education and culture, but the lack in Platonic doctrines and teachings of those theosophical principles which explain in what manner human nature is and becomes related to the Divine, and how it can realize its ultimate destiny of union with its creator, its own higher self. Hence it is that though the writings of Plato are of a lofty character and worthy of deepest study and thoughtful consideration, though in them we meet with ideas most sublime and transcendental in character and expression, together with fine and beautiful analyses of the intellectual faculties and their operation in the search after truth, along with most ennobling sentiments and thoughts that not only arrest and rivet attention by opening out and revealing vistas of contemplation and reflection, begetting within us feelings of admiration and high regard and respect for his giant intellect, yet we return from the perusal of his writings unsatisfied, and craving and longing for a higher and clearer knowledge of our Divine origin and the *raison d'être* of our existence in the universe. His failure in this is no reflection upon his learning and genius as a philosopher. It was owing to the then state of human nature not having attained to that degree of development for the perception and reception of those higher spiritual ideas that dawn on the horizon of the soul after its realization of the meaning of the aphorism, "*Sine purificationem,*



nulla illuminatio (no interior enlightenment without purification of the moral nature)."

This desideratum in the philosophy and defection in the spiritual life prevailing in Athens were manifested in the account that has been recorded of a meeting between Socrates, whom Plato esteemed as his master, and some students who encountered him whilst walking through one of the principal streets in the city. "Thou art wise and learned, oh Socrates!" they said, "tell us something definite concerning the Divine of whom thou speakest so frequently. We would know something certain respecting him, if there be really such a being." As he listened to their request, a shade of sadness crept over his features and his frame vibrated with feelings of sorrowful regret as he replied: "I cannot tell you; I only know that the Divine Being has created all things, and, as their creator, must be all-wise and good, and will some day send a good teacher who will take the veil from our minds and make known unto us who he is and what our relation is to him." "Let him send him," they exclaimed, "and whenever he comes we will gladly welcome him and readily become his disciples."

Alas! how changeable the mind, the purpose and intentions of human nature, how effervescent and transient their duration, for, when the teacher chosen and sent unto Athens by the Great Teacher—so eloquently referred to by Madame Blavatsky in "The Secret Doctrine"—appeared in Athens, and on the summit of Mar's Hill for the first time declaimed to its citizens and spoke and made known unto them "The unknown God," to whom they had dedicated an altar after centuries of philosophical disputation and research, he received but a meager and cold reception. In tones of most stirring eloquence and words most powerful and impressive that broke down all opposition of their beclouded intellect and shattered the bewildering sophisms and logical quibbles and puzzles in which they so greatly delighted, he spoke of a Divine Being, the creator of the universe, the Lord of heaven and earth, who delighteth not in temples made with hands; neither is worshipped with man's hands as though he needed anything, seeing that he is all in all and giveth life and breath to all beings and hath made of one blood all nations of men to dwell on the face of the earth and hath determined the times before appointed and the bounds of their habitation

that they might seek after him, if haply they might feel after him and find him though he be not far from everyone of us; for in him we live and move and have our being and are all his offspring, and, therefore, ought we not to think the Divine Being is like unto gold and silver or stone graven by art and man's device. Yet though he be wise and merciful, long suffering and unwilling that any should perish but have eternal life, he is just and will judge the world in righteousness by the good law that operates throughout the universe. Through its action and influence on the hearts and minds of mankind, humanity is becoming purified and every individual soul the subject of a divine "Anastasis" or resurrection from death unto life, which, when fully consummated, will transform it in nature and likeness to its Higher Self. So that, having borne the image and impress of the earthly and animal, it will bear the imprint of the heavenly and angelical; for that which is now corruptible must put on incorruption, and that which is now mortal shall put on immortality. When this is realized, and each human soul shall have won its immortality and become unified with its own divine self, then will be brought to pass the saying that is written, "Death is swallowed up forever." As the orator ceased speaking the vast audience gradually dwindled in number, some pondering over the strange word "Anastasis" or resurrection from the dead, its meaning and significance, whilst others, and they were the majority, mocked and said: "We will hear thee again on this matter." Yet were not the words of the orator apostle altogether in vain, for out of the crowd of hearers, we are informed, there were a few who did understand and grasped the deep spiritual meaning of the words that had been spoken respecting the rising out of the death state into the life spiritual and eternal, amongst whom it is related were Dionysius, the Areopagite, and as something strange, a woman, named Damaris, and others with them.

There is an antique aphorism, "History repeats itself," which is true not only in national but also in individual life, and at the same time is an expression of the ebb and flow which philosophy has undergone in the course of ages, having progressed or retrograded according as humanity has striven to live the higher life, to discover the principles of its existence and true relationship with the Divine. In proportion as man has energized in this direction and with this

object, he has rendered himself qualified for the reception of those higher truths respecting his origin and ultimate destiny that raise him to more exalted regions of thought and perception, and free him from the trammels and swaddling clothes of a partially, if not altogether, erroneous and inaccurate philosophy of human nature, which, though attractive and dazzling by its adventitious learning and eloquence, has proved ineffective and incompetent to impart a true meaning of life and its destiny. An historian of philosophy informs us that as yet it has not attained to and elaborated a true system of the nature and constitution of man. Learned professors and students from the time of Thales, who taught that water was the "arche" or principle of all things in the world, down to the present time have been engaged in elaborating a system of psychology which, based upon imperfect inductions and generalizations, unsubstantial and illusionary as a Fata Morgana, have proved worthless and have faded away into the limbo of oblivion.

That this stricture and criticism are not altogether unjust and unwarranted, but in the main true, may be gathered from a passing review of the discordant and contradictory teachings that have been entertained respecting those parts of human nature and its constitution expressed in the terms: soul and conscience. Turning to a well known textbook, "Fleming's Vocabulary of Philosophy," we here present a few abstracts on the soul.

Two definitions were given of it by Aristotle, who described it as an "entelecheia," or first form of an organized body which has potential life, a definition which Dr. Reid, the justly celebrated Scotch metaphysician and mental philosopher, confessed he could not understand and begged to be excused from attempting to explain it. It is a word composed of the terms "enteles" (perfect), "echein" (to have), and "telos" (an end), and denotes a form or power by which life develops itself in bodies destined to receive it. Aristotle also taught there were several kinds of forms of souls, such as the nutritive, vegetative, the sensitive, the motive, the appetitive and the rational. Of these the whole was found in man, some of them in bricks, and in plants only one. In the philosophy of Plato three forms or energies were recognized as components in the human soul, the rational having its seat in the head and surviving the dissolution of the body, the iras-

cible whose seat was in the heart and was the spring of activity and movement, the appetitive or concupiscible, source of the grosser passions and instincts, that died with the bodily organs with which it was united. Anaxagoras, an illustrious Greek philosopher, gave a more intelligent definition of the soul, describing it as an essence distinct from nature and standing in contrast with the external world. He maintained that knowledge could only exist in a trustworthy form by means of the due co-operation of the one with the other. The triple division of man into nous (mind), psyche (soul), and soma (body) occurs frequently in ancient authors. The Hellenist Jews used the term pneuma (a spirit) to denote what the Greeks denominated nous. Psyche (soul), when considered separately, signifies the principle of life, nous the principle of intelligence. According to Plutarch, soul is the cause and beginning of motion, and mind of order and harmony with respect to motion. Together they signify an intelligent soul (ennous psyche), which is sometimes called a rational soul (psyche logike). Plato, in his dialogue called "Phædo," affirms that the soul sometimes uses the body for the examination of things, at which times it forms confused and imperfect notions of things and is involved in error. When, however, it examines things by itself, it arrives at what is pure and always existing and immortal and uniform and free from error.

Respecting the origin and creation of the soul, the opinion prevailed amongst ancient philosophers that the souls of men were originally made by God at the creation of all things and existed in a prior state where they were completely happy and might have continued so forever had they not committed some heinous offence and thereby lost their primitive integrity and purity, in consequence of which they were placed in bodies as punishment for their former crimes. Many ancient sages strenuously maintained that the power or faculty of thinking was an inherent and essential property of the soul, which, if taken from it, its nature would be entirely destroyed.

Coming down to modern times, amongst philosophers in Germany a distinction is taken between Seele and Geist (soul and spirit, psyche and pneuma). According to Schubert, a professor at Munich and a follower of the illustrious Schelling, professor of philosophy in the University of Berlin, the

soul is the superior part of our intellectual nature, the spirit (or Higher Self) being that which tends to the purely rational, the lofty and Divine. There is a striking similarity between this opinion and that of St. Paul, who used the same terms, *psyche* and *pneuma*, as expressions of the sentient or animal soul and the higher and spiritual ego. Another modern metaphysician, in describing the soul, calls it the animating form of a natural body of which it is neither its organization nor its figure, nor any other of those inferior forms that make up the system of visible qualities; but it is the power which, not being that organization nor that power nor those qualities, is yet able to produce and to employ them. By Reid, the term "mind" is used as a synonym for soul. He affirms, "By the mind of man we understand that in him which thinks, remembers, reasons and wills, or, in other words, it is a bundle of different faculties and powers. Some, as the Cartesians, have placed its essence in thought; others in sensation, as Locke and Condillac; or in the will, as Edwards and Maine de Biran. Again, it has been asserted a human soul when it has left the body is a disembodied spirit. Body is animated matter; mind or soul is incorporated spirit. In speaking of the mind of man, reference is made more to the various powers it possesses or the various operations it performs; and, in speaking of the soul of man, we refer rather to the nature and destiny of the human being. Thus we speak of the immortality of the soul and the powers of the mind.

With respect to the term "conscience," we observe the same conflicting and discrepant opinions and the same incertitude respecting its nature and operations as those entertained of the soul. Amongst the many definitions given of it, the most noteworthy are the following, which we have collected and gathered from the works of those authors who have made moral science, of which conscience is the fundamental basis, the chief object of their studious investigations. In general, it is described as the power, whatever it is, or whencesoever it originates, by which we have true knowledge of conduct in reference to the law of right and wrong. The late Professor Whewell defined it in his "Elements of Morality" as reason employed about questions of right and wrong, accompanied with feelings of approbation or condemnation. According to Bishop Butler, in his first sermon on human nature,



it is the principle in man by which he approves or disapproves of his heart, temper and actions. Locke states it is our own judgment of the rectitude and privity of our own actions. Dr. Reid, in his work on the "Influence of Physical Causes Upon the Moral Faculty," observes that conscience conforms itself to our own actions, whilst the moral faculty exercises itself upon the actions of others. Professor Dugald Stewart, on the "Active Powers," declares conscience coincides with the moral faculty, with this difference only, that conscience refers to our own conduct, the moral faculty to the actions and conduct of others. By some authors this strange and misunderstood conscience has been regarded as merely retrospective in its censure. It is affirmed to be not only reflective, but prospective in its operations. It is considered as antecedent as also subsequent to actions in its exercise, and is occupied *de faciendo* as well as *de facto*. John Stewart Mill, on "Utilitarianism," writes, "The internal sanction of duty, whatever our standard of duty may be, is one and the same, a feeling in our own minds, a pain more or less intense, attendant on violation of duty. This feeling, when disinterested and connecting itself with the pure idea of duty and not with some particular form of it or with any of the merely accessory circumstances, is the essence of conscience. Another writer, Dr. Bain, says: "I entirely dissent from the great majority of writers on the Theory of Morals, who represent conscience as an experience of external authority. On the contrary, I maintain that it is an imitation within ourselves of the government without us." Professor Sidgwick in his "Methods of Ethics" observes: "I find that I undoubtedly seem to perceive as clearly and as certainly as I see any axiom in arithmetic and geometry that it is right and reasonable and the dictate of reason and my duty to treat every man as I should think that I myself ought to be treated in precisely similar circumstances."

Such are some of the many varied opinions that have prevailed from most remote times respecting conscience and the soul, to which we may subjoin a few others respecting the locality of the soul. Some philosophers place it in the heart, others in the abdominal viscera, whilst Descartes, minimizing it to the least extent, domiciled it in the pineal gland, a small glandular body situated in the middle of the brain. With respect to conscience, it has been further defined as the voice of God within the soul.

If from the perusal of these abstracts the reader can formulate any clear and scientific notion and adequate conception of the soul and conscience, we must congratulate him or her on the endowment and possession of an intellectual acumen and perception greatly superior to our own. After pondering long over them, and vainly endeavoring to frame a clear, formal and logical expression and definition of these most important elements and constituents of human nature, we confess to feeling bewildered like some wanderer in the intricate mazes of a labyrinth, or belated traveller lost on a lone and desolate prairie unable to find his bearings or discover an exit.

And here arises a most important question, claiming the deepest consideration of the student of history and human nature, its progressive development and enlightenment. What is the reason and what the cause that after so many centuries and ages of endeavor to reach and attain to the goal of his wishes, desires and aspirations, man has comparatively failed in the realization of them, and is at present as far from the goal of his destiny as were his progenitors in preceding ages? What has been the great obstacle that has proved so mighty a barrier and impediment to all his plans and efforts towards the amelioration of his condition and the improvement of his moral nature and the expansion of his spiritual faculties? Most vague, unsatisfactory and incongruous have been the answers and rejoinders to these most important queries that have been perplexing enigmas to all students of philosophy and metaphysicians, whose systems of religion and their ideas of the human constitution were either puerile creations of a fanciful imagination, or erroneous inductions based upon faulty, imperfect and limited views of the life and destiny of humanity, and hence their inability to influence human conduct and direct man in the upward path of enlightenment, that is the result of true knowledge of self. Their worthlessness soon manifested itself and their duration was ephemeral and transient; and, soon becoming obsolete, are now regarded as simulacra or shadows of the past, whose epitaph may be laconically expressed, "Great expectations unrealized."

From this point of view we may readily and easily divine the causes and reasons of the slow growth of humanity in its upward progress and of its futile efforts to attain to loftier heights, that it is chiefly due to ignorance of self, which

Gotama, the Buddha, long ages ago perceived and affirmed was the "fons et origo" of all the misery and affliction existent in the world. It is a truism that will be readily admitted and acknowledged by everyone, whatever his nationality and position in society may be, or to whatever religious sect and community he belongs. If it be further asked: why and what the cause of this ignorance, the explanation is patent and evident. It arises through the lack of a true knowledge chiefly of ourselves and also of our position and relationship to the universe. A true philosophy of life is the one thing needed, the chief essential to all intellectual and spiritual advancement. Between such philosophy and our modes of life and conduct there exists a most intimate connection, the one being the outcome and exterior manifestation of the other and evidenced in every word and deed and action during life. The one is simply a reflection of the other. If a man's philosophy be true and unadulterated with wrong conceptions and erroneous notions, and unwarped with selfish desires and ambitious views of self-aggrandizement and superiority over others, his life both outward and inward will in general correspond therewith. Vice versa, if his life be a true and genuine life, his passions restrained, his propensities curbed, his appetites, desires and inclinations co-ordinated and regulated to the dictates of his Higher Self, then will his philosophy be proved true, an inspiration of Divine truth and the operating factor in the fabrication of a noble and truly upright character. On the other hand, if the merely animal part of his nature predominates and holds sway within a man, though possessing intellectual endowments that will enable him to acquire influence over his fellows and aid him considerably in the realization of his ambitious schemes for the acquisition and enjoyment of wealth, position and fame, and make him skilful in the invention of expedients for the gratification of his lustful instincts, the indulgence in which becomes the acme of enjoyment in life—if his nature be susceptible only to external and worldly influences that mould and fashion his character, transforming him into a society man and a man of the world, though he be affable and polished in his manners and conversation, and, like Dives, rich and wealthy and arrayed in costly raiment and faring sumptuously—he is only what St. Paul terms "a dead soul," a micropsychos, a little, attenuated

soul, bearing a human form, but in his instincts and propensities, in his proneness and tendencies and enslavement to the sensualities of existence, he is but one removed from the animal, and, when he has run his race, and his career is finished, he leaves and quits the stage of life,

Unwept, unhonored and unsung,

for, instead of being an aid and help, he has been a drag upon humanity, a shiftless drone in the beehive of life's busy workers.

From the preceding remarks and observations the reader will be able to divine the reason and cause of the slow progress of man in the acquisition of a true science of life, that is most necessary and essential for his ascension on to a higher plane of thought and action, as also for the realization of his destiny. Hitherto he has lived on and existed in a region of doubt, uncertainty and ignorance of his true nature and constitution, his attention and thoughts arrested or distracted by imperfect and fragmentary, if not altogether erroneous systems of religion and philosophy, that have hindered his onward course towards the ideal goal of perfection, that has been throughout the ages the subject of his brightest dreams and joyous hopes.

There are, however, signs and tokens forthcoming, indicating the advent of a new era of spiritual enlightenment and upliftment that has already begun to dawn on mankind who, from self-introspection and reflection and study of the action of spiritual forces and influences within the soul, are qualifying themselves for the resolution and elucidation of the greatest of all problems: that of his future destiny. In this, humanity is being greatly aided and assisted by the treasured up stores of knowledge that have been accumulated and gathered out of the domain of natural science. By the use of analogy induction, science has loosened and freed itself from the grip and bondage of an imperious self-authoritative and dogmatical theology, which by its anathemas and holy inquisition, and its priestly assumption of power to open and close the doors and gates of heaven and hell, kept humanity enslaved to error and enthralled in the meshes and trammels of a superstitious ignorance and a debasing illiteracy that is now fast disappearing out of the world. Of the many magnificent discoveries of science that have greatly contributed to this, the most important in their influence, and mo-

mentous in their results, are those of the true system of the universe, the law of progressive development and the doctrine of evolution, prevalent not only in the physical realm and world of animated nature, but also in the mind and soul of man himself.

Though diverted so long from the true path of progressive ascension and succumbing to the action of the phenomenal and sensuous world, man has plunged into the wild excitement of money getting and the amassing of wealth, that brings in its train the terrible curse and affliction of war, the degradation of his moral nature, the erasure and obliteration of spiritual enlightenment; he is beginning to recognize by the bitter experience and teachings of the past, that humanity was not made to mourn, to become mere pawns upon life's chess board, movable and moved by the caprice of imperious potentates to gratify and execute their ambitions and selfish ideas of *Weltpolitik*, and who under the exploded and effete notion of sovereignty by Divine right would lead their subjects back to the fearful and degraded life of the dark and middle ages when might was considered and accounted as right. To the theosophical student chiefly there are evidences indicative of a silent yet effective revolution operating in the world of thought, prognostic of a vast and important change in political and religious ideas and sentiments. Nations are beginning to feel and grow dissatisfied and unwilling to submit to and acknowledge prescriptive forms of government that have no intrinsic validity in them, and have originated rather from expediency and not from principles of Divine truth and justice and equity, without which, as the basis of society and commonwealth, there can be for humanity no real progress, no betterment in its physical and social conditions, no upliftment towards that higher and Diviner life which is its birthright, its heritage and ultimate destiny. The desire and craving for a higher, a clearer and a truer philosophy of life and human existence is gradually beginning to be felt throughout the world, and will be responded to by the *Weltgeist* as in past ages. Of this great fact all history testifies. In ancient Egypt a cry of anguish and longing for deliverance from a cruel and degrading serfdom rose up to heaven from a people who groaned under the tyrannical bondage of a nation which at first had invited it to settle in their midst as guests, and afterwards reduced them to the menial condi-



tion of slaves. A deliverer appeared. Moses broke the yoke from off their necks and under the guidance of a fiery and cloudy pillar led them through a desolate wilderness to the promised land. Just before the Christian era, the world was enshrouded in intellectual darkness and spiritual despair. Philosophy and science had failed in their efforts to regenerate society steeped in crime and sunk in the lowest depths of ignorance and vice. Rome and its congeners, Athens and Jerusalem, the Holy City, as also Egypt, had become centers of religious effete, worn out and worthless as renovators of human nature; for all faith and trust in them as such had long ago withered away and mankind lived without hope and God in the world; sensual enjoyment and selfishness its only law of life, and a vitiated caprice the rule of conduct.

In that dread crisis of the world's history and fate, a note of joy sounded over an obscure plain in Palestine. "Gloria Deo in excelsis," glory to God in the highest, peace and good will unto men; for one mighty to save from extinction and bear the world's Karma and open up a new era of light and life had been born on earth, the founder of Christianity in whom was Light and the Light was the Life of men. Thus has it occurred in many other crises and critical periods in the world's history, in which have risen new ideas and loftier conceptions of human life and the introduction and operation of spiritual forces which, like the secular rising of islands and continents are acting slowly yet effectively in the amelioration and enlightenment of humanity, assuaging and modifying and purifying the soul or lower nature of man and making it more and more receptive of higher truths and the influx of Diviner and more spiritual influences that will eventually bring it into harmonious union and correlation with its guide and creator, its Higher Self. These are no mere surmises, but inductions based upon the experience of ages and expressed in those trite aphoristic expressions, "the want creates the supply," "the opportunity brings forth the man."

Whenever we prepare and qualify ourselves for the higher life, it will dawn and manifest itself within us. There is an external world and an internal. Of the internal we know but little as yet, save that through us, though unconsciously, it speaks and acts, using our will as its will, making us sooner or later obedient to its dictates. Through ignorance

of ourselves we are living we know not how, and every moment of life is new and wondrous, for the Unknown descends upon us and works within us operating by passion, consciousness and perception. Owing, however, to defective systems of education and the tendency of the inclinations towards the external, mankind can trust nothing, neither his instincts nor his knowledge, neither his heart nor head; in him alone exist confusion, uncertainty and doubt and a soul riven in its struggles after the achievement of a higher destiny and a realm of new and unexplored existence. When, however, this passing phase of experience gives place to unceasing and ever abiding aspirations after Divine truth and spiritual elevation, then will he recognize and acknowledge the Hidden Christ, the only guide within him—that lowly, whispering intuition—that still, small voice—that Divine impulse, while lying deep beneath all the outward forms of habit and buried in the inmost recesses of his nature, never fails to make itself heard and felt whenever passion sleeps and the tongue of experience is dumb. When this occurs, then perceive we that “Know Thyself,” the true, the Higher and Divine Self, is no empty and meaningless phrase or maxim, no trivial and bootless injunction; and, learning this, in our soul’s confessional we lift the heart and bend the knee in silent and grateful adoration and own that

Every virtue we possess  
And every victory won  
And conquest over self is his  
And his alone.

## THE NERVOUS STRUCTURE OF MAN.

BY ALEXANDER WILDER, M. D.

HAVING established the fact that man however much of an animal he may be is something more, we may be permitted to assert at once that no animal is, in any legitimate sense, rudimentary man. Let those who talk or rather prate about evolution and the descent of mankind from this or that species of brute, look up to their supposed progenitors and pay them filial reverence as being the more proper animal of the two. But we insist on it that they keep hands off our family tree.

"The law of Evolution," says Agassiz, "so far as its working is understood is a law controlling development and keeping types within appointed cycles of growth, which revolve forever upon themselves, returning at appointed intervals to the same starting point and repeating through a succession of phases the same course. These cycles have never been known to oscillate or to pass into each other; indeed the only structural differences known between individuals of the same stock are monstrosities or peculiarities pertaining to sex, and the latter are as abiding and permanent as type itself."

"Every living creature is formed in an egg and grows up according to a pattern and a mode of development common to its type; and of these embryonic norms there are but four." These are the Radiates, the Mollusks, the Articulates and the Vertebrates.

It was Oken who taught some three quarters of a century ago, that the animal kingdom, in all its diversity is but the presentation in detail of the organization of man. He claimed that he had found the key to the whole system of organic life. The infusoria were the primordial material scattered everywhere broadcast, and man was but a complex of them. The Vertebrates represent flesh, bones, muscles, nerves and the senses in various combinations; the fishes are bone-animals; the reptiles, muscle animals; the birds, nerve animals; and the

mammals, sense animals. The articulates represented the systems of respiration and circulation; the mollusks, those of reproduction, and the radiates, those of digestion. All these scattered elements of organic life serving distinct purposes in the lower animals are gathered into one structural combination in the highest living being. This theory, so romantic and attractive has had its day and ceased to be. The latter theory which somewhat resembles this I think is waiting to be buried with its deviser, in Westminster Abbey; at present, it lies in state.

There is no evidence anywhere of a transition between man and his fellow-creatures. Metamorphosis, which seems to imitate transmutation of species, does nothing of the kind. It is simply a process of development moving in regular cycles, returning always to the same starting point and leading always to the same end. Such are the alternate generations in the lower animals and the metamorphoses in higher ones, as in the butterflies and other insects, and in certain reptiles, frogs, toads, salamanders and the like. Certain organs are conspicuous in one phase of existence and disappear in a succeeding one. Even the higher vertebrates, including man himself, breath through gill-like organs in the early part of their life. These gills disappear and give place to lungs only in a later phase of their existence. Metamorphoses have all the constancy and invariability of other modes of embryonic growth, and have never been known to lead to any transition from one species to another.

Acquired qualities, which have been retained through successive generations, have not been known to lead to the producing of new species. Instead, the fact is that when any individual of a race has come to an extreme variation from the type, it degenerates and becomes unprolific; such variations either die out like monstrosities or return to the original type. The noblest gifts are exceptional and are rarely inherited; they rise like pure creations and are gone with their day and generation. We may never hope to rear and perpetuate a race of Shakespeares, Dantes, Goethes, Platos or even Mohameds. In the long succession of ages amid the appearance and disappearance of kinds, the falling away of one species and the coming in of another—from the earliest geological periods—the primitive types have remained unchanged. How these types were introduced, how the species

which have successively represented them have replaced one another, are questions to which science gives no answer. Fortunately for us, it is no part of our business to speculate on the matter.

The nervous structure most concerns the biological student and the investigator into the knowledge of man. We are not dilettanti pursuing these subjects for the mere pleasure of it, but scientists in quest of profounder information. We will endeavor, therefore, to look up to the facts and analogies that will enable us better to know and understand.

In the vertebrate animal, in the embryonic period of its existence, there is formed a furrow which becomes a cavity for the brain and spinal cord, and an enclosure which includes the organs of digestion, circulation and reproduction. Between the two forms of structure there arises along the back, under the spinal marrow, a solid string of more condensed substance which eventually becomes the backbone. Kowalevsky, a Russian investigator, found what he supposed to be this incipient backbone in the ascidians or soft-shelled clams. Amateurs in science seized on this fact to show a probable transition of type from mollusk to vertebrate, and to draw the conclusion that the higher animals and men, too, come from that illustrious parentage.

The thing had an unlucky fate. Von Baer, the greatest known teacher of embryology, wrote a pamphlet showing that this string of cells in the ascidians was in no proper sense a rudimentary backbone. It does not run along the back at all, but on the other side of the body. This is rather a queer place for a backbone; about as singular as that of the soldier's heartplate which the tailor fixed in on the back. It defended him admirably in his principal military evolution, which consisted in retreating.

In short, the backbone with a head at the important extremity must stand on its own base. Its friends need not go crooning among various indescribable creatures, but be content to treat the structure as a formation peculiar and incident to the races endowed with it, and created or generated, as well as we can determine, by a psychic principle, in discreet degrees from the highest. We need not be annoyed at the idea of possible repeated acts of creation for every species. All progress in knowledge is the result of repeated discreet acts of thinking. Why may not the facts of nature outside of



us be in strict analogy with the processes inside of us? It is not really unscientific. I see no reason for imagining that the world has been wound up and set going like a clock which the maker gives himself no further concern about. I believe, instead, that there is a common life force communicated momentarily to every part, and that it emanates from one omnific will.

This nervous system, of which we hear so much, cannot be too well understood. We are dependent upon its tone and health for everything that makes life worth living. You hardly ever find a grumbler, a person who is certain that everything goes wrong, who has an ill word to say about everybody and everything, that is not distempered in that portion of the physical structure. So common is this fact that many persons when they hear tell that such an individual is of the nervous temperament, at once understand that he is a sufferer from nervous trouble. So it will be seen that we need definitions to begin with.

What is a system? We hear the word used to death. The body is called a system; our scheme of government bears that name; the arrangement of stars about the sun; and I have even heard it applied to peculiar modes of medical practice. Let us know what the word really means before handling it. I find it defined in the Greek lexicon as an arrangement in an art or science by which the parts are dispersed and regulated in due accordance and correspondence. Where there is not a harmony and mutual accord the term hardly belongs. But in later times, when the Greek language was not used very critically or correctly, it was applied more indiscriminately, and in consequence was made the designation of medical practice. In good attic usage it would be absurd to apply the word in this way.

We proceed to the consideration of the cerebro-spinal axis. Dr. J. Hughes Bennett thus summarily classifies it: "By cerebrum, or brain proper, ought to be understood that part of the encephalon constituting the cerebral lobes, situated above and outside the corpus callorum; by the spinal cord, all the parts situated below this great commissure, consisting of corpora striata, optic thalami, corpora quadrigemina, cerebellum, pons varoli, medulla oblongata, and medulla spinalis. In this way we have a cranial and vertebral portion of the spinal cord."

It has been noticed that in all the forms of the nervous system exhibited of the various animal races, there is an analogy of construction. This fact has been used for an argument that man was developed from the other races; but it only proves that the ideal of man, of humanity, exists everywhere in nature; evincing a one principle in all—the one that transcends all—the Infinite Mind.

Evolution, in fact, is always circumscribed, is always in a circle. It never goes beyond. However low the rudiment of any living structure, bird, animal or man, it never develops beyond the innate principle within it. The cell or embryo of one race, though apparently exactly like that of another, is never developed into the other. So long as we have had history, every form and type has been the same.

We will indicate now the evolution of the nervous structure of man. The beginning of every living thing is an egg. This, in every female, is a cell, or vesicle, of nervous substance and albumen, differing from other cells of the body apparently, in the fact that under favorable conditions it can become itself a distinct living individual. Fertilization and conception having occurred, the embryonic period begins. The minute creature respire in a manner closely analogous to a fish. It is an existence first fed by zoosperm, then by the yolk of the ovum, and afterward from maternal blood. When the rudimentary organization is pretty well established, the germinal membrane becomes two layers, a serous and mucous. In the former is developed the nervous muscular apparatus. A portion of the area becomes partly transparent, and there appears in it a delicate line. This is called the primitive trace. It is wider and thicker at one end than at the other. Three folds arise, one on each side, and meeting, unite forming a little tube. In this tube appear a row of nucleated cells, known as the *chorda dorsalis*. In the lower races, the organization goes no farther than this dorsal chord.

The analogy is that of a tree. For some curious reason, the tree appears to be a general, perhaps universal, type and symbol. Plato has represented this tree as having its roots in the head, its branches in the body. So too, our Norse forefathers in Denmark and Norway compared all humanity as a one to the tree *Ygdrasil*, having its roots in the world of spirits above and around us, and its branches all through the earth. We ourselves are little twigs on the world's great

ash tree. How human strifes and ambitions do make its boughs rustle; how passions create prodigious gales to shake it.

The dorsal cord is the germ of the future human tree. One end is thicker than the other. It is the part that serves as the rudiment of the encephalon. Three cells appear here; full of energy to evolve into important structure. The epencephalon is the beginning of the medulla oblongata, with the fourth ventricle for its cavity; the mesencephalon is the rudiment of the corpora quadrigemina, with the fissure of Sylvius for its cavity; the diencephalon begins the optic thalami, with the third ventricle for its cavity. The nervous material is a transparent fluid; but finally becomes more consistent. The embryo curves continually, bringing the second of these cell structures, the mesencephalon, to an anterior position. The rudiment of the eye begins to come out, like a protruding substance. In a similar manner, the rudiment of the ears emerges from the epencephalon, the cell of the medulla oblongata. From the anterior part of the same cell a pair of fasciculi also come out, and coalesce to begin the structure of the cerebellum.

The dorsal cord next gives place to the more perfect formation, the spinal marrow, which begins to exhibit a division into four strands. The medulla oblongata then flattens at the upper part; the fasciola divide making an interval between. This is the fourth ventricle.

A double cell now appears, the prosencephalon, the rudiment of the hemispheres of the brain. As the process of development goes on, this structure becomes larger than the corpora quadrigemina, and, advancing beyond, push those bodies backward to a position beneath them. The elder is thus made to serve the younger. The coming brain subordinates the rest.

In short, the cerebrum-spinal system is thus constructed: A series of cells or vesicles is developed upon the rudimentary spinal marrow. They constitute eventually the medulla oblongata, the cerebellum, the corpora quadrigemina, the thalami optici, the corpora striata, the olfactive ganglia, and in front of all, but destined to cover the anterior portions over, the hemispheres.

In the lower order of vertebrate animals, the spinal cord, medulla and the beginnings of sensory ganglia alone appear.

In higher races, a cerebellum exists above the medulla, and cerebral hemispheres over the sensory ganglia. Fishes have cerebellum, corpora quadrigemina, cerebral hemispheres and olfactive ganglia. Reptiles have an increased cerebral organization, and birds one still more perfect—about that of an infant in the third month of foetal life. The marsupials of Australia are about in this stage. This is of the frontal region of the brain of which we are treating. During the fourth and fifth months of womb-life the middle lobes develop, and still later the posterior lobes from the back part of the middle lobes. The primal type of development is the tri-lobed cerebrum, the carnivora and quadrumanous attain it.

Our next task is to prove something, to make out a case for our own humanity. The spinal cord, *medulla spinalis*, is placed in the middle of the vertebral canal. It is cylindroid in form—broader sideways than the other. It is white on the outside, but when we cut across it we find two bodies of gray substance (crescent form on section), connected by an isthmus. It connects above with the brain, and terminates below at the *cauda equina*. It is longer relatively in foetal life, when it extends into the sacrum, whereas in adult life it only occupies about two-thirds of the canal. It is said to terminate about the first or lumbar vertebrae. It does not fill the vertebral canal, but is as though suspended in it. The rest of the space is occupied by the roots of the nerves, ligaments, investitures of the cord, blood vessels, and a liquid.

The spinal cord is surrounded by three membranes continuous with those of the head; the *dura mater*, the *arachnoid* and *pia mater*. The latter embraces the cord so closely as to compress it; if we cut through it, the white substance will protrude.

There arise thirty-one pairs of nerves from the spinal column, each having two roots, one motor and one sensory. The anterior roots emerge from the anterior furrows of the cord, the posterior from the posterior furrows where the gray substance emerges. The latter are the larger and have more radicles or rootlets. They also have in the intervertebral foramen a ganglion. Beyond the ganglion the roots coalesce, forming a single trunk, which passes through the foramen and divides into two branches, an anterior and a posterior, for the anterior and posterior portions of the body. The rule, however, is not altogether without exception. The first cervical

nerve often has no ganglia; and the posterior root is smaller than the anterior.

The spinal nerves are enumerated as follows: eight cervical, twelve dorsal, five lumbar, and six sacral. The cervical nerves pass to their place of destination transversely, the dorsal obliquely, the lumbar and sacral vertically. The sacral nerves constitute the cauda equina.

The white portion of the spinal cord is composed in part of spinal nerve fibers and part of commissural ones. It used to be thought that every one of these continued uninterruptedly to the brain. That opinion is now changed. If the nerve fibers should so continue, the effect would be that the cord would steadily become thicker as it approached the skull, which is not the case. It is larger, but only incidentally so. It happens where many nerve-roots are required, but the cord is smaller elsewhere. We notice enlargement at the points where fibers are given off for the arms and legs. Even then the gray matter or vesicular material is enlarged as well as the fibers.

We judge, therefore, that the fibers passing from the body into the spinal cord continue only a little way, and then join to the gray ganglionic cells. In short, every centripetal and centrifugal fiber joins to its cell, forming a nervous arc. The cord is an innumerable number of these arcs.

This brings us to the functions of the cord. There is no doubt as sections demonstrate that the anterior fibers are motors and the posterior sensory.

The spinal cord transmits impressions from the circumference of the body to the brain, or that somebody at the brain that recognizes impressions. It also enables the brain or personality to bring the motor nerves into action. A division of it causes all sensation and motion to take place below the place of section. Yet a severed part possesses automatic power. It is not dead.

The gray or vesicular substance of the cord, it appears, does the principal work of transmitting influences. Yet the fibrous substance being connected with the other also possesses a like function.

The spinal cord not only permits the passing of influences through it lengthwise, but also transversely. Cut it half through in one side, and then half through on the other side a little way off; the impression will be carried through the



part thus treated, although only gray material is intact enough to convey it.

Brown-Sequard appears to have shown that sensitive impressions reaching the cord are carried in different directions, some up, others down, but both going in part of the posterior columns and part of the gray horns, finally penetrating the gray matter and going by it to the brain. When the impressions are made on one side of the body, they are carried across to the opposite side of the cord. The decussation takes place at or near the point where they enter the cord, some, however, at a little distance each way. A paralysis of sensibility on one side of the cord acts on the other side of the body.

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### VIRTUE ACQUIRED BY OVERCOMING ONE'S VICES.

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterwards, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men until he has suffered from the one and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.—EMERSON, "*Compensation*."

## THE RECTOR OF ARGOSS.

### 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 the Rector of Argoss, set down by Lipo-va, the Scribe, give ear.

**T**HIS is the tale of him that came to rule the land of Argoss for the mighty king whose hand held all the countries of the earth. Yea, there are kings whose hands, while their day is, hold many things, that writhe and twist and squirm as writhes the serpent ere his life is spent, and turn and sting the hand that holds them, too. So Argoss writhed within the hand of might; and so it passed, to quell the discontent against his rule, the king sent to the land a rector, who should rule and judge the men.

Immortal the day when from the kingly hand the warrant issued giving royal power, and bidding all men to obey the will of him that was the rector of the land. A scepter, too, was in the rector's hand, which seeing all men's duty it should be to bow in meekness and obey the law as he, the rector, gave it forth to them. Into the land the king's vice-regent came, and in the city made his royal abode. And around him gathered he his counsellors and made to rule the place as it should be.

Now all unknown the ways of men and things were, to the new-made rector of Argoss; therefore he sent his trusted counsellors among the people to seek out their ways that laws might be well suited to the need. And they returned, the trusted counsellors, and made report that all the land was poor; therefore, the evil in the city was. Whereon the rector gave his staff of power among his counsellors that they might journey forth and, showing it to those who riches had, provide those riches for the city's need. And this they did, and no more were they poor.

And when the water season came again, the rector from the city journeyed forth into the land, and to the mountain

came where was the mighty king, and made report. The king gave ear, and said if it was well or ill the rector of the land had done, the fruitage of the year would surely show. And when the pleasant season came again, again the rector to the city came, and lo! there was a war within the land, for those who with the scepter were despoiled made war upon the city from within until their riches were returned to them, and poorer now than ever were the men. And once again the rector's counsellors went forth and bore the scepter, and once more they gathered riches from the rich who had, and once again the city was not poor.

And when the water season was once more, the rector went again before the king and made report, and once again the king declared that if the rector had done well or ill, the fruitage of the year would show. And when in the pleasant season once again the rector to the city journeyed back, a war was on the city as before, and poorer still the city had become. Then other counsellors the rector took and gave the royal scepter to their care and bade them rule the land with better skill. And they took men and went in foreign lands and stole the riches ready to their hand and brought it to the city in Argoss.

And when in season to the king he came and made report, the rector heard again what he had heard before, and pondered much. And having pondered he returned again. Yet was no peace, for from the foreign lands the men that were despoiled made war upon the land and took again that which was theirs. Then banished he his counsellors of yore and others chose. But those that he had sent without the walls in banishment were still within the land wherein the city was, and known to men since they had borne with them in ancient days the sceptre of the king. And men obeyed them yet for what had been. Therefore, though in the city now was peace, yet in a little while these counsellors of yore had gathered them an army from the men and warred upon the city from the land, and all the new made counsellors who bore the rector's sceptre for the day could not withstand at every gate the siege they brought.

And ever when the water season came, the rector journeyed forth to meet the king and made report, and ever pondered much what was the way to bring the city peace. And after many years of war and toil, when in the hands of

many counsellors the sceptre of the king had been abroad, then did the rector, when he made report, beseech the king to make it known to him what was the way the city should be ruled. And spake to him the king with words like these:

"In ages past I sent thee forth to rule and bring my peace on Argoss with the law. And thou wentst forth and, though thou hadst the power my sceptre gave thee, yet thou didst not rule, but gave the rule to counsellors, to men. Wherefore the evil is, and many wars. Injustice has been done to many men, for how could those be just who know no law. Therefore, ere yet thy task shall be complete must every unjust debt be paid in full, and every man be justly satisfied, and ere this is must thou thyself rule men."

Then went the rector in the land again and sought to hold the sceptre in his hand, but many men whose wont had been to rule were not content, and struggled yet to hold the sceptre, and oft tore it from his grasp. And asked the rector yet again the king how that should be that he might rule, himself. And the king told him that for many years the struggle he had brought on the land must wage, until his strength was great enough to hold and wield the sceptre and to rule the men.

And it is told that after many years the rector of Argoss grew strong enough to hold the sceptre from the city's men, yet not before dire happenings had come, and even in a prison he had dwelt. And it is told that when he ruled the land in person, then the unjust debts were paid, and those that labored had their recompense, and those that had been robbed were paid in full, and those unjustly honored were disgraced, and justice was. Then peace was in the land, and in the city riches were and peace. Then, it is told, the rector of Argoss called to the king that now the work was done. So came the king to view the goodly work and saw that it was good. Then did he make the rector of Argoss a king.

And the king told to the court that this tale was true, and also he admonished each to rule his city well and never to allow even his trusted counsellors to rule. But he told them not, and they knew not, that each of them has a city to rule, yet so the Ancient Traveler declared to me, and I, Lipo-va, the scribe, have set it down.

## 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.

(Continued from Vol. 12, page 382.)

### "SYMBOLISM OF THE COLORS OF THE BOW IN THE CLOUD."

Said Rabbi Eleazar: The three primal colors become differentiated into many shades and hues and, as such, are symbols of the divine life and its numerous descending grades of holiness that merge and blend imperceptibly into the evil, just as the animal glides into the vegetable rendering it difficult and almost impossible to distinguish where the one ends and the other begins. The colors of the rainbow have each of them twenty-seven different shades and similarly the principle of holiness has the same number of descending gradations until it disappears into that which is unholy and sinful, indiscernable to the ordinary observer, but clearly perceived and distinctly cognized by those who have become recipients of divine wisdom. Blessed is the lot of the upright in heart, to whom the Holy One delights to impart it and entrust to them its secret teachings. It is of them the psalmist speaks, 'The secret of the Lord is with them that fear him and he will shew them his covenant' (Is. XXV. 1). Greatly obligatory upon everyone is it to meditate upon the glory of his creator, who hears and attends to the prayers of all such as worship and serve him in sincerity of heart, for then blessings are showered upon them from on high with increasing knowledge of the Holy One who glories in his servants, of whom it is written, 'Thou art my servant, oh Israel in whom I will be glorified.' " (Is. XLIX. 3).

### "THE MYSTERY OF THE CURSING OF CANAAN BY NOAH."

"And Noah began to be a husbandman and he planted a vineyard" (Gen. IX. 20). In their comments on these words, Rabbi Jehuda and Rabbi Jose greatly differed, the one affirming



that Noah planted a vine taken from the garden of Eden, the other maintaining that he had plucked it by its roots before entering the ark and now planted it in suitable soil, after which it brought forth grapes, the juice of which after expressing, he drank and became intoxicated therewith.

Said Rabbi Simeon: In this verse is included a fragment of the hidden wisdom. When Noah, desirous of investigating into the cause of man's fall from his primal state of holy innocence, not with the intention of imitating it but of healing the sin of the world, he soon realized his inability to achieve his object. He then pressed the juice of the vine in order to ascertain the natural properties of it, or in other words, he speculated deeply upon the nature of the Divine Being. His intellectual faculties soon became exhausted and he was as one puzzled and drunken with thought, and therefore we read 'He drank of the wine and was drunken and lay uncovered in his tent' (Gen. IX. 21), that is, on lifting only a corner of the veil that hides divine mysteries from human gaze and catching a glimpse of what is never revealed and imparted save only to the enlightened and pure in heart, he became mentally stupefied, confused and overwhelmed with the sublimity and grandeur of the noumenal world so transcendently beyond all human cognition and comprehension. This occurred as stated in his own tent (bethok oholoh) the latter word of which written with a final *H*, which is a feminine pronominal suffix giving it the same meaning as in the verse. 'Remove thy way from her (mesleyah) and come not nigh the door of her house (bethah) (Prov. V. B), from which we learn that the words 'within his tent' refer mystically to the tent of the wine, or more explicitly still, to divine mysteries. Furthermore we know from tradition that the sin of the sons of Aaron was that of intoxication, arising not from the indulgence in wine and strong drink, for how was it possible that anyone should bring them intoxicants to drink within the sanctuary even were they so void of all shame as to desire them. Truly their inebriety was not owing to drinking wine but from the abuse of the mystical knowledge of which we have just spoken and of which scripture states metaphorically, 'They offered strange fire (ash zarah) before the Lord which he commanded them not' (Lev. X. 1). The words 'strange fire' have here the same significance as, 'That they may keep thee from the strange woman (ashah zarah), from the stranger that flattereth with her words' (Prov. VII. 5).

This then was the kind of drunkenness indulged in by Noah as stated and he drank of the wine and was drunken and he was 'uncovered in his tent.' This fatuous act of spiritual inebriation enabled his son Ham, the father of Canaan, to acquire certain esoteric knowledge and occult powers as we have before explained, that endowed and invested him with a potency to exercise sway and domination over others, for knowing that Noah was a just and perfect man and that his holiness arose from his chastity, he wickedly deprived him as tradition informs us of his virile power by the infliction of eunichism. Through this heinous indignity committed upon him it was that Noah said, 'Cursed be Canaan, a servant of servants shall he be unto his brethren,' as aforetime it had been said to the serpent, 'Cursed art thou above all the beasts of the field.' Eventually at the end of the ages, the erring, the sinful and guilty will be saved and become children of the light, but not Canaan whose irreversible doom is absolute and certain perdition and final extinction a fact not unknown to those initiated in the teachings of the secret doctrine. It is written, 'I acknowledge my transgression and my sin is ever before me' (Ps. LI. 5). How cautious and ever watchful should every man be, that he sin not before the Holy One, lest Cain-like he become branded with a mark that can only be effaced after long years of protracted penance and suffering as stated in scripture, 'For though thou wash thyself with nitre and take thee much soap, yet is thine iniquity marked before me saith the Lord God' (Je. II. 22). Observe that when a man transgresses for the first time before the Holy One, his fault is distinguished on high by a mark which, after a second repetition of it, becomes more visible and noticed, but on his further and continuous persistency in evil doing, it abides on him and remains ineffaceable, as it is written, 'Thou shalt be soiled with thy iniquity before me.' Note further that when David had sinned in acquiring Bathsheba for his wife, he became exceedingly afraid that the mark upon him would abide forever. The prophet wishing to comfort him said unto him, 'the Lord hath put away thy sin, thou shalt not die' (II. Sam. XII. 13) meaning that the mark on high had become effaced."

"REMARKS ON PREDESTINATION."

Said Rabbi Abba: It has been handed down by tradition that Bathsheba was predestined from the creation of the world

to become the wife of David. If so, how was it that the Holy One permitted before becoming so that she should be the spouse of Uriah the Hittite?"

Said Rabbi Simeon in reply: "The ways and designs of the Holy One are such that even when a woman is predestined to be the wife of a certain individual, he does not debar her from marrying before meeting and becoming acquainted with him who is fore-ordained to be her husband. When this occurs, the first husband disappears in order that she may become united with her future partner in life. God could prevent the first marriage by causing the death of one who wished to marry a woman destined to become the bride of another man, but it is neither the will nor the pleasure of the Holy One that anyone should die before the time fixed for his departure out of earth life. Such was the mystery in connection with Uriah and Bathsheba before she became the wife of David. Ponder well and meditate upon this exposition, and you will become convinced of its correctness. It may be asked why was the Holy Land given in patrimony to the Canaanite before the advent of the Israelites, but on reflection over what I have just stated, you will find the explanation by following the same line of exposition I have followed in respect to the marriage of David with Bathsheba. Notwithstanding David's confession and penitence, the consequences of his sins and especially those in connection with his marriage with Uriah's wife and the remembrance of them were always with him, nor was he even able to divest and rid himself of the fear that they would be visited upon him in times of danger and suffering. In the words 'My sin is ever before me' there is an occult allusion to the horned new moon, symbol of the impurity existent in the world that would only disappear on the advent of Solomon, when it would again attain its full, and the earth give forth a sweet perfume and Israel live in peace and security, as it is written, 'Israel shall dwell safely every man under his own vine and fig tree.' Notwithstanding this, the evidences and remains of the sins of former times were not altogether effaced and obliterated in the reign of Solomon, but will continue to exist until the coming of Messiah into the world at the time appointed, as it is written, 'And I will cause the unclean spirit to pass out of the land.' " (Zach. XIII. 2).

## 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.

**INDIAN MASONRY.** By Robert C. Wright. Published by the Tyler Publishing Company, Ann Arbor, Mich.

The author reaches the conclusion that there is no masonry among the North American Indians as masonry is ordinarily understood. On the other hand, he finds a system of symbolic ceremonial with an ethical basis which is actually a practical masonry although unallied with any recognized organization of the craft. He is to be congratulated upon an insight that enables him to appreciate the essentials of symbolic performances under an unfamiliar garb, and so to emphasize the brotherhood of races. Incidentally he has done a valuable task in familiarizing his brother craftsmen with systems of work that ought to be studied with sympathy and attention.

That such systems of mystical ceremonial should be as widespread as humanity itself, can never be a surprise to the Theosophist. Intended as they are to symbolize the great evolutionary processes of nature and the powers of the human soul, and based as they are upon the records of ancient initiation, there must always be a similarity between them. The student, whether of masonry or of symbolic ceremonial in general, can hardly fail to be profoundly impressed with the significance of the Ojibwa Grand Medicine Lodge, or of the Zuni esoteric societies. Mingled as they may be with crudities, even with barbarities, they are unmistakably intended to induce abnormal states of consciousness and to open the door to unseen worlds.

If Mr. Wright's work has a fault other than its discursiveness, it is to be found in its tendency to ascribe to fraud or charlatanism all the phe-

nomena of mediumship or psychism to be found among the Indians. There is probably no race upon earth that has been left wholly without the illumination of spiritual vision, and the dignity and accuracy of many of the Indian ceremonials seem to show that they have had no small share of such guidance and that their phenomena are due neither to trickery nor to the ecstasy of drugs. But this is a small fault and is more than counterbalanced by the admirable emphasis that the author lays upon brotherhood as the final test of masonry, and the only credential to be demanded of other systems.

S. G. P. C.

**ALCHEMY: ANCIENT AND MODERN.** By H. Stanley Redgrove, B. Sc., F.C.S. London: William Rider & Son.

It seems no longer necessary to defend alchemy or to apologize for a mediaeval superstition. We have only to speak of the transmutation of the elements and modernize our mechanism as well as our terminology and we shall find ourselves at once in a goodly company of scientists whose avowed aims are identical with those of a whole hierarchy of alchemists. Just as the witchcraft of olden days finds its precise parallel in the hypnotism and suggestion of the medical schools, so alchemy in its turn has been justified by the researches and the successes that are now being recorded before our eyes.

The learned author of the present volume is well qualified, both by sympathy and by intelligence for his task. He brings to it not only a high order of scientific knowledge, but an intuitional perception of aims and aspira-

tions that are usually flouted and rejected. There may indeed be some justification for the scorn usually bestowed upon the mediæval alchemist by those who know nothing of the conditions under which he worked or of the stress that forced him into the unintelligible jargon at which we laugh. The popular mind of his day regarded a material Philosopher's Stone and the transmutation of material metals as the sanest of pursuits, whereas any deviation into mysticism, into religious heterodoxy, was not only the mark of insanity but of a dangerous heresy to be punished with flame and sword. Small wonder if the alchemist hid the science of the soul, the ancient wisdom that turned water into wine, under a phraseology venerated in proportion to its obscurity. The author certainly gives us a history of alchemy that is both condensed and complete. That he should sometimes fail to discriminate between material and spiritual meanings is not surprising, and we must indeed believe that some forms of spiritual alchemy included an initiation into the secret processes of physical nature, and that an identical terminology was used both for material and spiritual processes. But we can hardly acquit the author of harshness in his treatment of Cagliostro. He should have recognized that nearly every existing record of Cagliostro is from the pen of his enemies, and that he met no more than the invariable fate of those who have dared to challenge religious orthodoxy from the heights of abnormal knowledge and power.

But it is with the alchemy of modern science that we are most concerned and the author renders an inestimable service in epitomising the conclusions of some of the foremost men of the day. Thus we are reminded of the startling verdict of Sir William Ramsey, who said: "If these hypotheses (concerning the possibility of causing the atoms of ordinary elements to absorb energy) are just, then the transmutations of the elements no longer appears an idle dream. The philosopher's stone will have been discovered, and it is not beyond the bounds of pos-

sibility that it may lead to that other goal of the philosophers of the dark ages—the "elixir vitae." Indeed such a verdict as this is an almost necessary corollary to the momentous discovery of a periodicity in the atomic weights of the elements. If it can be shown that the elements are produced by a generative cause working arithmetically, then we may safely assume a primitive homogeneity that becomes differentiated through the change of some factor such as temperature. Once admit that nature has evolved the elements from some primal stuff—protyle—and it becomes theoretically possible to imitate her process and to change one element with another.

The author does well to draw attention to Sir William Crookes' theory of the most extraordinary significance to the occult student and the only one that approaches close to the most secret science. Sir William Crookes represents the action of the generative cause as a "figure of eight" spiral, along which the elements appear at regular intervals. The slope of the curve represents the change of some factor such as temperature, the swing of the "figure of eight" pendulum being recurrent. The "figure of eight" would thus be repeated upon higher and higher planes, each plane, or swing, producing a series of elements corresponding but not identical with those below it. Thus helium in the first series would be argon in the second and lithium would be potassium. This would suggest a change in our view of cycles and we should have a sort of double spiral connected by a zero or neutral point. And what is this "figure of eight" but the Caduceus of Hermes, the supreme instrument of the magician, the interlaced serpents that typify evolution in nature. Those who would seek a further correspondence in the spinal column of man and its extremities might find their labors not wholly fruitless.

Mr. Redgrove has produced a notable book, valuable not alone for the quality of its writing but for the almost unique illustrations with which it is so copiously decorated.

S. G. P. C.



# THE WORD

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## SHADOWS.

*(Continued from page 3.)*

THE impressions received on beholding a shadow and the effects produced are usually that the shadow has the characteristics of unreality, unsubstantiality, gloom, darkness, impermanence, uncertainty, weakness, and dependence, that it is an effect produced by a cause and that it is only an outline or adumbration.

A shadow produces a sense of unreality, because although it appears to be something, yet when examined it seems to be nothing. However, it has reality, though in a lesser degree than the object of which it is the shadow and the light which makes it visible. Shadows suggest unreality because by them one may perceive of the changeableness and unreality of the seemingly real, solid objects which cause them. Shadows give an impression of instability because they do not seem to have any matter in their make-up and because they cannot be grasped and held and because the matter of which they are composed is generally not detected and has not been subjected to analysis. The immateriality and strangeness which shadows suggest symbolizes how unsubstantial is the form of the matter of the body which they represent.

Shadows are symbols of impermanence because they come

and go, and no reliability can be placed on them. Although they are apparent to the sense of sight, their instability indicates how, like they, the objects and the light which make them will pass away. Gloom follows and is a companion of a shadow, because a shadow obscures and shuts out the light from that on which it falls and gloom rests on that on which the light is obscured.

Shadows are the harbingers of darkness, because they show the passing of the light and indicate that, like their shadows, objects will disappear into the darkness with the passing of the light which makes them visible.

Of all things shadows are dependent and contingent because they can have no existence without the object and the light which makes them visible and because they move and change as the light or object changes. They illustrate how dependent all bodies are on the power which causes them and their movements.

A shadow is a picture of weakness, because it gives way to everything and offers no resistance whatever, and so suggests the comparative weakness of the objects as compared to the forces which move them. Although so evidently weak and intangible, shadows sometimes cause alarm and strike terror to those who meet them unexpectedly and mistake them for realities.

Notwithstanding the apparent harmlessness and evident unreality of shadows, there are strange beliefs concerning shadows. Those beliefs are commonly called superstitions. Among them are beliefs concerning eclipses, and notions held concerning the shadows of certain kinds of persons and about one's own shadows. Yet, if before pronouncing superstitions to be the idle wanderings of the mind and without any basis of fact, we were to examine without prejudice and carefully into the beliefs held, we should frequently find that each belief called a superstition and which has been handed down by tradition, is a shadow which had its origin in the knowledge of facts. Those who believe without knowing why, are said to be superstitious.

A knowledge of all the facts concerning any particular belief called superstitious often shows it to be based on important facts.

One of the superstitions of which those who are acquainted with Eastern countries tell, is the superstition against

the shadow of a red-haired man or woman. A native will avoid stepping across the shadow of many people, but he dreads to step across the shadow of one who has red hair, or to have the shadow of a red-haired person fall on him. It is said that a red haired person is often vindictive, treacherous or spiteful, or is one in whom the vices are particularly pronounced, and the belief is that his shadow will impress much of his nature on those on whom it rests.

Whether this belief about the nature of a red haired person is or is not true, the belief that one is affected by shadows is more than mere fancy. It is the traditional belief which had its origin in a knowledge of the effects, and their causes. Those who knew that a shadow is the projection of the shade or copy or ghost of an object in combination with the light that mingles with and projects it, knew also that certain essentials of the nature of that body are conveyed and impressed by the shade and shadow on the person or place on which they fall. A very sensitive person may feel something of the influence of the invisible shade and the apparently visible shadow even though he may not know the causes which produces it or the law by which it was produced. The light which causes the shadow carries with it some of the finer essences of the body and directs the magnetism of that body to the object on which the shadow falls.

A superstition shared by people of many countries and which was and is often a cause for alarm, is the superstition about eclipses. An eclipse of the sun or of the moon, it is believed by many, and especially by Eastern people, should be a time of fasting, prayer or meditation, as it is believed that at such times strange influences prevail, which, if they are evil, can be counteracted, and if good can be taken advantage of by fasting, prayer or meditation. No particular explanation is given, however, as to the causes by and the manner in which such influences are produced. The fact is that an eclipse is an obscuration of the light by which the copy or shade of the body which obscures the light is projected and falls as a shadow on the object from which the light is obscured. When the moon stands between the sun and the earth, there is an eclipse of the sun. At an eclipse of the sun, the earth is in the moon's shadow. During the sun's eclipse the moon intercepts what is called the sun's rays, but other light rays of the sun pass through and project the subtle and



essential nature of the moon upon the earth and so affect individuals and the earth according to the prevailing influence of the sun and of the moon, according to the sensitiveness of the individuals and the season of the year. During an eclipse of the sun the moon has a strong magnetic influence over all organic life. All individuals have direct magnetic relation with the moon. It is because of the basic fact of the magnetic influence of the moon during an eclipse of the sun, that strange beliefs are held and strange fancies are indulged in concerning the eclipse.

The fact that some people hold strange beliefs concerning shadows without knowing why, should not prevent others from an investigation of the cause of such beliefs nor prejudice them against the study of shadows.

The earth is the body which causes an eclipse of the moon. At an eclipse of the moon, therefore, the shadow of the earth falls on the moon. Light causes a certain precipitation on all objects within its reach and influence. At an eclipse of the moon the sun projects the shade of the earth on the moon's surface and the moon reflects the shadow rays of the sun and by its own light turns the shadow and the shade back to the earth. The earth, therefore, when eclipsing the moon is by reflection in its own shadow and shade. The influence which then prevails is that of the interior of the earth in combination with the sunlight reflected by the moon and with the moon's own light. It is generally supposed that the moon has no light of its own, but this belief is due to a misunderstanding concerning light. Every particle of matter and every body in space has a light peculiar to itself; however, this is not generally supposed to be so, because the human eye is not sensible to the light of all bodies, and the light of most bodies is therefore invisible.

Peculiar influences of shadows do prevail during all eclipses, but those who would know what they are should not accept prevalent belief about them with undue credulity, nor be prejudiced against such beliefs by their seeming absurdities.

Those who look into the subject of shadows intelligently and with impartial mind will find that all shadows produce an influence which is of the nature of the object and the light which projects it, and varies according to the degree of the sensitiveness of the person or the surface on which that shadow

falls. This applies to what is called natural or artificial light. It is more pronounced, however, with sunlight. All bodies which pass between the sun and the earth influence that on which the shadows fall, even though the influence may be so slight as to be imperceptible to the common observer. The sun is constantly precipitating on the earth the influences of the spaces through which it acts and the essential natures of the bodies which intercept some of its rays. This may be noticed in the case of clouds. The clouds serve a purpose by protecting the vegetation and animal life from the intensity of sunlight. The moisture of the cloud is precipitated by the sunlight on the surface on which its shadow falls.

Another belief common in the East, which is regarded as superstition in the West, is that one may predict his future condition by gazing at his own shadow. It is believed that the person who looks steadily at his shadow when thrown on the ground by the light of the sun or the moon and then looks upward at the sky, will there see the outline of his figure or shadow from which, according to its color and the signs in it, he may learn what will befall him in the future. It is said that this should only be attempted when there is a clear and cloudless sky. Of course the time of day would affect the size of the shadow, accordingly as the orb of light which projected it was near to or above the horizon, and it is said that one who would thus gaze at his shadow should do so when the sun or moon is rising.

These beliefs do little good and often much harm to those who indulge in the practice without an understanding of the law of shadows or without the ability to make use of what they understand. It is not likely that the Eastern belief in the forecast of the future by the invocation of one's shadow, originated in idle fancy.

The shadow of a person as cast by the light of the sun or moon is a faint counterpart of his body. When one looks toward the shadow thus cast, he does not at first see this counterpart. He sees only that portion of the background on which the shadow is cast, as outlined by the light to which his eyes are sensible. The light of the shadow itself is not at once perceived. To see the shadow, the eye of the observer must be first sensitized to and be able to record the rays of light which the physical body is not able to intercept and which light, passing through his physical body, projects a copy of

his body before him. The copy of his body is a likeness of his astral or form or design body. If he can perceive the astral or design body of his physical structure, he will see the interior condition of his physical body, which physical body is the visible and outward expression of the invisible and interior condition. When he looks at his shadow, he sees the interior condition of his body as plainly as he would see the expression on his face by looking into a mirror. Whereas in the mirror he sees by reflection and sees the parts reversed from right to left, his shadow is seen by projection or emanation and there is a sameness of the position.

*(To be continued.)*

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## ON THE POWERS OF THE SOUL.

By NURHO DE MANHAR.

VAN HELMONT, writing concerning the "Magnate Magnum," says: it is not a physical substance, which we inspissate, measure, and weigh, but it is an ethereal spirit, pure, living, that pervades all things and moves the mass of the universe. It gives wonderful revelations through certain ecstasies which the inner man experiences; the outer man or the animal also may receive revelations, if the imagination be exalted.

Before the fall of man, his soul had an inborn wisdom and a prophetic gift of an extraordinary power. These capacities the soul still possesses, and if they are not visible, it is because of the many sensual obstructions which they encounter. Especially in sleep are men often enlightened by this interior light, since they are not then, as in the walking state, so much repressed by the attractions of sense.

Paracelsus states that primeval magic consisted not in superstitious practices and vain ceremonies. The spirit is everywhere and is the medium of magnetism, but the spirit of man, the Higher Self, is concealed in him as the fire is concealed in the flint.

## THE INNER LIFE AND JESUS, THE CHRIST.

### VI.

By C. H. A. BJERREGAARD.

#### THE ETERNAL GOSPEL AND THE FOUR GOSPELS.

**T**HE phrase "the eternal gospel," occurs for the first time in the book of Revelation, but it got its history from the use a certain Joachim of Flores made of it. The phrase also connects with a short speech made by Peter and recorded in the Acts of the Apostles. I shall give you the details relating to these two uses of the phrase. I shall also endeavor to reconstruct the framework of what I call the "Eternal Gospel," a gospel written nowhere outside of human consciousness, but written in there, I say, very clearly, if we but wipe out all that which has been written over it and which has, therefore, to a large extent, obliterated it. Most people's minds are like a palimpsest; the original writing or—which is the same—their knowledge attained in past incarnations, has been written over and blurred by all the confusion of this their present life. They ought to restore the original manuscript. I shall attempt to scrape off some of the blots set by the present life and invite you to read something written deep down in the subconscious self of most people. I shall also make you see the four Bible gospels in the light of that gospel, "The Eternal Gospel."

I will first speak about Joachim of Flores and his gospel. It is the least interesting, perhaps, but must be spoken of in this connection.

The phrase "the eternal gospel" has a special significance and originated with one Gerard, a mystic of the Franciscan order and follower of Joachim of Flores, whose idea he systematized under the phrase of the eternal gospel.

Joachim was an abbot of the Cistercian monastery of Flores in Calabria, Italy. He lived from 1130 to 1200. He was an enthusiastic preacher and concerned himself much with the various prophecies scattered throughout the old and the new testament. His studies in the prophecies led him

to prophecy himself. His predictions were well known to the people of the Middle Ages.

Gerard, his disciple, collected three works of his master into one under the title "The Eternal Gospel," but interspersed his master's works freely with his own ideas. His title and text he took from the Book of Revelation, XIV.6, which reads, "And I saw another angel fly in the midst of heaven, having 'the eternal gospel' to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Gerard taught that the angel was none other than St. Francis, the founder of his own order, and that his gospel would supersede the New Testament in 1260. The gospel propagated was in many respects wild and immoral and the book therefore suppressed by the pope, but the ideas of the book could not be suppressed; they spread far and wide and had a strong hold upon the ignorant. Even after his death and the failure of his prophecies to come true, in 1260 he was known everywhere as Abbot Joachim the prophet, and some believers still clung to his theories. The reason for this must be sought in the fact that he claimed to write revelations. In his book "Of the concord of the Old Testament and the New Testament," he distinctly claims to have written his book by revelation. And ignorant people always have great respect for revelations, and believe them, no matter how absurd they may be. It was especially the millennial ideas that possessed people then as they do now whenever some vigorous person preaches them. The oppressed and the miserable listen gladly to any hope held out, be it ever so unreasonable. The millennial ideas of "The Eternal Gospel" are to be found even in our own day among all the various classes of Second Adventist fakirs.

The main idea of Joachim's eternal gospel, such as Gerard edited it, were these:

To the trinity, says he, corresponds three historic ages. The first age, that before Christ, was the age of the Father and the Father revealed in the Old Testament. The second age, that of the New Testament, is the age of the Son and the Son revealed in the gospels. After that age came the third age, called "the last day," which was the age of the Spirit and that was the age in which Joachim lived and would have ended in an "eternal age"—if Joachim had not made a mistake. And the character of that "eternal age" was to be free-



dom. Freedom was not proclaimed as a positive virtue, but only negatively, as something that would rid common man of all oppression. The scheme was harmless enough if it had not involved a wholesale abolition of the existing order of things. The teaching was, that Christianity, the church and all moral order was to cease, and a grand state of "absolute" freedom was to take its place. The freedom that was preached was understood as license and was so practiced. Wherever "the eternal gospel" was preached there followed disorders of all kinds.

"The Eternal Gospel," then, in short, was one proclaiming the end of the Church, of Christianity and all moral order as known at the time, and the substitution of an age of freedom or license. The explanation of how such teachings could find ground to grow in is to be found in the fact that throughout the Middle Ages, up to the time of the council of Trent, there existed side by side with official catholicism a religious movement which was not that of Rome. Of such a phenomenon I have already mentioned in the first chapter, about the secret societies and the mysteries that existed alongside the ancient national religions; the two not coming in conflict. In the Middle Ages that religious movement was Mysticism.

The mystic societies had special eye for the progressive element in the Christianity of Jesus and the apostles, and it was that element that gave life to such systems as that of The Eternal Gospel. Later the Council of Trent, in the year 1563, destroyed forever not only all such vagaries, but also all hope of progress. It cast Christianity into an absolute form and threatened all with eternal damnation who should think of progress or change the church's dogma.

Unfortunately, systems like that of Joachim's misunderstood the words of the apostle (2 Cor. 13.7), "Where the spirit of the Lord is, there is liberty." It came to mean that with the abolishment of hierarchical rule, there should also follow "no rule." The human heart always whispers hope to the soul, when oppressions seem too hard; the heart always adds fuel to the longings for freedom. If understanding is lacking, such whisperings and such longings are apt to mislead. Freedom is only too often misunderstood and becomes in that case license. And such it was with Joachim's proclamation of freedom. The Middle Ages were not deep

enough in understandings to be able to handle the new gospel of freedom.

I need not enter any further upon Joachim's gospel and its defects. It does not deserve its name. The Eternal Gospel, in any true sense, but nevertheless, I am personally inclined to believe that the eternal gospel which is written in every human heart, means freedom in all the possible senses that word can carry. I will now show you another form of the eternal gospel.

The word "gospel" is a good Anglo-Saxon word, which means literally a "god-story," not a story about God, but a "story of God," or a wisdom story, or, still better, Theosophy.

The words "gospel" and "theosophy" are then synonymous terms; but whether or not the four gospels are theosophy is not settled so readily. The answer may appear in the following chapter. I think the word "gospel" is inappropriate in connection with the four so called gospels, because only esoterically do they contain theosophy. On their face they are only narratives. The word in Greek that stands in the Greek Testament, where we in the English translation put "gospel," is evangelion. In the older Greek, that of Homer and in Attic Greek, it signified a reward or a thank offering given for good tidings brought by a herald (*didaskalos*). Good tidings or a glad message, especially if it held divine truth, would produce a magical effect, hence such a message came to be called a magical message, and some older English Divines translated the word "evangelion" to be "a gospel," trying to give the word a magical power. A Gospel or a "god-story" may therefore be called a magical message if we so desire. In late Greek and in the New Testament the word simply means "message" or glad message, as some will have it. In the New Testament, the word evangelion is used in two senses. (1) In the mouth of Jesus and that of his disciples, while he lived, the word meant the glad tidings of the kingdom of God (Mk. I.14-15. Mt. IV.23, IX.35) which he had come to establish. (2) After the death of Jesus, the word came to mean the good tidings about Jesus personally. These two are now the legitimate scholarly uses of the word. Now a peculiar thing has happened.

The four so called gospels are not strictly or fully evangelists in either of these two senses, though they are called gospels and to some extent do deal with the kingdom and also

are tidings about Jesus. In the first place they were certainly not simply glad tidings about the kingdom; they only mention the kingdom incidentally. In the next place they are in the main chronological records and destitute of any teaching relating to the meaning of their chronology. Strictly speaking, they bring no "good tidings" about Jesus; that is to say, they do not explain him; they develop no theosophy or theology after the manner of the various epistles, be they by Paul or Peter or somebody else. They are so neutral in that respect that these gospels have been read throughout the time of their existence, in the most varied way and have been held to support diametrically opposite views. All because they do not explain Jesus. To find any magical message in these four narratives we must study them as if they were written around a certain leading idea.

The leading idea I refer to, is to be seen in "the primitive gospel," as it has been called, and, which is Peter's address to the centurion, Cornelius, and others. By common consent among scholars it is the first gospel narrative and necessarily existed long before the four were composed; in fact, the four are really further elaborations of this one, if they are anything more than common scrap books arranged after some loose plan. I hope I am not offending anybody. I have no other intentions with my language than the clearest possible expression. The primitive gospel is found in Acts X.34-44, and reads as follows. "And Peter opened his mouth, and said: 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; (even) Jesus of Nazareth, how God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from

the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the judge of the living and the dead. To him bear all the prophets witness that through his name everyone that believeth on him shall receive remission of sins.' This is the one gospel, the only gospel as it exists in writing.

The psychological peculiarity with this gospel is the intense personality of Peter, not the subject matter, Jesus. It is Peter's testimony before Cornelius and his company, and its magic effect was that "the Holy Ghost fell on all them which heard the word." Even before Peter had spoken, Cornelius, "a centurion and a righteous man," had fallen down at Peter's feet and worshipped him. And after Peter had spoken, Cornelius, the Roman, as well as the Jews present, were baptized.

Evidently the power in the words spoken by Peter was, to use a Biblical term, the Logos. What the Logos is, I have stated in my former article. I have explained that the Logos is the plastic, constructive power of existence. It was that plastic power in Peter's speech that created the effect upon Cornelius and the company; that is evident enough. The subject matter, Jesus, of the speech, was secondary. It was Peter, not Jesus, who created the effect.

The second peculiarity of this primitive gospel is that it can be called the foundation of the four narratives usually called the Gospels; and this fourfoldness is remarkable. Peter (1) first states that God is no respecter of persons. In that statement lies the mystery of Luke's gospel, which is a revelation of God's love, the tender life (and these words are also the light that illuminate The Acts of the Apostles and prove that Luke wrote that book). Peter next (2) declares that Jesus went about doing good. In that declaration centers the whole of Mark's gospel, which is the narrative of a strong life. The reading of Mark's gospel fires us with a peculiar energy and uplift, as if Life itself was the power of its words. Peter (3) then tells his listeners that God was with him (Jesus) or, in other words, that Jesu life was divine; and we need but read a little in John's gospel to find that that is the burden of the fourth gospel. John wants to tell us that in Jesus God was humanized. (4) And finally, Peter assures Cornelius and the rest that Jesus is he to whom all the prophets bear witness, and the reader of Matthew's

gospel has no difficulty in finding out that Matthew asserts the predestinated life and thereby points to Jesus as the Light of history. Around these four leading ideas the four gospels are written.

Now, the Gospel narrative as we heard it from Peter is personal. Peter speaks about a person, Jesus, when he claims all these wonderful powers for Jesus. We, who were not present, can only read and wonder, and believe or disbelieve.

If we in no tangible way could verify for ourselves what Peter said and what the Acts of the Apostles tell us, their sayings would all be as of no use to us. But if that declaration of Peter's had the truth in it, or was a magic message, then there must still be a magical power or spell in it, strong enough to last for all ages, and we must be able to put ourselves under its influence if we wish. I will try to show where that power is and how we can get at that truth of Peter's, Peter's gospel. That same Peter to whom Jesus is said to have given the keys to the mysteries.

But first: what is magic, a magical message? The word itself means to make, it signifies the power to create, to call forth. A magus means "a maker;" simply "a maker" without any further explanation about what he makes or how he makes; whether he makes wonders out of nothing or out of something. Magic may produce illusions, but also realities.

There is magic in the power that draws a human form out of a marble block. Nature shows magic every spring. In enthusiasm there is an interfusing of spirit with spirit. That is also magic. Our minds can reduce a shadow to reality and dissolve illusions. That, too, is magic. It is a magic power that creates a soul and which transforms a base metal to a precious one; and in both cases it is the same power, and the power is universal. Men deny miracles and magic because they are ignorant, but miracles and magic may be seen everywhere, and, these very ignorant people are themselves the tools by means of which nature and higher powers perform miracles every moment. But they do not know it, nor are the miracles they perform to their credit. Only superiority possesses magic consciously. A magic word must be weighted with a superior personality, a personality compounded of time and eternity, of earth and heaven. Magic requires a crucible and fire and a will. The best crucible is a human heart, and the real fire is lit from the everlasting;



and, the will that acts is a chemist who himself is a result of the magic process called the spiritual regeneration of man. I have now defined magic in terms that apply to the subject before us, and the Peter's magic message can be understood.

The magic of Peter's address was this, that the Logos, not the man Jesus, presented itself before his listeners and that in the image of Man. The people did not merely hear a discourse or listen to Peter's testimony, they were struck by the Spirit and saw before them the living portrait of Jesus and all the mysteries that center around the four cardinal points of his life. I said they saw; that means seeing as only the awakened can see, those whose subconscious accumulations of spiritual and mental experiences can in an instant be brought to a focus and vivified. These people saw that way, because their minds were prepared in former incarnations by their strivings for the eternal gospel, or whatever they called their ideal longings. These people on the instant became partakers of the life and death of Jesus, just as really as if they had followed him in the flesh. Peter's message had that magic effect. It was a magical message, that created such a condition. Call it hypnosis, if you prefer a modern term.

Of course, I will not belittle the wonder I have just set before you, but I say that you, too, may have just such experience as the centurion and his company, and perhaps some of you have had it. If you have had it—did it wash away all the past and from that moment did you stand forth in the renewal of your life? If you did, you know more about these mysteries than I can tell you.

The narrative reads as if it were something that happened long ago in Palestine, and was something of the past, and the explanation seems to fit into times when everything was wonderful. Most people are inclined to think that everything nowadays is so different and that wonders are impossible. Of course those that live in mind can see only a mind horizon. Those who are too lazy to inquire about the road will not proceed. If a blade of grass holds no wonders for one, no magic will. Many have ears and do not hear. Many have eyes and do not see. But the experiences that followed Peter's narrative is the substance of the "eternal gospel" and the human heart is made so that it always can house its master.

The evangel is not merely a narrative of what has been; it is the sublime revelation of what is and always will be. The

Universal Logos or the Christ is always revealing or coming into sight and hearing where an awakened soul is ready. The unawakened can no more understand this mystery of magic and its reality or unreality than the gulls I have seen fish in the Hudson River.

The subject of this article connects closely with those that preceded it. The doctrine of the messiah and that of the Logos are both essential parts of the eternal gospel, but they do not exhaust its contents. The doctrine of the messiah or the vague hope of a deliverer is in the main the expectation of the coming of the good man, the god-man, the incarnation of godliness in a man. The doctrine of the Logos is essentially a definition of a wisdom-man, a man who is the incarnation of wisdom and the secrets of the Deity and the universe.

Neither of the two doctrines have been realized in the form of an incarnation. Claims have been made, but the proofs are still lacking. While the actual incarnation has not been seen, mankind is agreed in accepting the two doctrines as personal definitions of abstract notions, of principles; and, in the past articles I have proved that they were only personifications. But mankind in the past has not only been concerned with the idea of the good and the idea of the true, it has also inquired about and longed for realization of the beautiful and of perfect freedom. I will pay special attention to these two ideas in the present article; they are as important as the others but comparatively little treated by theosophists and church people and that is a great fault. I hold that we cannot study with full benefit when we alone study the god-man, nor when we alone study the wisdom-man. Each of these represents only one fourth of the whole man. Goodness and Wisdom are of course essential, but Beauty and Freedom are also essential, and with the other two they go to make up a full and perfect character. In the farther Orient they have paid most attention to the god-man. In the nearer Orient they know the wisdom-man to some extent. In the West, a single group of people, the Greeks, began the development of the beauty-man, but they did not finish the work.

Beauty is being cultivated in the West, and Art is its evangelist, but its advocates are not so active as those who work for the god-man. Beauty has also to overcome much irrational opposition from the Church, for instance. The

West has also, but only in the last century, discovered the idea of the free-man. He is far from being a reality as yet, and I am not sure that the right means are employed to give him a reality. The beauty-man is an incarnation of Beauty, of course. And what is Beauty? It is intensity cast in perfect form. And the beauty-man's life is a song of beauty and freedom. That song's refrain reverberates through all the kingdoms of creation with lessons on how to give form to our intensity, enthusiasm and fire, and how freedom is attained by true form. The beauty-man is an incarnation of our ideal tendencies, of all that which yearns and strives for life, life as an end in itself, not merely a purpose. He is that single tree in the forest that puts its head above the line drawn for all the rest. He is the genius that seeks company with the sun and the stars and speaks familiarly with mother earth about the perfect lines of spirals, waves and the curves by which she creates charm. The beauty-man is the revealer of nature's occult laws, the laws of symmetry, eurythmy and harmony; the laws of the normal; the laws of quality and qualities' revelation. I say the laws of quality, not quantity, because quality is not so much a sensible affair as it is above the senses. It belongs, and so does the beauty-man, to a sphere of Inner Life and the Absolute, to all that which lies behind and which influences the outer and the relative. The Bible speaks of "the desire of the nations," but the phrase reads as if it related to the coming god-man only. That is too limited a view. That desire relates also to the beauty-man. He, and he only, can give form to the good, and surely the true can make no entry into a human heart except by the beautiful. The one is too stolid and the other too severe; but garlanded with beauty and adorned with charm, they conquer the world; and, if Freedom introduces them, they are irresistible.

The beauty-man could not have been releavel in Hebraism, but in Hellenism only and in art that takes its inspiration from wholeness. Hebraism looked to salvation. Hellenism aimed at perfection, hence had the wider field before it; it could and it did set its indomitable impulse upon the development of the whole man, and the whole-man means both the beauty-man and the free-man. Hebraism, however, had some faint ideas about beauty, buried in such terms as *Hod*, *Kabod*, *Tiphareth*, but they never acquired power. And now about the free-man.

The free-man is fearless and not hampered by conventional limitations, because he is the original man, the man that lives from out of himself as man did before conventionality ever arose. He is self-contained and needs not draw upon any man or body of men. He draws from the original fountains of manhood, fountains that ever spring with living waters for those who search for them and find them. The free-man infuses others with his own qualities of self-respect and self-rest. He feeds them with impulses for greatness and nurses their sense of righteousness. He is no "Over-man" after Nietzsche's pattern; neither in haughtiness nor by brutality does he rule anybody. His fellow-men place themselves under his guidance and protection from an instinctive feeling of his superiority. The free-man naturally becomes the pivot in the human economy around which all others turn, because he has realized the human ideal. He invariably becomes the god of his age, because he is an epitome of his age and race. But he is no pivot that compels. He is no dead sea from which flows no river. He is no cave into which all footsteps lead and none come out. He is the central activity whence springs peace, rest and yearning and insight to divinity. Of the free-man it is said, that inasmuch as his self has turned away from self, he stands in the Eternal Now. Having found the Eternal Now he owns everything which is, which was and ever shall be. What the Divine is by nature, that he is by self-realization.

In our present condition of sin, sorrow and sickness, it has come to pass that men who seek the ideal of the god-man, or the ideal of the wisdom-man or the ideal of the beauty-man, fight one another in misunderstood zeal for the ideal. The free-man corrects this by living a life equally devoted to the four ideals, and by his perfect realization of the fact that the four are not four separate entities, but four views of the same truth.

In presenting the beauty-man and the free-man I have followed the old style of speaking as if I were delineating the characters of two personalities. By so doing I have followed the ancient style in describing the Messiah and the Logos. But I mean now, as I did in the cases of the Messiah and the Logos, that they are not persons, neither females nor males, but principles, powers and great impulses in the direction of the human will, and flashes of light from eternity that clamor

for soul. And in the eternal gospel as we read that gospel in our ideal longings, they are pictured as patterns to be worked out sometime, somewhere.

In former articles I have given the history of the messiah idea and the logos idea, and the history thus given was a compilation of recorded facts. I will now give the history of the beauty-man. As far as I know nobody has tried to write the history of the beauty-man. They have written histories of art, but I do not mean to present you with a history of the art idea. What I want to attempt to describe is the history of the personification of the idea of the beauty-man. It is a difficult task, but it must be attempted.

For argument's sake I will take for granted that primitive man's art was imitative. Let us suppose that he imitated; that is to say, that he tried to copy the animals, flowers and men he saw before him, and did that in the leisure moments the hunt for food allowed him. I say, let us suppose that he imitated—and then ask: why did he imitate? Why should he copy that which he had about him in free nature in a much more realistic and useful form? Of what use could an imitation be to him? Even gazing at his work could not offer him the same reality as nature did in the object before him.

My answer is, that in his own work he found, just as children do, something that nature had not given. He found himself reflected in his work. He found his own mind, cleverness and the fire of his heart in it. These were a magic that the real object did not possess. Without knowing it, the primitive man copied a line or two from the "eternal gospel." He may never have reasoned why he loved his own work the best. Children cannot tell either. He might not have been able to understand that it was his own mind and heart that he saw, if one had told him. In all probability he would not have understood that his work had a quality, the quality of the eternal gospel, we call beauty. Yet such was the case.

By putting mental, moral or spiritual qualities into objects we translate them into a sphere; a sphere we call beauty. Beauty is a transference of our own intensity to the object. It is ourselves put into something not ourselves. Beauty is also the revelation of hidden spiritual qualities in the object, a revelation of those mysteries which hover around



and above us and which stand revealed in the "eternal gospel." Beauty is both subjective and objective. If you take a tract of uncultivated land and regulate its streams, cut away irregularities, either soften contours or strengthen the lines, and you create alternating open plots and plantings, you transfer your own intensity into that tract of land; and we henceforth see two kinds of beauty: the beauty you have created, the subjective, and we see the beauty of the landscape, an objective beauty, that lay slumbering in it. Ever afterwards, if that tract of land is kept in the new condition, it will have the quality we call beauty and it will act as a teacher and inspirer to the beholder and its maker. The work of the primitive man would act in the same way upon him and all others who beheld the work. They would be translated into a psychic condition transcending their present or immediate one. The condition would be one of wonder and would offer a question that primitive man could not answer, nor can most people now answer it. The question would be: what is it that charms me?

That we or anyone answers: "It is the beauty in it, that charms you," is no answer. It is only substituting a word for a feeling; one mystery for another. The truth is that that mystery we call beauty is as inexplicable as goodness and truth. They can all be felt, however, and realized as powers, but never explained. We realize an affinity with them, but can never define their mystery.

As the good has been personified and sought for under the form of a good-man; and as the true has been personified and sought for under the form of a wisdom-man, so has beauty been sought for in many places; in olden times in nature, and last in the human form in Greece. If you will turn to the folklore of the various races, you will learn of the earliest ideas about the beauty-man, how he, as a giant craftsman, is the builder of all those enormous monuments still extant here and there as ruins; how he could sing and create poetry; how his magic forged beautiful instruments and arms; how he planted the first gardens, drove away plagues, wild beasts, in short, you will hear of him under the modern name of culture-hero.

That was in the beginning, and, that was the beginning of the beauty-man, but the world knew it not. There were also early impersonal forms of beauty suggested by the use of plant and animal forms for decorations, and anyone with

an eye for beauty in decorations will always see the symbolical use of those forms. I assert that all decoration that is correct and fascinating is so because it suggests life; because it suggests affinities with hidden stream in our soul life. Its beauty is derived from such affinity. The old Celtic dracontine ornaments and the Scandinavian god stories are of that kind. Greek and Roman ornaments of flowers and buds connected with curved lines and spirals; the acanthus and the scroll suggest bodily exuberance of life and the swelling tides of passion. Byzantine foliage, and the Christian circle and cross, and the vine woven together on golden ground, thrill the heart that has come near the golden gate of the Beautiful. And why, I ask again, do these seemingly impersonal forms attract us? And I answer; it is because they tell us the eternal gospel story of latent beauty; it is because they act upon us as all beauty does; it wishes to share with us! It wishes to incorporate; and, if we are normal, we wish to share. In other words, mutual attraction is the secret. The ornaments with their life wish to enter us and we with our life wish to absorb them. Behold, then, how the impersonal and the personal meet. The beauty-man is revealed in both. And the whole mystery, now revealed to you, which I have read in the eternal gospel. I shall not have time to follow the beauty-man through later forms of style. I have given you the idea, you can do it yourself with ease.

At Sakkarah, in Egypt, were excavated some wood carvings, estimated as being as old as about four thousand years B. C. They represent among other figures the human shape, and are done better than similar work of a later period. Only the keenest devotion to the beauty-man could have guided the chisel and stylus of that artist. He intended more than an historic record of an event, and more than a portrait likeness. He intended to make a perfect image, such as he had seen in his mind and heart, or read in the eternal gospel. He had an image of the beauty-man before him, whatever he called his vision. Look at that ancient sculpture with a loving eye and you shall learn something about your own beauty-man.

I need not describe the Greek conceptions of Apollo, Artemis, Hermes, Aphrodite or Roman Antinous. They were direct products of desires to make the beauty-man stand alive before us. They correspond to the prophetic guesses about the Messiah and the Logos and they are of as much or

more value than the religious ideas. If I were to preach the beauty-man from the eternal gospel, and not merely to lecture or write about him, I would take you to an art museum and not to a church building, and I would take my texts from statuary. If I were to preach the free-man, as he appears in the eternal gospel, I would take you out into the Open and not to a church building. Were I to preach the god-man and not merely to write about the idea, I would take you into human society where men toil and women suffer and try to find him. Finally, were I to show you the wisdom-man, I would invite you into silence and solitude.

Even the Christian sculptures and paintings, destitute of Greek lines as they are and glorying as they do in emaciated figures, must be counted as dreams about the beauty-man. The Renaissance is the glory of all efforts in the direction of the beauty-man. In our own day we have a deeper and richer conception than ever of the beauty-man. It is only the rich and abundant material that prevents me from giving you a history of the beauty-man as fully as I gave you the history of the Messiah and the Logos. The material is so rich, abundant and instructive that we ought to have a special time for its study.

And now, in conclusion, a few words about the eternal gospel as a power. Though nowhere written out in cold type, like the gospel of Jesus, this gospel is nevertheless known everywhere; without a name, however, in most places. If I should select a symbol for it from among the poets, I would chose Shelley's poem, "The Sensitive Plant." The poem opens with a description of the garden and all the flowers that grow in it. Then it continues:

"There was a Power in this sweet place,—a ruling grace  
Which to the flowers did they waken or dream,  
Was as God is to the starry scheme:  
A lady, the wonder of her kind."

This lady, who, of course, is the spirit of the garden,  
"Tended the garden from morn to even;"

That was her work and she had none other; she had no other  
interests, even

"She had no companion of mortal race."

"She sprinkled bright water from the stream  
On those (flowers) that were faint with the sunny beam;

And out of the cups of the heavy flowers  
She emptied the rain of the thunder showers.  
She lifted their heads with her tender hands;  
And sustained them with rods and osier bands;  
If the flowers had been her own infants she  
Could never have nursed them more tenderly."

She passed out; they said she died. And

"The warden, once fair, became cold and foul,  
Like the corpse of her who had been its soul."

Weeds overran the grown plots, thistles, nettles and darnels filled the place and fungi, mildew and mould finished the destruction. And the sensitive plant that had been the glory of the garden "was a leafless wreck"; even the moles and the dormice died for want. And "the birds dropped stiff from the frozen air and were caught in the branches naked and bare." Thus far sorrow and hopelessness is the key. The garden is dead, as dead as its spirit, and no hope glimmers anywhere.

But the poet has finally a higher vision, and he tells us about it in the last stanzas:—

"The garden sweet, that lady fair,  
And all sweet shapes and odors there,  
In truth have never past away:  
'Tis we, 'tis ours, are changed; not they.  
For love, and beauty, and delight,  
There is no death nor change: their might  
Exceeds our organs, which endure  
No light, being themselves obscure."

The lady, "the wonder of her kind," was the soul of that garden and when they carried her away to the grave, then "the sensitive plant" died also, and the garden became "cold and foul." She was "love, beauty and delight" and these values never die, though they may pass away. It is the cup that becomes "cold" and "empty" when the flowers are taken away. When the soul of the garden passes out; there is no more garden.

The "eternal gospel" is a gentle influence such as this lady. Like her, it gives soul to the cup; to the garden of men; when the Gospel is forgotten and ignored, "the sensitive plant" dies, and the human heart becomes "cold and foul." The "eternal

gospel" is our religious expression, a symbol for our dream of perfection, an inspiration, our intuitive vision of ideal conditions. The term answers to the Messiah and also to the Logos ideas. They are more personal forms. The "eternal gospel" is an impersonal term for the same. The "eternal gospel" is that which gives value to life. Value is no scientific fact, and can be weighed or measured as little as "the love, beauty and delight" of that lady. Take it away and the sensitive plant, the human heart, dies. The garden, as a fact, succumbs every fall, and plebeian common life and vulgarity is but short-lived; but the garden revives next spring when the "eternal gospel" of "love, beauty and delight" returns. Vulgarity never tastes the immortal life. The mortal life dies, but rises again. A sunset is not a fact. The sun does not set. But a sunset has immense value, or an infinite quality of "love, beauty and delight," and mankind can never cease to talk about sunsets, because there is an inner relationship between a sunset and the human heart. And so, the "eternal gospel." It is no fact to be located in a museum, but its value is one of immortality and that kind of enthusiasm which bears us across all swamps of sin and ice fields of frozen hopes.

The doctrines of resurrection and immortality are not facts—can never be facts, but they square admirably with the poetic sense of the human soul, and mankind will always cling to these ideas as it has in one form or another clung to them in the past. And so, the Eternal Gospel cannot be formulated very definitely, but its value as poetry, art and moral life is immeasurable. Without it we could never have opened any ideal realms or realized any family relationship with the Divine.

Levoisier was quite right when he said, that by searching he had never come across God. The telescope may find a star, but not the cause of the star. I could not show you the eternal gospel if you asked me for a book containing it. It is written in your own longings and on the face of Nature and all idea men and women and in your sense of beauty and freedom. If you cannot read the script of the spirit, you have yet something to learn.

Why do you raise your hat to the flag of your country? It is only a rag worth very little money. Why? Because that flag is the sign of your national sentiment; because it has poetic value. Men and women will raise their hat to you and



bare their heads and honor you if you raise the flag of the ideals, ideals of beauty, freedom and human value. Why am I urging the "eternal gospel?" Because it is a symbol of eternal values.

After Renan had done his best to destroy the historic validity of the life of Jesus, he ended his book with these significant words: "Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim, that among the sons of men, there is none born who is greater than Jesus." Why this strange admission? An admission that destroys all previous denials? Because Renan at the last discovered the spiritual value of the story, saw its everlasting symbolism of something eternally human! He had a glimpse of the "eternal gospel." The "eternal gospel" is a value. Values are qualitative and not quantitative judgments. They are transcendental as regards the common and every-day triviality; they are not of sense.

The eternal gospel is not and can never be a science. It deals with values, ideas, transcendent notions, Inner Life, and not in anything tangible. When I appeal to this gospel, I appeal to your sense of organic values, to your transcendent longings, to your Inner Life, to your spiritual feelings; and, I take for granted that Nature has convinced you that all her strivings are for your good. When you in sober moments realize that the drift of your life is towards light and life, then you are reading a page in "The Eternal Gospel."

All this and much more on the same subject is written in the depths of the subconscious self and can be read by those who wish. Go and read!

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## CHOICE EXTRACTS AND TRANSLATIONS.

By F. G. D.

### THE FAKIR OF LAHORE.

**I**N the year 1837, a Fakir presented himself at Lahore in the Punjaub, the residence of Runjeet Singh, the Maharajah of the Sikhs, and offered for a reward to allow himself to be buried alive for any indefinite period. The Maharajah, supposing the man demented, refused to permit the experiment; but, wearied out by the importunities of his courtiers and the man's pertinacity, at length gave a reluctant assent. After ten or twelve day's preparation, the Fakir gave notice of his readiness to undergo the trial. Accordingly, in the presence of the whole court and several distinguished English officers, after placing himself in a sitting posture, he was covered over and sewn in cere-cloth, somewhat after the manner of an Egyptian mummy, and placed inside a large wooden case, which was strongly riveted down, and the Maharajah's own seal put upon several parts; the case was then lowered down into a brick vault, previously made for the purpose, and the whole covered with earth, after the manner of an ordinary grave. Corn was then sown in the earth, which sprang up during the period of his interment; an entire battalion was placed in charge, four sentries mounting guard over it during the day, and eight in the night. At the expiration of forty days, he was disinterred, the whole court as before being present along with the English visitors who had witnessed the interment at first. We here give the narrative of one of them of what he himself witnessed and observed.

"On the approach of the appointed time," he states, "and according to invitation, I accompanied Runjeet Singh to the spot where the Fakir had been buried. It was in a square building called a barra-durra in the middle of one of the gardens adjoining the palace at Lahore, with an open veranda all around, having an enclosed room in the center. On arriving there, Runjeet Singh, who was attended by the whole of his court, dismounting from his elephant, asked me to join him in examining the building to satisfy himself that it was closed as he had left it. We did so; there had been a door on each of the four sides of the room, three of which were

perfectly closed with brick and mortar, the fourth had a strong door, which was also closed up with mud up to the padlock, which was sealed with the private seal of Runjeet Singh in his own presence when the Fakir was interred. Indeed, the exterior of the building presented no aperture by which air could be admitted, nor any communication held, by which food could be conveyed to the Fakir. The walls also closing the doorway bore no mark whatever of having been recently disturbed or removed.

"Runjeet Singh recognized the seal as the one which he had affixed, and as he was as skeptical as any European could be of the success of such an enterprise, to guard as far as possible against any collusion, he had placed two companies from his own personal escort near the building, from which four sentries were furnished and relieved every two hours, night and day, to guard the building from intrusion. At the same time, he ordered one of the principal officers of his court to visit the place occasionally and to report the result of his inspection to him, while he himself or his minister, kept the seal which closed the hole of the padlock and the latter received the report, morning and evening, from the officer on guard.

"After our examination we seated ourselves in the veranda opposite the door, while some of Runjeet Singh's people dug away the mud wall, and one of his officers broke the seal and opened the padlock. When the door was thrown open, nothing but a dark room was to be seen. Runjeet Singh and myself then entered it, in company with the servant of the Fakir; and, a light being brought, we descended about three feet below the floor of the room into a sort of cell, where a wooden box, about four feet long by three feet broad, with a sloping roof, containing the Fakir, was placed upright, the door of which had also a padlock and seal similar to that on the outside. On opening it, we saw a figure enclosed in a bag of white linen, fastened by a string over the head—on the exposure of which a grand salute was fired and the surrounding multitude came crowding to the door to see the spectacle. After they had gratified their curiosity, the Fakir's servant, putting his arms into the box, took the figure out, and closing the door, placed it with its back against it, exactly as the Fakir had been squatted (like a Hindoo idol) in the box itself.

"Runjeet Singh and myself then descended into the cell, which was so small that we were only able to sit on the ground in front of the body, and so close to it as to touch it with our hands and knees.

"The servant then began pouring warm water over the figure; but as my object was to see if any fraudulent practices could be detected, I proposed to Runjeet Singh to tear open the bag and have a perfect view of the body before any means of resuscitation were employed. I accordingly did so, and may here remark that the bag when first seen by us looked mildewed, as if it had been buried some time. The legs and arms of the body were shriveled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me to come down and inspect the body, which he did, but could discover no pulsation of the heart, the temples or the arm. There was, however, a heat about the region of the brain, which no other part of the body exhibited.

"The servant then recommended bathing him in hot water, and gradually relaxing his arms and legs from the rigid state in which they were contracted, Runjeet Singh taking his right and I his left leg, to aid by friction in restoring them to proper action; during which time the servant placed a hot wheaten cake, about an inch thick on the top of the head,—a process which he twice or thrice renewed. He then pulled out of his nostrils and ears the wax and cotton with which they were stopped; and after great exertion opened his mouth by inserting the point of a knife between his teeth, and while holding his jaws open with his left hand, drew the tongue forward with his right,—in the course of which the tongue flew back several times to its curved position upward, in which it had originally been, so as to close the gullet.

"He then rubbed his eyelids with ghee (or clarified butter) for some seconds, until he succeeded in opening them, when the eyes appeared quite motionless and glazed. After the hot cakes had been applied for the third time to the top of his head, the body was violently convulsed, the nostrils became inflated, respiration ensued and the limbs began to assume a natural fulness; but the pulsation was still faintly perceptible. The servant then put some of the ghee on his tongue, and made him swallow it. A few minutes afterwards the eyeballs became dilated, and recovering their natural

color, when the Fakir, recognizing Runjeet Singh sitting close to him, articulated, in a low sepulchral tone, scarcely audible, 'Do you believe me now?' Runjeet Singh replied in the affirmative, and invested the Fakir with a pearl necklace and superb pair of gold bracelets, and pieces of silk and muslin and forming what is termed a *Khelat*, such as is usually conferred by the Princes of India on persons of distinction.

"From the time of the box being opened to the recovery of the voice, not more than half an hour could have elapsed; and in another half hour, the Fakir talked with myself and those about him freely, though feebly, like a sick person. Then we left him, convinced that there had been no fraud or collusion in the exhibition we had witnessed.

"I was present also, when the Fakir was summoned by Runjeet Singh from a considerable distance to Lahore, some months afterwards, again to bury himself alive before Captain Osborne and the officers of the late Sir William Naughton's mission in 1838; which, after the usual preparations, he offered to do for a few days, the term of Sir William's mission being nearly expired; but from the tenor of the doubts expressed and some observations made by Captain Osborne, as to keeping the key of the room in which he was to be buried in his own possession, the Fakir, with the superstitious dread of a Hindoo, became evidently alarmed and apprehensive that if once within Captain Osborne's power, he would not be allowed to escape. His refusal on that occasion will naturally induce a suspicion of the truth of the transaction which I witnessed; but to those well acquainted with the character of the natives of India, it will not be surprising that where life and death were concerned, the Fakir should have manifested a distrust of what to him appeared the mysterious intentions of an European who was a perfect stranger to him, while he was quite ready to repose implicit confidence in Runjeet Singh and others before whom he had exhibited. I am satisfied that he refused only from the cause I have mentioned, and that he would have done for me what he declined doing for Captain Osborne. I share entirely in the apparent incredibility of the fact that a man being buried alive and surviving the trial for various periods of duration; but however incompatible with our knowledge of physiology, in the absence of any visible proof to the contrary, I am bound to declare my belief in the facts which I have represented, however impossible their existence may appear to others."



## THE SYMPATHETIC AND CEREBRO-SPINAL SYSTEMS.

By ALEXANDER WILDER, M. D.

THE sympathetic nervous system is known by a variety of designations. It is called sympathetic from the peculiar common action of all its parts and its relation to the emotional part of our nature. The name ganglionic is also commonly given to it from the peculiarity of its structure. It is made up of nerve-ganglia, united to each other sometimes by nervous cords and sometimes by bands which are but a prolongation of the nervous substance. One author, Solly, uses the term cyclo-ganglionic system, on the ground that it resembles in its anatomical arrangement, the nervous system of the cyclo-gangliated or mollusk races of animals. Another name is tri-splanchnic, so called because it has three great divisions for the several cavities of the human body: the skull, thorax and abdomen. It has also been named intercostal, because the great theatre of its development is within the ribs. Draper, the philosophic physiologist, also proposed a name, which was never adopted.

I shall, for the sake of convenience, supply indiscriminately, the names of sympathetic and ganglionic. At the same time, I greatly admire M. Solly's designation of cyclo-ganglionic, for expressing the fact so vividly which characterizes this part of the physical structure.

By the way of histological definition it should be explained that the word ganglion signifies a swelling or tumor, and is sometimes employed by surgeons with that meaning. We see them somewhat frequently on person's wrists. In physiology it is used to denote lumps or groups of nerve-matter, in appearance like vesicles or little bladders, and constituted of physiological cells and molecules. They are supposed to be nerve centers, and to generate or produce force. There are numerous and important ganglia in the cerebro-spinal system; the sensorium is made up of them, and the gray matter of the encephalon is ganglionic. But in the sympathetic system,

ganglia constitute the characteristic peculiarity. It is a system of ganglia, arranged with regard to specific systems and processes, and all relating to one common center. We will do well to fix this matter in mind, as essential to a definite understanding of everything that comes after.

The solar plexus is the center of the ganglionic system. The term plexus is applied to an interwoven system of fibers or vessels; and the sympathetic nerves are characterized as well by the uncounted number of plexuses as by the innumerable ganglia existing in every region of the body. Todd and Berner, taking their lead from the ancients, denominate the solar plexus, "the sun of the abdominal sympathetic system." Solly describes it as a gangliform circle enveloping the coeliac axis. This is an artery which branches off the aorta just below the diaphragm. From this gangli-form circle there pass off branches in every direction, like rays from a center. It gives off distinct filaments which accompany, under this name of plexuses, the gastric, hepatic, splenic, supra-renal, renal, superior mesenteric, spermatic, and inferior mesenteric plexus. All of them are derived from the solar plexus.

The principal division of the solar plexus is the great splanchnic. This arises from the upper and back part and pierces the diaphragm immediately at the outer side of each crus, ascends in front of the vertebral column, within the posterior mediastinum, or continuation of the plexus. It finally divides into five branches, which severally proceed to the sixth, seventh, eighth, ninth and tenth dorsal ganglia. If we examine an opening of the sympathetic nerve, we shall perceive that the ganglionic nerves are connected with the spinal nerves through the entire length of the cord. There are some fifty pairs of sympathetic ganglia extending the whole length of the vertebral column; and each of them, whether cervical, dorsal or lumbar, gives off communicating branches with the individual spinal nerves, thus uniting the sympathetic with the cerebro-spinal system. The organism within the pelvis and the lower extremities of the body are supplied from the hypogastric plexus and sacral ganglia.

The head and brain, however, are supplied more directly. A branch of the upper cervical ganglia enters the carotid canal along with the internal carotid artery, and divides into two branches, which form several loops around the artery, communicating with each other and constituting the carotid

plexus. This plexus is the center of communication between all the ganglia of the cranium. It communicates also with the greater branch of the cerebral nerves and distributes filaments to each branch of the internal carotid artery, which accompany them where they go.

The pneumogastric nerve being distributed to the lungs, stomach and heart, forms communication with the organic nerves, as well as with the solar ganglia itself. As it extends from that ganglia to the medulla oblongata itself, we have good reason to infer that this relationship has much to do with the prenatal and other history of that part of the cerebro-spinal system. The phrenic nerve is formed by the union of filaments from both the cervical and sympathetic nerves, and so perform analogous functions.

A similar union as has been stated exists between the cerebral nerves and the sympathetic ganglia within the skull. The third nerve is connected with the ophthalmic ganglia; the sixth with the superior cervical ganglia; the fifth with the sphenopalatine and the other ganglia, and so thorough the category.

The nervous tissue which constitutes the ganglionic system is dissimilar to that of the cerebro-spinal. Both consist partly of a gray and partly of a white substance; both are supplied by the fibrous membrane denominated the neurilemma. But in the ganglionic system, the gray and white substances are everywhere inextricably woven together; the white matter is homogeneous; there is little oily matter, but some fibre. In the cerebro-spinal system the gray and white matter are always separated, and the gray is found only at the central parts of the system; the white matter is fibrous, and there is much oleaginous matter, but no fibrin.

The bulk of the ganglionic system almost surpasses creditability. It is so minutely ramified that it is impossible to thrust the point of a pin anywhere without wounding and destroying many of these little branches. They are so small as in many cases to be invisible. Like the parenchymatous tissue, it is interwoven with every part of the organism and constitutes, according to Davey, a great part of the volume and weight of the whole body.

Solly doubts not that every animal is endowed with this peculiar structure. In the Radiates, nervous filaments are discoverable, and Anderson speaks of them as formed by "a long-

itudinally arranged series of nervous globules." Solly thus describes the organism of the starfish: "In this individual, all the ganglia are of equal dimensions, none predominating in size over, or differing in function from the rest; there is no concentration of power, all is equally diffused." This description shows that the ganglionic system exists in the animals. The mollusks exhibit a solar ganglion analogous to similar ganglia in man. This ganglia gives off filaments to the eyes. The snail and slug exhibit this organism and concentration of power in the head, with greater definitiveness, showing that this ganglion is analogous to the medulla oblongata. Perhaps thereupon we ought to call the mollusk family a link.

Anderson accordingly endeavored to trace in human embryology, the resemblance of human beings in the stages of fœtal growth to the various animals. "I have already," he says, "noticed the early human ovum before any embryo was apparent, and have pointed out the analogy between it and the seed of plants, the lowest infusoria, the monads, etc. I have also spoken of early embryo itself as a minute, spherical, homogeneous mass, where the nervous system was supposed to be molecular, as in the acrita, the lowest truncata, and the lowest entozoa. As the embryo increases in development, nervous filaments are discovered, formed, as we conceived in the Radiata, by a longitudinally-arranged series of globules; these nerves, doubtless sympathetic ones, are then formed before the spinal cord and brain, and previous also to their communication with those two organs; which phenomenon Teidemann considers the best expressed by the general law of organization laid down by Serres, namely: that the development of the nervous system proceeds from the circumference to the center. This again quite agrees with its development according to the laws of philosophical anatomy, so laid down by Carus. Now, on reflecting on the state of the nervous system of the animals already described, we find that filaments exist in many of them, without any approach to the character of a spinal cord—a mere ganglionic system. Arrived, however, at the Articulates, a longitudinal arrangement of closely-approximated ganglia is observed, forming a double nervous cord, extended along the ventral surface of the animal,—at the upper extremity of which, on the dorsal aspect, a cerebral ganglion is developed. This is highly interesting, from the similar rudimentary condition of similar parts in the human embryo;

the brain and spinal marrow, the first visible rudiments of which, according to Tiedemann, appear between the fifth and sixth week, in the form of a whitish vesicular fluid, contained in a membranous canal or tube in the trunk leading to and forming a cavity or pouch in the head. At the seventh week the spinal cord is large and thick, the rudiments of the two lateral columns of which are manifested in the form of a distinct pulpy streak—a nervous streak greatly similar to what I have described in the *Ascaris*. At the upper extremity it forms or is contiguous with a mass of medullary matter; the most developed portion of which may be considered as analogous to the cerebral ganglia of the articulate and gasteropodous mollusks, which itself represents the optic lobes of the inferior vertebrates, the tubercula quadrigemina of the mammalia.”

It is the fashion to trace out origins after this manner; and they are employed by half-fledged philosophers to point out the probable evolution of the human from the animal races. Yet, somehow no partly developed human embryo arrested by abortion or other occurrence ever lives on as one of these inferior animals. Many individuals that we see are inferior and beast-like enough, but they go on two legs.

Dr. Carpenter is very definite and positive in tracing every form of living thing to a primitive cell; and declares that all tissues are developed through the medium of cells. They operate, he declares, where no nervous tissue can be detected. Anderson, however, denominates this primal cell or molecule, a “nervous globule,” the seat or source of “nervous sensibility.”

A thought here suggests itself. If the primal cell or molecule which lives and develops, is a nervous globule, then the ovum which begins every form of living being is such. Animal chemistry shows that the spermatric secretion of males is of like material with nervous matter. It would seem that the nerve-structure was the rudiment of the rest; and if the hypothesis be true then all our frame, whether membrane, vessel, gland, muscle or tissue, is but the outcome or outgrowth of the nervous system, or nerve-matter in another form. There is analogy to sustain this conjecture; it is in strict keeping with the unity that characterizes every department of creation. When instinctively we refer everything that pertains to our emotions and affections to the phrenic region of the



body, we go back to first principles. The interior nature begins with an affection; the exterior with a peculiar nerve-structure, which is as no other part of the body is, the organ of affection.

The second and superior general division of the nervous system bears the common designation of cerebro-spinal system or cerebro-spinal axis. It is composed of the spinal cord, the brain, nerves and ganglia. There are two kinds of nervous structure, the fibrous and the molecular or vesicular. The latter is found in various situations; the former senses to connect the vesicular or ganglionic nerves with one another; the ganglic and nervous centers, as it is fashionable to denominate them, receive impressions and originate motions. The brain itself serves to register impressions of external circumstances, and to originate the processes of intellection.

At this point, therefore, the mind and physical nature meet. The rank of every living thing in the scale of being is directly dependent on the degree of development of its nervous system. It is very significant in this matter, that whatever position an animal may be assigned physically, or a human being even, we make our final measurement metaphysically. We ascertain the exaltation and perfection of the nervous system as being the agent and machine of mind and sensation, and then place our value upon the person or creature by the nature which transcends the physical organization. We none of us get clear of metaphysics and psychologic verity.

Draper, who seems to be the most philosophical of our writers on physiology, is perhaps almost presumptive in his demands in behalf of the latter science. God geometrizes, said Plato. God ever materializes, says Draper. "I am persuaded," he adds, "that the only possible route to truth in mental philosophy is through a study of the nervous mechanism. Whatever may be said by speculative philosophers to the contrary, the advancement of metaphysics is through the study of physiology." I am not prepared to accept this assertion; for it is seldom well to receive our opinions concerning any person or doctrine from adversaries or rivals. It has been my fortune to come into contact with many persons who seemed to hold that their own notions, ideas, inspirations, were, perhaps, superior to all other knowledge and experience. My general course is to give them the whole

field without controversy or discussion; except they endeavor to employ their pretensions as a warrant to exercise dominion over me. I then usually discard them there as mere pretenders. Where I can get along without it, I will have no attorney.

While I am hardly ready to accept Professor Draper's declaration as authoritative, I have uniformly acted by it. What he says of the old philosophers is like other persons' language underrating them, mere denial, a criticising of that he does not know. We will pass that by; knowing that as the Bible outlives all the skeptics that have criticised it with so much and little logic, so the philosophers will endure. While recording my exceptions to Draper and all who discourse in that vein, I nevertheless purpose to take every advantage of his methods.

It is a fact in history that many of our ablest philosophers and naturalists have begun by being medical scholars first. Whether a medical student is likely to be a good physician is often questionable. All the knowledge that books and schools can give will not enable this. The person must be such from the interior constitution of his being, or a mountain-load of science will fail to help him in that direction. Yet the knowledge so acquired is even then an invaluable boon. The person is better fitted for whatever study or work he may be disposed to undertake. One is more a man or woman, if I must be so nice in speaking, for what he has learned; less one, for all that he is ignorant of.

We will now return to the nervous mechanism. It is divided into the cerebro-spinal and sympathetic systems. These are again divided into the fibrous and the vesicular. The fibres of the sympathetic system are quite dissimilar to that of the other. In the cerebro-spinal system they are tubes coated or sheathed with a neurilemma and containing a half-fluid substance of pellucid character. A closer examination under the microscope discloses a white medulla or marrow immediately next the sheathing, which is named from its discoverer, the white substance of Schwann. Inside of this is a grayish substance, which is usually regarded as the axis of the nerve-cylinder.

In pre-natal life, the axis is formed first; afterward the white matter is placed around it. There is no reasonable doubt that the two substances have different functions; also

that they differ in polarity from each other and also from the sheath which invests them. The neurilemma is a structure in which nitrogen abounds; the white substance is more or less a hydrocarbon or oily material; and the grayish substance at the interior is supposed to be nitrogenous. The material of the neurilemma is somewhat like elastic tissue; the axis cylinder is of a protein character.

Acetic acid or a strong alkaline solution will dissolve the neurilemma but diluting alkalies and boiling do not act on it. The axis-cylinder will not dissolve in hydro-chloric acid, and only with difficulty in acetic acid and in a solution of nitre. Alcohol, however, will coagulate the nervous material inside the neurilemma, particularly the white matter. In this condition it is critically destroyed. The nerve thus affected cannot resume normal activity till the circulation has taken up the coagulum and replaced it with new material. Fevers and inflammations act in analogous matter.

The fibers of the sympathetic system are smaller than the others; being only about half as large. They do not show distinct and divided structure or of gray axis-cylinder and white substance; but contain numerous corpuscles, and nucleated cells. This shows that they do not cease to retain their ganglionic character. As cells are generators of force, it will be seen that the sympathetic fibers keep up the supply of vital energy all the way along. A nerve consists of a large number of fibers. Each is enveloped in its own sheath, and they have, besides, one common neurilemma. Each fiber is joined to the others by fiber or connective tissues. Some of the fibers belong to the cerebro-spinal and others to the sympathetic system.

The vesicular nervous substance is constituted of nucleated cells, containing granular and molecular substance, intermixed with pigment granules. These cells often contain a nucleolus in each nucleus; and in the vertebrate races the nuclei are often absent. The vesicles belong to the ganglia or nerve-centers. They have many shapes, more than we have names for; some spherical, others ovoid, others candate, having processes filled with granules, or communicating with similar processes from other cells or continuous with the axis-cylinders of the nerve tubes. We perceive, therefor, that the grayish interior of the nerve tubes is a continuation of the like material in the nerve ganglia. The ganglia-vesicles abound

with phosphorized oil; and it is conjectured that the oxidation of the oil is a condition of their functional activity.

The function of nerve tubes is to conduct impressions. The impressions made on the external extremities are conveyed to the ganglia centers, and the influences originating in the centers are conducted along the nerve trunks to the parts of the body to which they are distributed. We perceive from this that there are two sets of these fibers, a centripetal and a centrifugal. It is usual to denominate them the centrifugal motor and the centripetal sensory fibers.

There is no anastomosis between nerve tubes. Every one has an office of its own and can neither devolve it on another or do the duty of another. The centripetal or sensory nerve can never perform the function of the centrifugal or motor. So, too, in the nerves of special sense, the optic nerve cannot transmit the impressions of sound, nor the auditory those of light. The nerves of common sensation are affected by neither. However, the absurd utterance of Bottom in "Midsummer Night's Dream" is readily perceived! "The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report what my dream was."

There has been a great deal of speculation and surmising in regard to what the nerve-current really was. It has been called electricity, but experiment does not quite prove this. The nervous current does not flow near so fast as electricity along a metallic conductor. Helmholtz made numerous experiments, which seemed to indicate that the current flowed eight-three to eighty-eight feet per second in a pig and 200 in a man. The animal heat made the difference. There is a great analogy between the structure of a nerve and an electric wire. The axis-cylinder is surrounded with the white insulating substance and this by the envelope. The experiments have, however, been imperfect. The nerve has been operated with as a whole, and no attempt made to separate the axis-cylinder and examine that alone. If, however, a nervous trunk be cut off and a piece of metal placed between the sections, it has been found that the nervous influence does not pass.

The physical condition upon which the nervous activity depends is the supply of arterial blood. The fibers do not, however, receive the blood capillaries. The two run side by

side in the fasciculi, and that appears to be all. Does polarity exist between them? This is more than likely. But the ganglia or nerve centers have a more abundant supply. Let the circulation of blood be cut off and the ganglia will succumb promptly while the fibers will keep on for a considerable while. This makes many suppose that the real life is in the blood; but this we repudiate. The blood supports; it contains the food or material to nourish, build up or repair all the structures; in short, to correct the translation of the words of Moses: "The blood is for the life of the flesh." Of course, as every person familiar with the Hebrew language knows, the flesh means the entire structure of the body.

The nerve centers or ganglia, are for the reception of impressions and the origination of influences. They are made up of vesicles, granules, molecular matter and nerve tubes. It is very necessary that we have clear views of their functions. If we examine their anatomy we perceive that their peculiar influence passes from each vesicle into the nerve fiber, keeping along the axis-cylinder and insulated there by the oily white substance of Schwann which surrounds it. When, however, the impression is carried from the extremity of the fiber to the vesicle, there are many modes of escape. Many of these vesicles have numerous processes or extensions, each with a nerve fiber of its own, through which the impression can be transmitted and diffused elsewhere. Besides, composed as the vesicle is, of granular material, it can spread the influence in other directions.

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## A MODERN OAK OF DODONA.

By M. G. B.

CONSIDERED apart from his attainments as physician and surgeon and his success in his profession, Dr. Bolivia at the age of forty was an average man. That is to say, that he dealt as fairly by humnity as his opponent would let him. He would not go out of his way for reprisal, but, having a certain reliance on his own ability, he would bide his time in nonforgetfulness and, at the next turn of the wheel, was morally certain to take his toll—as he could. He never missed his opportunity. He was no hypocrite; he loved his friends devotedly and detested his enemies most cordially. He served them both as he judged they deserved. He was a law unto himself, claiming that Reason was the God-given power whereby man must steer his course through this world. Religion he did not profess, ending every discussion with a half-laughing "One world at a time, Reason is sufficient for this world and if there be another, still, one world at a time."

Nor had he taken this stand idly, or without due thought. Born and bred amidst ecclesiastic surroundings, he went forth from his home of strict religious observances to meet the systems of Free thought and materialism in the medical schools. He studied Kant. Fortunately for his own best good his equilibrium of being was such that each system of thought remained a system—more or less interesting, but still a system.

At forty years of age Dr. Harold Bolivia had arrived. He was well known as a physician, surgeon, and writer on medical subjects. He was unmarried, healthy, rational, self-satisfied; in short, a man of fine poise, mental, moral and physical; a manly man, and the last person of all my acquaintances to be called a dreamer of dreams: yet it was in precisely that year of his life that this manuscript was written—as the date proves.

In the later years of his life—he died in his eightieth year—his friends came to give him the loving name of "Old God bless you," or as others put it "Dear old Doctor Peace"; a custom which arose from his peculiar manner of greeting all whom he met. High or low, rich or poor, black or white,

it was always "Morning, Morning, Peace be unto you." No matter what the hour of the day, it was always the same, with the same intonation and queer little pauses between the words. We who loved the genial old gentleman for his tenderness to every living thing, learned to respond to his "Peace be unto you" with the "Unto you be peace," by Boaz, and it never failed to suffuse his countenance with an indescribable glow, an illumination, and, by some occult process, to awaken in him a plenitude of grace.

He seemed to fairly radiate blessings. At such times he was at his best, and, before you knew, you found that just the word of advice that your mind needed, just the ray of light that your unspoken perplexity demanded, he would give, casually, not personally, yet you felt that he knew and had wilfully helped you. His parting from you was always "Morning," with a falling inflection followed by a tender "God bless you." It came to be remarked that the effect of his "God bless you" was peculiar. Some said that it was a veritable blessing; that each day that it fell upon them seemed to be a better day in the living; that one felt himself a better man and acted more in accord with his higher ideal of justice and of truth. "Why, sir," said Col. Dives, "I cannot tell a lie, nor turn down a beggar, though I know he is lying, on the day of that 'Glod bless you,' and will walk a block out of my way any morning to meet it, sir."

But there were others who would cross the street, or dart into the nearest doorway to escape it. They called it an "idiotic platitude, unbecoming a smart, successful man"; they said that "he made himself a contemptible old fool, the canting old hypocrite." Looked at as may be, we all came to know that there was a real power in the words.

"You bless all alike, doctor," I said. "The sun shines on the just and the unjust alike," he replied, "and a blessing is a blessing whether the righteous man be filled with its light, or the scoundrel feels the lash of it in his conscience. Each receives it as he is fitted for it."

The doctor was not only a successful physician, he was a financier as well. All that he put his hand to prospered; yet so great were his private charities that his death revealed the fact of little left beyond his modest furnishings of his rooms and a rather valuable library. To my surprise, I was named his heir and administrator. As to the library, "all

books, and papers, printed, typed or written, all that the room contains," was mine absolutely.

I entered upon possession by leaving the room as it was and spending many hours among the books where the very presence of the old gentleman seemed yet to linger. It was several months before I found the following manuscript. I give it as I found it, taking nothing from it, adding nothing to it.

BLESS, BLESS AND CURSE NOT.

The words are still vibrating through my mind, and one standing beside me bids me write. I obey, for while all is yet vivid and clear to me now. The time may come when these written words may help me to recall more perfectly this, that I have seemingly lived through. If I am ever tempted to doubt or question what is to-night as much an experience of life as anything else that I have ever done, I will read what is here set down that I may lose no whit of the weighty meaning of the charge.

"Bless, bless and curse not, for whom thou blessest I will bless; and whom thou cursest I must curse." What a charge for a mortal man to keep!

On the evening of this day, July 11th, 18—, I seated myself under a spreading oak tree standing apart on my lawn. Leaning against the trunk with my head resting lightly, at peace with all things and fully enjoying my well earned relaxation after the day of effort, I watched the sun sink from view. The landscape lay pleasingly spread before me. Somewhat removed, to the left lay a pool of water, red in the reflected glow. Some cows clustered there and I heard occasionally the sound of a bell mellowed by the distance. From a wooded vale to the right came the coo of a ring-dove; and, as the sky faded from crimson and gold to grey, the whip-poor-will took up the plaint. Somewhere among the evergreens on the lawn, a mocking bird poured forth a full throated even-song. A gentle south wind whispered among the leaves overhead, and countless insects chirped and sang, hidden on the grass grown earth about my feet. From this enjoyment of outward nature I turned to the contemplation of man's relation to the great scheme—specifically considering man's will—its possibilities, potentialities, rights of use, and involved dangers to a just mind in its exercise, a purely intellectual

exercise in which I became deeply absorbed, and during which I gradually sank into a certain inner rhythmic breathing.

From this point my consciousness of thought became double. I did not lose my thread of the will thought until it finally was merged into the action of the second consciousness. I noted that I was using the breath and that the sweeping circle of vibration was answering beautifully, and with this conscious state came the remembrance of the words of the wise old German Jew from whom I had learned Torah. "Who knows to breathe the rhythmic breath in unison with the Angel of the World can acquire any knowledge he desires."

A third perception roused up and half whimsically blent the two in giving invocation of the Angel of the World. Scarce three breaths and there came a rumbling rush of mighty power and I was lifted from my feet and swept from the earth into limitless space.

I did not lose consciousness. Active thought there was not, but hurtling along through light, darkness, I realized that I was I, in possession of conscious being. That neither the atmosphere, nor the speed of going, did in the least interfere with my breathing. That a certain force, acting to draw me back whence I came, grew less and ceased. That the incredible rate of speed did me no violence. That the force that propelled me produced a tension in space before me which held a resisting power or condition that modified my going, regulating it to steadiness. I was alone.

My first coherent thought was "Impulse and tension, the Kabalistic theory of Light is correct." Simultaneously with this first defined thought, a light that was from within me faintly radiated from me into the etheric atmosphere about me. Startled, I exclaimed: "What does this mean?" Again the light glowed, but reversed. Coming from the ether into my perception, and I found the answer within. "The law of Being, the flux and reflux of intelligentia. The out-breathing of desire and the in-breathing of fulfillment."

Absorbed in this realization of the good law I no longer thought of the journey as either strange or frightful, although the onward course was maintained at an incredible rate of speed through limitless space in that peculiar dark-light—or light-darkness. Dark it surely was, but a darkness that held a potential light. I was alone, yet with me dwelt the sense

of a limitless Presence of unmanifested Life. Such a presence of Truth Potential that I was imbued with a loving trust, as a child feels in the arms of its father, and I knew only confidence that all was well.

Thus content I was borne onward—"Whither and why" I questioned. The question and answer was by light as before.

To man's world, to learn the lesson of the Good Law.

I rested content.

Presently I descried a globe of lurid light that looked a smouldering orb of red, darker and heavier than the red of the color scale as we know it. A vibrant light below our earth sight, but intense beyond description, frightful beyond words. I had the consciousness of all its terrors, was filled with wonder as to what its conditions might be, yet I felt no fear. As I approached this thing I saw that its gloomy atmosphere appeared broken into yawning chasms of lurid darkness from which was upflung, flaming plumes and streamers that bent and swirled and writhed outward—broke, and fell to their source. The globe itself turned on an uneven axis; now it swept over with frightful force, now slowing off. As I watched it there in space I wondered how it ever held place in space. Approaching it—for the power that was carrying me suffered no deviation from its path—I for the first time found the etheric conditions oppressive. It was as if an invisible wall was enclosing it. Within the real atmosphere I found much restriction both of breath and sight and for a space such repulsion took hold of me that had I had the power I would have gladly turned back to roam the limitless space of twilight. But no; on, on with irresistible power and speed. To what? Instinctively I prayed. God of Israel be with me. The Presence seemed very near, and the words of the Psalmist came to mind. "If I make my bed in Hell, behold, Thou art there," and I realized where God is, all is well. Once well within the influence of this queer world's currents and finding myself more adjusted to its elements, I began to take note of its detail. From a swirling mass beneath me it showed gradually growth and outline, and soon I was enabled to make out something of its topography. Mountains, valleys and plains there were; growth, fruits—yes, all that—but such a world to look upon!

Involuntarily I cried, "A world of unbalanced force,"



for nowhere could I see, as I floated above it, the beauty and symmetry of old mother earth.

Forests, vast and gloomy there were with not a tree standing upright. Twisted, bent, gnarled, knotted, they inclined in every direction or lay with giant trunks stretched along the repellant ground. Half their mighty roots embedded in earth, while others grew long, curling, upreaching to grasp the nearest thing in menace. Everywhere uncouth, frightful shapes. From these giant trunks sprang small and stunted branches, putting forth, here and there, ridiculously small leaves. Tiny, stunted trees bore huge unwieldy fruits, wide spreading trees, big-limbed, small trunked, had fruits like peas.

Here a plain that ended abruptly at a valley whose precipitous sides grew only distorted branchless trees, a very jungle of deadness. On one widespread ashen prairie, covered with withered brambles, rose a mountain whose summit leaned far over the side as if it might go thundering down. A lake whose waters lay still and waveless was suddenly swept into a rotary current and its waters shot up into the air hundreds of feet, leaving the basin bare while there, high above it, the waters battled and roared, and fell seething and boiling, to settle as suddenly to its first waveless death. Rivers lay sluggish and dead. The winds met and battled over this misbegotten world with the noise of contending armies. Save for these frightful, recurrent roads of unbalanced elements, silence dwelt over all. The All Merciful God had suffered no helpless animals on that earth. Neither bird, nor beast nor creeping thing was there—only Man. Man in the image of his own Will.

Time was not there; neither sun nor moon; nor the glorious day nor dewy eve, nor blessed night with its friendly stars—only man and the works of his Will. Here he had builded him mighty cities with gorgeous palaces, with broad streets and much pomp. The lurid glare they called day would dwell over it for countless years, with no rising mists nor grateful rain-bearing clouds, to be succeeded by an Egyptian darkness that fell upon them with appalling suddenness, with its lightning-loosed mephitic odors, to be, in its turn, whirled away as unexpectedly as it had come.

I came gently down to this gruesome land, beside a stream whose still, black, oily waters lay without current between

hard, dry banks. A plain stretched desolate away from it, covered with a stubble of blackened growth, as if fire swept.

Nearby was a solitary giant tree-trunk, branchless and leafless, towering straight up, seemingly hundreds of feet. Its deeply corrugated bark was ashen gray, and looking closely, I found the entire thing a glowing, vital fire.

Recoiling in dismay from this uncanny thing, and, indeed, it was frightful, seen in that weird light, on that deathlike field, I heard a voice.

"One of the remarkable phenomena of our growth, sir; a growth of fire." I turned quickly.

"A what?"

"A fire growth. They are rather rare, being difficult to cultivate, though it can be done, as you see."

"I see, but will you kindly tell me where such a growth takes place?" I said.

"You mean?"

"What is this place?"

"The world of Man's Will, sir, the noblest, fairest of created things. The will of man, the greatest power of the universe, produced this beautiful world. It is a law unto itself, the Will, and this is its product." He waved his hand airily abroad.

The man was rather below the medium height, dressed much as I was myself. The voice was soft, the manner courteous, even suave; the face sardonic; the eyes devilish. As I did not answer, he spoke again.

"You have just come?"

"Yes," I said.

"I saw you," he replied; and then I noted that he exulted within himself. He seemed to glow with an inward fire as did that diabolical tree. I glanced toward it involuntarily, as I thought it.

"Yes," he said; "I grew it, and a lordly monument it is to My Will."

"How long since you planted it?"

"Planted it!" His laugh, low and restrained, lacked the ring of mirth, while his sardonic face pulsed with that inward fire that spelled malice with every throb.

"Yes; how much time, how many years has it grown?"

The smooth voice was almost purring in its softness as he replied. "My dear sir, we speak much the same language,

you and I, but there are some words that we never need here, so have forgotten them. Time is one of them. A thing is and remains as it is." He turned a look of pride at the tree, walked this way and that, viewing it, then turned to me with that strange inward underglow coming and going.

"It is the finest fire growth we have ever had among us—but one. He built a house of his when the other one came. It is one of the show places of our city. I must show it you."

"Built a house of it! A thing like that!" I exclaimed.

"Assuredly. You see it was his brother, and only a perfect hatred gratified could build such."

"My God!" I cried, filled with abhorrence at the very thought. The man reeled as from a blow, and the light within him seemed to flicker out, leaving his face a mottled grey. Steadying himself he cried,

"I beg of you, my dear sir, not to use such words. Really, you quite shocked me." Too much astonished to speak I simply stared at him as he went on.

"I am assured that you meant no harm, but we are not given to the use of such expressions here. Many of us, indeed, resent them sorely."

"Resent what?"

"Your untimely exclamation. Pray try to remember that man is his own creator, by his Will."

He passed a trembling hand over his face, and as I said nothing he turned toward the river and remarked. "This is rather a remarkable country, sir, when you come to know it. Now this river has unique properties. We call it Lethe."

"Lethel the river of forgetfulness?" I asked. That infernal, pulsing fire had sprung again into his face.

"This is the other bank of that noted stream. Perhaps you will better catch my meaning if you will dip your fingers into the water."

I stooped and complied with his suggestion. A wave of memory surged through me, presenting to my mental vision a panoramic view of my life. I drew out my hand quickly and stood erect.

"Pleasant?" he queried, with that exulting, diabolical grin.

"Not entirely so," I said.

"May I ask why?"

"I do not know," I replied. "Somehow the good of

memory did not seem so entirely good, while the evil of it all seemed to have grown out of all proportion."

"Ah, yes, quite so. The other bank of the stream, as I said. Our noble river divides Purgatory from Paradise—Forgetfulness from Memory. This is Paradise; the place of remembrance for all that we have had to endure from our so-called brother man. Here all our injuries remain fresh until they come to requital. The other shore is the Purgatory of Forgetfulness. I have never been there."

I scarcely heard his explanation. Being minded to test the thing further I stooped my hands to the water again.

"Make a cup of your hands," he said, "and dip your full portion."

I did so, and as I held that black water in my hands there surged through me every opposition to my will that I had had to endure from mankind. There was malice, envy, spite, jealousy, treachery, persecution, slander—every madness born of self love and self will; a thousand hurts and ills that arose and cried aloud in my being for vengeance. Things long forgotten and forgiven, roused up and demanded retaliation, and I saw that in my Will all these had been nurtured. For a moment I was transfixed by this hideous clamoring throng of memories. All nobler attributes of manhood were submerged in the desire to work my will of reprisal. Hatred, vindictive hatred came with these thronging memories.

"Faugh!" I cried, and threw the stinking stuff upon the ground.

Scarce had it touched the earth when there sprang forth a stem that literally flung out banners of leaves that bore the signatures of foes, adversaries and—alas! yes—friends. The thing drew me to own it as my own.

"A very pretty plant your Will has builded. When you have nourished it a while, it will do nicely." How I loathed that smooth, soft voice! Yet I felt all the fascination of the thing. It was like a trumpet call to battle—a strain of martial music to my distorted consciousness. The whole wretched condition began to seem to be right; vengeance justifiable—then I sprang upon it, beating it down with my feet, tearing the leaves and stems asunder, and ripping it from the earth, I cast it, root and branch, into the stream from which it had come.

"Ah!" said the man, "some do feel that way about it; but

you can always recall it." He turned carelessly aside, and continued, "This plain along the borders of the good river is our place of recreation. We meet here to encourage each other, and those so minded bathe in this water of memory to increase the inspiration toward the way of attainment. It is really quite amusing," and he grinned that diabolical grin.

Absorbed in thought, I answered nothing, watching him in growing repulsion as he again fixed his eyes on his "tree." Repulsion! aye, and fascination.

He stepped towards it with the stealthy motion of a panther. In a soft purring voice that caressed while it held all the venom of a serpent's kiss, he addressed to it words in a strange jargon of sound that I knew not. I'll swear the thing understood him. It pulsed, and throbbed, and glowed, and man and tree alike gave out a sense of incarnate hatred, implacable malice, vindictive and insatiable. He touched with caressing fingers the rugged bark; it writhed beneath his hand. "See," he cried, turning towards me, exultation swelling in every line and undulating motion of his body. "See, it lives, even as I live! It is my creation; mine, mine, by my power, and he for whom I have prepared it cannot escape. What power can save him since I Will that he come to doom."

I loathed through every atom of my being this egotistic worship of self and gazed upon him with shuddering horror as he went on.

"What of all the created universe can equal this my work, that even He can not undo. I am lord and master and none shall stay my hand, nor balk me of my right of vengeance and dominance."

Before this virile assumption of supreme power I recoiled in sickening weakness; but out of this loathing arose a godly wrath and a sense of power as I had never known it. With hand outstretched I rebuked him.

"Man, demon, cease your blasphemy against the Holy Lord God."

Scarce were the words uttered when I—the unseen transcendent Rêś seized him. I beheld a convulsive deadly fear and dismay leap into his mocking eyes; then he withered, grew old, wrinkled and shrunken on unsteady legs. He reeled and leaned against his "tree." It quivered, disintegrated and fell a fiery shower upon him. Rooted to the spot I watched the destruction, breathless, until a long agonized wail passed



close beside me, but I saw nothing. It cried, "The second death! The second death!"

A great fear fell upon me and I fled. Whither, I knew not—only away from that accursed spot with its smoking heap and stifling odor. Away, with stumbling feet and panting breath away—anywhere—anyhow—to leave it behind—this horror dark as the deepest hell.

As I ran I called aloud, "Thou art the Living God, Adonai save me!"

Running thus blindly on I reached the edge of a precipice and without warning went over it headlong. Down—down—would I never reach earth again! At last! and I was astounded to touch it as gently as a falling leaf. As everything else in this world of unbalanced force the law of gravitation seemed unstaple.

A bit of a distance away on the plain to which I had fallen I saw a city. Forest and vales of queer growing herbage and trees lay beyond it. I chose the way over the most arid part of the plain, not wishing to encounter another of the "phenomenal growths of this remarkable country."

It was a city of palaces, high and broad, but everyone marred or made hideous by its lack of symmetry, or in its materials of most incongruous combinations. The streets were broad enough, but held their way with so many abrupt turnings and endings they seemed to lead no whither. They appeared deserted, no travel, no traffic, neither going nor coming—as desolate as the arid path across the plain on which it was builded.

The lurid light parched and burnt me; the battling winds hurtled and chilled me, and I felt myself perishing of thirst. Approaching a window where a woman sat so still that she looked as if carved from stone, so cold, fixed and expressionless was her face, I begged for a cup of water.

"Bring water," she said, and presently appeared two others, one with an ewer of water, the other with cups. I took the filled cup and bowing low to her of the marble face, "God bless you for your kindness, madam," I said. She at the window uttered a shriek and rushed from the room. The one cast down the ewer to destruction, and the cups rolled about the floor while they followed their mistress uttering cries of distress. I dropped the cup untasted and hastened to lose myself in the maze of streets.

I came at last to a house beside whose doorway, which was so low a short man must stoop to enter, I espied a fountain of clear, sparkling water. I essayed to drink, but the water fled from my hand leaving the basin empty.

"The fountain of Hope," said a voice. Looking into the doorway, I found a misshapen man standing, looking fixedly upon the ground. Short, hunch-backed, with a head too large and a body too small, he looked to have never stood upright, nor to have looked into the heavens.

"The fountain of Hope," he repeated, "whose waters only flow to intensify thirst, never to satisfy it."

"It is no matter," I replied, "I am no longer thirsty, but if you will tell me where I can procure food I will provide me as I am quite hungry."

"You are a stranger here?"

"Yes."

"Take this," and he handed me a loaf of bread which he held in his hand.

"God reward you, friend," I said. He fell in a heap, moaning, then scrambling to all fours he crept beast-like into the low doorway crying out,

"Away, begone, accursed one," and so disappeared into his darkness. I cast the loaf in after him. It was a stone. I went onward filled with wonder and consternation. Were there no rational people there who could at least show me the way out of the city?

At last I came to a sort of plaza where many men were gathered together. I approached to ask for directions, when suddenly they raised the cry of

"It is he who utters the forbidden name! Kill him! Cast him out! Away with him! Tear him limb from limb!" and they ran upon me. I fled before them. Around corners, down street after street, now this way, now that, hotly pursued, until I found myself in a cul-de-sac and turned at bay.

"Show me the way out of your city and I will go," I said.

For answer they cried out the more and rushed madly.

"Stop! In the name of the Most High God," I cried.

They hesitated, wavered and each man fell as he stood and they lay in serried ranks far down the street.

Again I turned and fled, praying, "Merciful God, save me. Adonai! Adonai! Adonai!" and lo! there was the gate of the city. As I reached the open country beyond, running swiftly,

praying thus with all my soul, a mighty wind lifted me and wafted me into space.

I looked back and saw a great cloud of lurid darkness settling over that city. Night had come to them.

Now, floating in the vasty deep of etheric space, I was filled with joy and thanksgiving to God for deliverance from that man-made world of unbalanced force.

Sweet peace fell upon me as I saw again the wondrous worlds of suns and stars and planets swinging in their appointed orbits and knew the omnipotent hand held the balance.

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## EXTRACTS FROM THE WORKS OF PARACELSUS.

By F. R. C. S.

**P**ARACELSUS affirms that the soul or lower nature of man is of sidereal origin. In dreams, it is in freer motion and then soars to its parents and holds converse with the stars. After death it returns to the stars and the earthy body descends then into the bosom of the earth. Dreams, forebodings, prescience, prognostications, and presentiments, are the gifts of the sidereal and are not imparted to the elementary body.

Man is possessed of an astral body which unites with the outward stars, and they two confabulate together, when the astral does not trouble itself about the elementary body which in sleep rests, whilst the sidereal continues its action, and never rests or sleeps except when the elementary body predominates and becomes active. When the elementary rests, then come dreams, as the stars operate, and also revelations. According as the stars are disposed so are the dreams, for they give nothing to the avaricious and the self-conceited, as selfishness and conceit expel the operation of the firmament and resist the stars.

The body comes from the elements, the spirit from the stars. Al that the brain produces takes its inspiration from the stars. Although all musicians should die, yet the same schoolmaster, Heaven, is not dead, which would become a teacher anew. Many stars have not yet had their influence, therefore the discovery of arts is not yet come to an end. Man eats and drinks of the elements for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit.

## THE RIDDLE OF THE SPHINX.

-By FRANCIS MAYER.

**W**HAT is that which has four feet in the morning, two at noon, and three at night?" According to the legend, this was the riddle proposed to the Thebans by the Sphinx, who, until she found her master in Oedipus, destroyed all who had attempted to guess it. It is commonly known that the answer, as given by Oedipus, is Man: as an infant, he crawls on "all fours"; in youth and manhood he walks upright; in old age he walks with a stick. This is right as far as it goes, but knowing that myths are often veiled statements of natural laws, the student of occultism asks what particular natural law is behind the riddle of the Sphinx.

Enquiring of the authors at hand, he finds that when, like Eliphas Levi, they touch upon the matter at all, it is done in an oracular manner. At the end of his inquiry he will most likely find himself again at the starting point, but with a firmer belief that, after all, there is something worth while behind the riddle. Perhaps he has become wiser, and, if he did not know it before, has learned that occult truths are seldom found through books, but in the silent realms through meditation. Later, when intuition illumines the vision, books may be used to better advantage. To begin meditation on the riddle, one may analyze the Sphinx's make-up. Head and breast—man; water; wings—bird—air; loins—bull—earth; paws—lion—fire. Here we have the four elements; the sphinx is a synthesis of them. The sequence of the numbers in the riddle, four, two, three, will probably recall the statement, that the duad issues from the tetrad and is resolved by the triad; and also the other statement that the triad is to be reduced by the tetrad to the simplicity of the monad, which in this case becomes unity in a different and higher order. Gradually, or by a sudden flash, the mystery is revealed. The monster appears, still alive, more alive than ever, and proposes its riddle. As it becomes impressed on one's mind, he understands the riddle in the form of the question: "To be, or not to be?" Life or death depends on his

ability to solve it, and he must work it out for himself; no man, in or out of the body, can help him.

This riddle was not given to the Thebans only. It always was, and is. It must be solved by every living soul born into this world. The penalty of not solving this riddle, now, as it ever was, is death. Not the change usually called death, but death eternal; that is, annihilation of personality, its dissolution into astral matter. The sphinx still devours her victims. He who has not sufficient power to resist the deadly attraction of the elements, and evolve in this life the spiritual from the animal soul, from "animus" to "anima," is, after the second death—that is, the astral death—utterly and permanently dissolved by the ever attracting elements, and will go through eternity not as a self-conscious individual, personality, but as psychic matter, which will be used by coming generations who will in time solve the riddle and thereby develop the spiritual age, or reinstate the Kingdom.

When intuition has shown the grand drama of the living universe, the real struggle for life, then books may be used to advantage. Take the Bible, the book of books. If one has understanding, it will be seen how water brings forth the moving creature "that hath life, and fowl, that may fly above the earth in the open firmament of heaven." He will also understand the parable of the wise virgins, who awaited the bridegroom with trimmed lamps; the paradox of the parable of the talents, that is, to everyone who hath shall be given, and from him that hath not, even that he hath shall be taken away from him. Also the parable of the tares which, after the harvest, will be separated from the grain and burned. One will understand the fate of the lukewarm, who are neither hot nor cold; the difference between the many who are called and the few who are elected; also the fateful meaning of the apostles' word, that he that hath the Son hath life, and he that hath not the Son of God hath not life.

It was a fundamental doctrine in the faith of the Egyptians that the impotent soul is doomed to extinction. "The man who cannot be himself must be melted down in the casting-ladle of Phtha. The artist-craftsman of the gods will disperse the elemental material which in its present combination cannot and will not be regenerated; he bides his time for a happier moment of operation." <sup>1</sup>The Hebrews adopted

<sup>1</sup>Egyptian Magic, by S. S., D. D. Vol. VIII. Collect. Hermet.



the dogma from the Egyptians. In our times, T. Subba Row, <sup>2</sup>has expressed it with great force. "You may depend upon it," he says, "that unless a man's individuality or ego can be transferred to the Logos, immortality is only a name."

This doctrine is by analysis found to be at the root of the doctrine of reincarnation, and it forms the only reasonable basis for the doctrine of transmigration. Everything is made in the mind. If the mind continually turns to the generative life-circle and away from the intellectual path, it is reasonable to say that the animal tendencies of the mind make and become implanted or impressed in animal forms, and, always going down the ladder, will end in the great abyss.

The same law behind the riddle of the Sphinx is expressed in other Greek myths. In the story of the birth of Zeus, it is said that Kronos devoured all his children except the last, in place of which he is given a stone to swallow. This child is Zeus, who, after defeating the Titans, becomes king of the Olympians. This is an allegory of the birth of the spiritual soul, whose symbol is the eagle, the bird of Zeus. If taken from another point of view, it connects the myth with biological law and practical alchemy. Else, what is the meaning of the transmutation of common metals to gold, *which resists fire*, than the development of the spiritual soul?

Sophocles, in dramatizing the fate of Oedipus, the solver of the riddle, has in modern times found a worthy counterpart in Goethe's "Faust." The basic idea of this literary masterpiece—this new testament of occultism, on which the author worked and chiseled all his literary life without having finished it—is the divine comedy of the human soul; that it is developed by experience, by study, that it is saved from all traps of evil by love. Mephistopheles is Faust's lower unconscious self, his higher unconscious self is referred to as the "love from above"; his human ego stands between the two and is his conscious self. This human ego is the object of the bet between God and the Devil; they are the intellectual and the material principles. The bet is on the life of each one after death and is won by the principle to which the ego is attached by its loves.

In Faust and its commentaries, Goethe's opinions upon our subject are freely expressed. "We are here to immortal-

<sup>2</sup>Lectures on the Study of the Bhagavad Gita.

ize ourselves," <sup>2</sup>he wrote. Again, "Wer keinen Namen sich erwarb, noch Edles will, Gehört den Elementen an." "He who did not acquire a *name* for himself, nor will the noble, belongs to the elements."<sup>4</sup> He said he had no doubt about our having a future life, because nature needs the Entelechie,<sup>5</sup> but we are not all immortal in the same way, ("nicht auf gleicher weise unsterblich"). The same idea is well expressed in Matthew Arnold's sonnet on Immortality.

To quote from memory from the literature of modern occultism: Eliphas Levi says that, in the great mill of nature, if you cannot be the miller you have to be the grain<sup>6</sup>. Franz Hartmann says that immortality is for the strong soul only<sup>7</sup>. Stanislas de Guaita<sup>8</sup> gives a detailed description of the efforts which the soul must make after leaving the body, before it passes through the ordeals and purification of the second or astral death and arrives at the New Jerusalem in the sun, where are gathered all the glorified souls of our planetary system. He vividly depicts the fate of weak souls who have not force enough to stand these ordeals and who remain for a longer or shorter time in the astral, where they are subject to dissolution. Marius Decrespe<sup>9</sup> expresses the idea in modern scientific language, "It is absolutely necessary to join the matter or the energy, and be one or the other in essence." To be either cold or hot. The same doctrine is stated plainly by Camille Flammarion<sup>9</sup>. Seeking some satisfactory explanation of spiritistic phenomena, the author writes, "That souls survive the destruction of the body, I have not the slightest doubt. . . . We may suppose, it is true, that all human beings do not survive their death, and that, in general, their physical entity is so insignificant, so wavering, so ineffectual, that it almost disappears in the ether, in the common reservoir, in the environment, like the souls of animals. But thinking beings, who have the consciousness of their physical

<sup>2</sup>I refer here to the Jubilæums Ausgabe of Goethe's works, Vols. XIII.—XIV.

<sup>4</sup>V. 9981.

<sup>5</sup>This word as used by Aristotle has by some writers been taken to mean potential energy, by others, perfect energy, while some others have said that Aristotle meant a state or condition between potentiality and completed actuality: that entelechie is the nutritive soul to the plant, the desiring soul of the animal and the rational soul in man—perfect energy or immortal intelligence is to be attained by the rational soul.

<sup>6</sup>Transcendental Magic.

<sup>7</sup>Magic, White and Black.

<sup>8</sup>La Clef de la Magic Noire.

<sup>9</sup>La Matière des Cénvres Majiques.

<sup>9</sup>In his late work, "Mysterious Psychic Forces," English translation.

existence, do not lose their personality, but continue the cycle of their evolution."

As subjects for thought and to indicate where such matter may be found, I offer two more themes for meditation. One is the first thesis among the Kabalistic conclusions of the Christian Kabalist, Picus de Mirandola<sup>10</sup>. "As man and the priest of inferior things sacrifices to God the souls of unreasoning animals, so Michael, the higher priest, sacrifices the souls of rational animals." The other is taken from the second part of Faust. Engel (schwebend in der höheren atmosphäre, Faustens Unsterbliches tragend) :

"Gerettet ist das edle Glied  
Der Geisterwelt vom Bösen :  
"Wer immer strebend sich gemüht,  
Den Den können wir erlösen.  
Und hat an ihm die Liebe gar  
Von oben teilgenommen,  
Begegnet ihm die selige Schar  
Mit herzlichem Willkommen."

A verbatim translation is offered here. Angels (floating in the higher atmosphere with the immortal part of Faust). The noble member of the spiritual world is saved from the evil: "We can save him who is always striving with effort." And when love from above partakes of him, too, the blessed host meets him with hearty welcome.

Lectoribus salutem!

---

<sup>10</sup>Translated by A. E. Waite in his "Doctrines and Literature of the Kabbalah."

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

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NURHO DE MANHAR.

*(Continued from page 62.)*

“NIMROD THE MIGHTY HUNTER.”

It is written of Nimrod, “And he was a mighty hunter before the Lord” (Gen. X. 9). He acquired authority and renown by wearing the primogenital robes and garments of Adam and was able thus to corrupt the minds and habits of mankind in his days.

Said Rabbi Eleazer: “Nimrod first led men into error and caused them to fall into idolatry. Having possessed himself of the habiliments of his ancestor Adam, he usurped rule and authority over his fellows who submissively yielding to his tyranny made him the object of their worship and adoration. Why was he called Nimrod? Because he rebelled against the Lord, the most high King of Heaven, and brought about a revolt in both worlds, the celestial and terrestrial. Becoming regarded as an universal sovereign and succeeding in wielding the minds of mankind, he induced them to cease and discontinue their allegiance to their Lord and creator.”

Said Rabbi Simeon: “Initiates of the secret doctrine recognize in the expression ‘Adam’s habiliments,’ a very deep and occult mystery, the explanation of which is never divulged or imparted save to advanced students of the Hidden Wisdom.”

“THE THAUMATURGICAL ERECTION OF SOLOMON’S TEMPLE.”

“It is written, ‘And the whole earth was of one language and of one speech’ (Gen. XI. 1). Said Rabbi Simeon, ‘Scripture relates of Solomon’s temple, it was built of stones made ready before brought to the house, so that the sound of hammer, nor axe, nor of any tool of iron was heard whilst it was building’ (1 King VI. 7). What is the meaning of the words, ‘whilst it was building?’ From the form of expression, we might infer

it was in some marvelous and wonderful manner self-built. Were not Solomon and his artisans the builders of it? Ere replying to these questions let us give the mystical meaning of the words, 'And thou shalt make a candlestick of pure gold, of beaten work shall the candlestick be made' (Ex. XXV. 31). Now since the candlestick was to be made of beaten gold, and scripture distinctly states, it was 'self-made' (yerechah) how could this possibly be? Our answer is, it was done by the operation of an unknown and invisible force or power, in other words by a miraculous agency. When the artisans of Solomon wished to begin their labors, he instructed them to do work to which they had never been accustomed and of which they were wholly ignorant, so that it was only through the blessing of the Holy One, with wisdom and power from on high directing their hands, that they were able to begin and complete the structure of the holy temple, and therefore it was as scripture states, "and the house when it was being selfbuilt" (vehabeth behibbanothou) through divine power and influence operating in the minds or wills and hands of the artisans who worked according to a plan or a certain method, from which they never deviated until the temple was finished and completed. It is also said, it was made of stone ready prepared (shelemah) (which against the general rule is written without the yod). This strange marvel is further confirmed by the word next following, massang (brought or conducted thither) indicating that the artisans engaged in the construction of the house simply used or made passes with their hands and the work was accomplished though they understood not, nor comprehended the mystery of its modus operandi. It was further stated, 'There was neither hammer, nor axe nor any tool of iron used in the house while it was building itself.' No wonder therefore is it that whilst wielding, controlling and manipulating such a mysterious and occult power and agent they observed the strictest silence and refrained from the use of tool and implement in the erection of the sacred temple. How deep and occult are the mysteries of the secret doctrine and few are there who have any notion or idea and knowledge of them. When the Holy One wishes to manifest his glory and power to humanity, he causes to descend from a part of the universe termed the 'thought sphere,' whose locus is unknown, save to himself, and pass through the bodily organ known as the 'larynx,' the mysterious breath of life which is designated in scripture and described as 'the living God,' 'the only true God and King eternal.' "



## "THE MYSTERY OF THE LOGOS."

The three primordial elements of nature are fire, air and water. Really they are one in use and substance and are able to change the one into the other. It is the same with Thought and Speech and Logos, they are one and the same in themselves. Their seeming duality arises from the different aspects in which they are observed and cognized. That Jacob might become a perfect man it was necessary that the Divine Being should manifest himself to him by the Word or Logos, even as a man in order to make known his thoughts and ideas to another is obliged to clothe them with words in order that the sound produced by the motion of his lips may make them known to his listener, otherwise they would remain unknown and be incommunicable, so in order that the sanctuary of God might exist upon earth, it needed manifestation by means of a Word or Logos, through which it might communicate and speak to mankind. Scripture therefore states, whilst the house was building itself, and not whilst it was building, alluding mystically to the manner of divine manifestation by the Logos in the world. The mystery of the erection of the temple is hinted at in the words, 'Go forth ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him on the day of his espousals' (Cant. III. 11). Respecting the stones used in building the sanctuary, it is said of them they were 'prepared' (massang) which also signifies 'carried or transported thither or taken from one place to another.' As Thought existing in the Sphere of Mind becomes transformed into vocal speech by descending into the larynx, the ultimate stage for its manifestation in its downward flight from on high, so is it with the Divine Word or Logos and its silent entrance in the mind and soul of man, descending from on high through inferior degrees and states or worlds of being, each working and operating in harmony with it under the control of the great supreme ruler and architect of the universe, and each obedient to the law of evolution for the accomplishment of its destiny, unification with the Divine. Slowly and in silence, the innumerable majestic worlds careering in their orbits throughout the boundless realms of space under the dominance and guidance of an almighty principle of unity, are progressing and approximating to one Divine center, so that unified and conjoined in harmony, they may form an universal temple wherein all souls may wor-

ship and serve the one true God, the Almighty Father, the great All, and within all who then shall reign forever and ever and to his Kingdom there shall be no end."

#### THE IDOLATRY OF THE POSTDILUVIANS.

It is written, "And the earth was of one language and had the same words" (Gen. XI. 1) and it is further added "And as they, these words, went from the east" (miqqedem). This word here signifies he who is the Alpha or Premier of the world. It is also said, "They found a plain or valley in the land of Shinar, and they dwelt there." As soon as they separated themselves from this premier, unity of thought and mind amongst them was no longer possible, and they became dispersed and scattered abroad in all parts of the earth. If in opposition to these remarks, anyone should refer to the words of scripture 'And a river went out of Eden to water the Garden and from thence it was divided and became into four heads,' (Gen. II. 10) in order to show that even in association and close proximity with the Divine Presence, divine separation occur and therefore it was nothing extraordinary that this deflection and revolt from the Premier of the world should take place, just as it was with the river of Eden that it should become parted into four heads. In reply we admit that it was not impossible it should do so after but not before its exit from the garden, so with respect to mankind after the deluge, so long as they remained united together they were attached to the worship of God, the premier of the world. They had one in common, one language, one faith, one mode of worshipping the Divine Being, binding them together in an universal Brotherhood that prevailed amongst them. But declining in divine knowledge and reverence, they gradually veered away from allegiance to their great Premier (miqqedem) until at length they found a plain in the land of Shinar, or in other words, they became ignorant of God their creator and devoid of all knowledge of the higher and diviner life. Scripture relates of Nimrod, 'The beginning of his Kingdom was Babel' from which we gather, it was he who first seduced the postdiluvians from the worship and service of the true god, and introducing confusion and disunion amongst them, he eventually succeeded in usurping rule and sovereignty over them and led them to a plain in the land of Shinar, by which is meant, that from that time men forsook the worship of the Divine and began

to live in defiance of his law, then degenerated and gave themselves wholly up to the pursuit of and indulged in worldly pleasures and enjoyments, worshipping the creature rather than their creator who is blessed forever. It is further related, 'And they said, go to, let us build us a city and a tower whose head may reach into heaven and let us make us a name (shem)' (Gen. XI. 4).

"THE TOWER OF BABEL."

Said Rabbi Hiya: It is written, 'The wicked are like the troubled sea' (nigrash) (Is. LVII. 20). Is there then a troubled sea? Truly so, for when it exceedeth its boundaries, it becomes 'nigrash' and bursting its barriers, as a man intoxicated with wine, rolling and staggering and unable to keep himself erect, and scripture further adds, of the sea when in this troubled state, 'It cannot rest; and its waters cast up mire and dirt,' meaning that whilst it is calm, the mud concealed in its depths remains undisturbed but the moment its surface begins to be ruffled and agitated by tempestuous winds and storms it is ejected, similarly with a man who as long as he is devoted to the service of his Lord, his lower nature or self is calm and peaceful, its animal propensities repressed and restrained, but as soon as his relation with his divine higher self becomes disturbed and broken, like a drunkard, he begins to reel and stagger, and give utterance to the depraved feelings and emotions that have lain dormant within him, and in proportion as he babbles forth his obscure and filthy gibberish, so does his profanity increase, for it is the reflection of his impure animal self that then becomes manifested. Observe the words, 'And they said, go to, let us build us a city and tower whose top shall reach into heaven.' The term "*habah*" (go to) whenever used in scripture is always found in connection with some thing or project unrealizable by those who conceived it. Their blind impulse to build such a city and tower arose only from a wicked and foolish desire that animated and prompted them to live in open revolt against the Holy One."

Said Rabbi Abba: "They were the subjects of a horrible and demoniacal infatuation in that they impiously wished to abandon the worship of their Lord for that of Satan or the serpent to whom they rendered homage and glory. The words, 'go to, let us build us a city and tower,' have a deeply occult mean-

ing and contain a mystery most profound. Remark that when the Postdiluvians arrived at the plain in the land of Shinar (a strange kingdom or domain) and had become acquainted with and accommodated themselves to its natural advantages coming from its proximity to the sea, they said amongst themselves, it will be best for us to settle down and dwell here, for with little trouble and at once we can indulge in those sensual pleasures and delights that are the charm of life, making it worth the living. But why worship heavenward and what advantage will accrue to us in so doing. Here let us build us a temple and make a deity of ourselves. Come and let us make a shem (name, a synonym for God, or a Divine Being) whom we can adore and have him always in our midst as a center of attraction, and thus avoid becoming dispersed abroad on the face of the earth."

---

### "OUR ANCESTORS' FANCIES, STRANGE NOTIONS AND OPINIONS."

**P**ARENTS must not buy their children any rattles, nor allow any to be given to them, or they will be slow at learning and will speak with difficulty.

No one must on any account weigh an empty cradle, or he will weigh the child's rest away.

If you wish a child to become a hundred years old, you must get it godfathers out of three different parishes.

If you let a child look into a mirror before it is a year old, it will become proud.

Children that cry at christening will die soon.

Let a mother go three Sundays successively out of the church in silence, and blow each time into the mouth of her child, and it will get its teeth easy.

Splinters from an oak struck by lightning cure toothache.

A woman can cure her earache by binding a man's stocking round her head.

Let the father immediately after the christening give the child a sword in hand and it will become brave.

A piece of wood out of a coffin that has been dug up, when laid in a cabbage bed, defends it from caterpillars.

NURHO DE MANHAR.

## 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.

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THE DWELLER ON THE THRESHOLD. By Robert Hichens. New York: The Century Co. \$1.10.

The popular novelist in search of a new theme turns eagerly to occult science, snatches a few well-worn phrases, and constructs a theory unlike anything upon earth or in the water under the earth. But we should have hoped better than this from Mr. Hichens. Surely the mysterious domain of human psychology is worthy at least of an accurate terminology and of the descriptive care that goes so far to give verisimilitude to a work of fiction.

Indeed "The Dweller on the Threshold" is misnamed. There is no reference to that overwhelming terror that awaits the practical occultist, and that he must conquer or that will conquer him. Bulwer Lytton, himself a practical occultist, knew what he was writing of when he described the Dweller in "Zanoni." Marion Crawford, although not a practical occultist, seems to speak with knowledge when he refers cautiously to the bewildering horror that paralyses the soul at a particular stage of its progress. But Mr. Hichens has no glimpse of the well attested mystery. He is content to isolate a few fanciful theories of the modern psychic researchers, to decorate them with irrelevant terms, and to weave them into the fabric of a clever story. He seems to write on the theory that "anything will do" when dealing with occult psychology.

The heroes of his story are a rector

and his curate. The rector, himself of a dominant and arrogant disposition, undertakes by means of "sittings" to call forth the latent positivity in the weak and negative character of his curate. He succeeds disastrously. In fact he so obsesses the curate that he transfers to him his own personality, becoming flaccid and negative in proportion to the curate's increase in mental virility. Eventually the transfer is so complete that the curate has a double personality, his own and the rector's, while the rector has no personality at all, loses his influence over his congregation as well as the love of his wife, and seems within a measurable distance of idiocy. That the follies of "Sitting for development" and the usual practices of mediumship may produce such a catastrophe is by no means improbable, but there is no reason why the definite terminology of occult science should be applied to a domain that belongs properly to Sludge the medium.

The true meaning of the Dweller on the Threshold is necessarily obscure, inasmuch as states of consciousness cannot be appreciated by those who have not experienced them. And we may assume that the Dweller is a state of consciousness and not an entity. Perhaps we have taken a step toward comprehension when first we realize that we have absolutely no knowledge of the world of matter, and that we are confined to a study of our own sensations. In other words, we know nothing but our own states of con-



sciousness and the changes in those states, but of the cause of those changes we are ignorant. When we say that an orange is round and yellow and soft and fragrant, we mean that our sensory consciousness has been changed or modified in these four ways, and we have agreed to call that particular combination of changes by the name of an orange. But of the external cause of those changes we know nothing. We do not know even that there is an external cause. Now a time comes in the career of the occultist when he is enabled to look beyond himself without the mediation of the senses. When he can look direct upon realities and not merely upon the changing states of his own sense consciousness. Then the material universe becomes as the shadow of the dream; but who shall say what takes its place? Perhaps this is the experience, horrible only for its unfamiliarity, that shakes the reason and that only the strong can endure. It comes to all who have the courage to meditate on the unity of the soul as detached from sense impressions, all who have the courage to throw away the protecting shield of those ever shifting states of consciousness that now constitute all we know of the universe of matter. It is therefore a step in spiritual evolution, a part of the domain that has been mapped and measured by the leaders of the race and not a mere catchword for popular mystification or related in any way to the quagmires of mediumship.

S. G. P. C.

THE BRAHMAN'S WISDOM. Translated from the German of Friedrich Ruchert by Eva M. Martin. Published by William Rider & Son. London.

It would be interesting to know something more of Ruchert than can be conveyed by so small a volume of translations. He published "The Brahman's Wisdom" in 1836, after several years exhaustive study of Eastern literature—an unusual undertaking at that time—and this we are told had a marked influence upon all his later writings. The present translation is of a few selected stanzas only, but their tone is such as to show that their author was not merely undertaking a poetic task but expressing also something of his inner experiences. A single stanza will perhaps suffice as an example.

When to the outer world thou hast closed up thy mind,

Within thyself all God's world's secrets thou shalt find.

Take from the outer world of mere distraction nought;

Take only what will serve to stimulate thy thought.

He who would grasp the nature of each bright sunbeam

Lets but one single ray into a dark room stream;

But open wide thy window, too, because thou know'st

That light is greater than its gally colored ghost.

It is to be hoped that the translator's effort will meet with a welcome warm enough to justify another volume.

S. G. P. C.



# THE WORD

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## SHADOWS.

*(Continued from page 70.)*

**M**AY your shadow never grow less. Without knowing its import this expression is often used by those who bear good will to the one who is addressed. It may be used as a mark of respect, a salutation, or a benediction. It is used by dark tribes of equatorial Africa and the South Seas, as well as by the fair skinned people of Northern latitudes. Some attach much meaning to the words; others use them lightly as a passing salute. Like that of many phrases in common use, the meaning of this one is more important than is supposed. The phrase must have been coined or used originally by those who knew what shadows are. "May your shadow never grow less" means by inference that one's body may grow towards perfection and that he will live an unending life through all days. Without a physical body casting it, we cannot see a shadow in the physical world. The stronger a physical body is the better will be its shadow when it can be seen. When one's shadow is projected by the light and is seen, it will show the condition of the health of the body. If the shadow increases in strength it will show a corresponding health and strength of body. But as the physical body must at some time die, for one to live an unending life means that the shadow must become independent of its physical body. So that for one's shadow not to grow less really means that his astral body, the form of his physical



body, will become so perfect, and independent of its physical body, that he will live in it throughout ages. This cannot be unless the shadow, instead of being as it now is, merely a projection of the form of the body, increases in strength and power and becomes, as it can be, greater and better than the physical body.

From what has been said, and as one becomes better acquainted with shadows, it will be understood that a shadow is not, as generally supposed, an obscuration of light, but that a shadow is a subtle copy or counterpart which is projected by that part of light which the physical body is unable to intercept and which passes through and carries with it the shade. In bodies of organized life, the shadow which is thrown is not of physical particles. It is that which is through and connects and holds together the particles or cells of the living body. When a copy of this invisible and interior man which holds the physical cells together is projected in space and can be perceived, all interior conditions will be seen. The condition of the physical will be seen as it then is and as it will be within a certain time, because the physical is but an outward expression of and which develops from the invisible form man within.

A shadow of an organized body of life is projected by light, similarly as is a picture on a photographic plate; but whereas the picture on the plate or film can be seen printed by the light on a surface, prepared to hold its impress, no surface has been made known to hold and make visible the shadow as projected and precipitated by the light.

Because of the seeming intangibility and uncertainty associated with shadows, the thought of shadows as a subject for study may seem strange. The study of shadows is likely to cause one to question the evidence of his senses and the reality of physical things in this physical world about him. One who knows little about shadows knows less of physical things. The physical world and all things in it are known at their true values according to the degree of knowledge one has of shadows. One will learn what physical objects are by a knowledge of shadows. By learning of and by proper dealing with shadows, man can climb from world to world in his search for knowledge. There are shadows thrown or projected from three of the four manifested worlds, and there are many varieties of shadows in each world.



Little attention has been given to shadows because it is supposed they have no real existence. Those things which seem to cause shadows are physical bodies. We value all physical bodies for what they seem worth but we consider a shadow as nothing, and regard as fancy the queer effect which some shadows produce when they pass over us. As we learn that shadows have actual existence we shall also learn that the shadow, not the outline which is perceived, is not caused by the physical body which appears to cause it, but by the invisible form man within the physical. The physical body obstructs the visible rays of light and thereby gives outline to the shadow, that is all. When one looks steadily enough and with understanding at his shadow he perceives that it is the projection of the invisible form within his physical caused by the light which passes through it. When one who knows the value of a shadow and its cause sees a physical body he may gaze at it until he sees through it and perceives the invisible form within, and then the physical disappears, or is seen and regarded only as a shadow. Is then in fact the physical body the real object of form? It is not.

The physical body is little more than the shadow of its form and the physical body is comparatively as unreal and as fleeting as that which is usually called its shadow. Remove an object, and the shadow disappears. When the form of one's physical body is removed as at death, the physical body decays and vanishes. Some might say that the statement that the physical is as much a shadow as what is called a shadow, is untrue, because the shadow immediately disappears with the removal of the form which caused it, but that one's physical body often lasts years after death. It is true that shadows disappear at once and a physical body retains its shape long after death. But this does not disprove that it is a shadow. One's shadow passes when he moves his physical body and his shadow cannot be seen in or on the place it seems to have left; because, first, the observer cannot see the actual shadow and sees an outline of light only; and, second, the place on which the shadow was thrown and the space in which it was has not been prepared and cannot retain intact the projection of the form which is the shadow. Yet the surface on which the shadow was thrown does retain a faint impress of the shadow, if the form remained long and steadily enough for the light which passed through it to precipitate the impress

in detail. On the other hand, the cells or particles of which the physical body is composed are magnetized and adapted to each other by the form through which they are precipitated and they are held in place as long as their magnetic attraction for each other lasts. Ages were required for nature, under guiding intelligences, to provide physical conditions by which invisible matter could be projected through and maintained according to the invisible form of which the physical is but the shadow made in a way compact and visible. This entire earth with its cloud piercing peaks, its rolling hills, great forests, wild and desolate expanses, with its cataclysms and upheavals, its deep crevices and chasms, its gem-studded chambers, as well as all forms which move through its recesses or over its surfaces, are only shadows.

There are many varieties and degrees of physical bodies, but all are only shadows.

To the senses it does not seem possible that a pig, the pyramids, a tree, a jibbering, bewhiskered ape, a beautiful woman, are shadows. But they are, nevertheless. We do not see the forms of the pig, the pyramid, the tree, the ape or the woman. We see only their shadows. Almost anyone will be willing to deny or ridicule the statement that all physical appearances are shadows. But those who are most likely to scoff at the statement are least able to explain how crystals are formed, and from what, how gold is precipitated, how a seed grows into a tree, how food is transformed into bodily tissue, how a hideous or beautiful physical human body is built up from a germ which is smaller than a grain of sand.

According to the law and by the definition of a shadow, these facts can be explained and understood. In the case of a living organism its body is maintained by food; food, which is of light and air and water and earth. This fourfold food though formless in itself is precipitated or deposited in a compact mass according to an invisible form. When food is taken into the body it could not be digested and assimilated, but would decay, were it not for the breath which acts on the blood as light and impels the blood to take up the food and carry it and deposit it in the various parts of the body according to the definite form in the body, and outward to its uttermost parts. So as long as the breath or light continues and its form remains, its shadow, the physical body, is maintained. But when the light or breath leaves, as at death, then its

shadow the physical body must decay and vanish, like as a shadow disappears by the removal of the object or the turning off of the light which produced it.

Mankind as minds and their forms through which they act live in their shadows, their physical bodies, and move in the world of physical shadows, though they do not believe them shadows. They seek the shadows which they consider realities and are pained, disappointed and broken when these vanish. To stop the pain and remain unbroken, man should not chase shadows nor flee from them; he must remain in and learn of them, until he finds that which is permanent in his world of changing shadows.

*To be continued.*

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## EXTRACTS FROM THE WORKS OF SWEDENBORG.

By NURHO DE MANHAR.

THERE is only one Being, who, as uncreated and infinite, can alone say of Himself—"I am he who is." To the angels he appears only in human form; and men on earth bear his image; therefore he said—"Let us make man in our own image. Properly, the Lord only is man; and amongst all those that he has created those are especially men who retain his divine influence. God is wisdom and love. In heaven the divine love and wisdom reveal themselves in the form of a spiritual sun, which is not God, but an emanation of the godhead. The warmth of this sun is love, and its light is wisdom. Wisdom is the breath of the divine power, and a ray of the glory of the Almighty.

The spiritual alone is the living; the natural is dead; consequently, the one must be created, the other uncreated. The spiritual sun has its spiritual atmosphere, which is the receptacle of the divine light. The outward circles of this atmosphere produced our natural sun, which in like manner has its atmosphere. These atmospheres, or active natures, decrease by degrees in activity and power of conception, and at last constitute masses, the parts of which are held together by pressure. This then is that which on earth we call matter.

## THE MIND AND BRAIN.

BY ALEXANDER WILDER, M. D.

**J**OHN HUGHES BENNETT says: "To the eye the nervous system appears to be composed of two structures, the gray or ganglionic and the white or tubular."

Let no one mistake here the ganglionic as meaning minutely the sympathetic system. It is used to denote the structures of the cerebro-spinal nervous system. Dr. Bennett further explains. "The gray matter, when examined under high powers, may be seen to be much more vascular than the white, composed essentially of molecular matter, in which are embedded nuclei and nucleated cells varying in size and shape, connected together by a greater or less number of nerve tubes, also varying in caliber. The white matter is essentially tubular. There are also bundles of gelatinous fibers, the nature of which is much disputed, very common in the olfactory nerve and the sympathetic system of nerves. There can be no doubt that some nerve tubes run into the ganglionic corpuscles, whilst others originate from them. It is also now rendered certain that the same ganglionic cell may receive and give off nerve tubes, each having distinct properties; if the one conveying the influences of impressions to, and the other of conveying influences from, the nervous centers."

What, then, is the nervous circulation? What reflex action has it? Reflection is a counterpart of incidence. If I cast a ball aslant against a wall, it will rebound in the opposite slant to the same degree as I sent it; this is the angle of incidence and the angle of reflection. The same force which carried the ball against the wall continues into the rebound. So, too, the light which proceeds from a mirror or other opaque surface is sent on by a continuation of the energy which had first transmitted it to the mirror or surface. The action which was incident is reflex in the rebound.

Circulation means the act of moving in a circle; or, in other words, in a course which brings the moving body to the place where its motion began. We have accordingly the various circulations of the blood; the pulmonary circulation

by means of the lungs, the systemic circulation through the body, and the foetal circulation in the body of the unborn infant, with that of the placenta.

A circle is a figure, the circumference of which ends where it began. An arc is a part of a circle. The simplest structure approximating completeness is an afferent or centripetal nerve joined with an efferent or centrifugal nerve. We call this accordingly a nervous arc. There are various kinds of these arcs, which we will now describe. The simple automatic nerve arc consists of a centripetal fiber connected continuously with a motor or centrifugal fiber. If an impression is made on the free extremity of the sensory fiber it immediately produces contraction in the muscular fiber, which is connected with or supplied by the motor or centrifugal branch. All the force is supposed to be consumed and no part to remain.

A simple cellated nerve arc consists of the centripetal nerve fiber which ends in a cell or vesicle, from which an efferent or centrifugal fiber proceeds. The impression made at the free extremity of the centripetal fiber is conveyed to the vesicle, from which the influence is carried by the other fiber to the muscle to which it is joined. The action is automatic; and part of the force remains in the vesicle or cell, unexpended.

These two kinds of fiber, sensory and motor, afferent and efferent, centripetal and centrifugal, are generally included in the same sheath, or neurilemma. Each, however, retains its own particular influence, and one nerve never does duty for another.

In the lower animals, those which descend from man, and exhibit only parts of his peculiar structure, the various fibers are connected by little strands, technically denominated commissures. They draw off portions of the influence from the centripetal or sensory nerves into the other, and so direct it into a new channel.

Draper explains as follows. "Though I have described the simple cellated nerve as containing essentially a ganglion or vesicle, it is not to be supposed that such a structure necessarily impresses any change on the incoming influence. Since, if we irritate a centripetal fiber, muscular motion may ensue from propagation of that irritation through the ganglion, and if we irritate a centrifugal fiber, muscular motion



equally ensues, it is quite clear that in the so called action of reflection by the ganglion there is in reality no change in the influence which has been brought along the centripetal fiber. The same impression on any part of the nervous arc, no matter on which side of the ganglion it may be made, will produce the same muscular result.

"Such considerations, therefore, lead us to suspect that nothing takes place in the ganglion which justifies such an expression as 'act of reflection,' or 'reflex action'—terms which convey an idea that the influence which passes in the two branches of the nerve arc is different, the difference having been established or brought on by the ganglion. They confirm the opinion that the ganglion has for one of its primary duties, the function of permitting an escape, or the influence passing in the interior of the centripetal fiber into new channels for the establishment of new results."

Accordingly, as has been shown, in the simple automatic arc, the impression and the effect are instantaneous. The moment a centripetal fiber is irritated, the muscle contracts through the influence of the centrifugal branch, and the contraction ceases, the moment the impression is over. When, however, there is a cell or vesicle interposed between the centripetal and centrifugal fibers, a part of the influence is taken up and drawn off into other nerve arcs, or it is held in reserve by being carried to a registering ganglion.

This is a more complex affair, and requires attention as such. The typical construction is substantially as follows. The various nerve arcs have their two fibers and sets of fibers, and the central cell or vesicle in which they meet. From this vesicle a fiber or commissure extends to the ganglion the function of which is to register impressions. This central point of deposit serves to transform temporary impressions into permanent ones. In certain well known instances, the centripetal nerve is involved in a mechanism of special sense—as of smell, sight or hearing. Then it is not necessary to expend any part of the impression at once; the registering ganglion is enabled to retain it all.

This brings us to the consideration of the common register or center of impressions received by the instruments of special sense. The name of this organism has been given by Carpenter—that of sensorium. This arrangement belongs to the higher races. It connects the existence with antecedent

facts, which will at any time and all times exert their influence. The element of time thus enters into the matter, and here is thinking, at least provisionally.

We have gone over this ground already and shown that back of this structure was not only brain, but mind itself; the latter not the product of brain and dependent on its conditions, but its superior and artificer. The eye is the organ of space; the ear, of time. The brain, or the artisan that handles the brain, takes note of the two.

There are three operations of the nervous mechanism; the objective, the subjective and the transcendent. Objective ideas arise in external facts; subjective ideas in the registered impressions; the transcendent belong to the interior spirit. Of these three, all human knowledge consists.

Plato has given us in the Republic four faculties for acquiring knowledge: (1) pure reason; (2) understanding; (3) belief, or the knowledge of bodies and their properties; and (4) conjecture. He also divides the human mind into three parts: the higher reason, the spirit or will, and the passional principle, which seeks to explore sensations and to pass from one sensation to another. Prof. Draper, despite his repudiation of speculative philosophy, has taken us to about the same thing.

The ganglion, both of the cerebro-spinal and the sympathetic system, are treated as the generators of force. This is but an hypothesis or conjecture. They store it, and send it forth, but except there be life, and that life endowed with somewhat of intelligence, the force is not. The nervous system has an automatic and in influential mechanism, each acting mutually on the other. The will can act on the function of the automatic part and external impressions influence the will. This reciprocal mode of action and influence make up the details of our life on earth.

We may accordingly regard the intellectual principle as having properties, faculties and powers of its own; and as being acted upon by impressions existing in the optic thalamus, and delivered through the intervening fibrous structures to the gray or vesicular material of the brain. They act on the intellectual principle and are acted upon by it; the returning influence, if there is any coming down through the white tubular structures to the corpora striata, and sent off by its various commissures to particular ganglia, and pass-

ing through the inferior strand of the crux cerebri to the anterior pyramids of the medulla and by their decussation to the opposite side of the cord.

The average weight of the brain is about fifty ounces in men and forty-five in women. The maximum is about sixty-four and the minimum about twenty. The functional activity of the brain depends on the supply of arterial blood. About one-fifth of the whole quantity is supposed to be supplied to it. It is delivered by the two internal carotid and the two vertebral arteries.

Singular as the fact may seem, the brain is subject to the pressure of the atmosphere. The quantity of blood present at any time will vary with the functional activity at the time; and hence the brain must exhibit analogous variations. There is secured about two ounces of cerebrum-spinal fluid, which is rapidly absorbed when any increased pressure is made and reproduced when the functional activity is reduced. This enables an adjustment to the pressure. We notice the phenomenon that the brain cannot be brought instantaneously to its highest activity. There is time required, a certain preparatory period to be passed through, for the purpose, as we express it, of composing the thoughts. It really is to enable the cerebro-spinal fluid to be taken up, so that this play of the brain will not be restrained and it will be enabled to work at its highest point of activity.

Pressure is liable to occur to the brain from mechanical application or accidental effusion of blood within the skull. This interferes with the circulation, and at once obstructs functional activity. Yet the brain will permit extraordinary liberties with the skull itself. The Aztecs used to press the forehead backward, giving the top-head a greater elevation; apparently with little injury to the encephalon.

Chemical influences will suspend or change the processes of intellection. If pure oxygen is breathed, or nitrogen protoxide, which is more soluble in the blood, these processes are greatly exaggerated and ideas will rush through the mind in rapid succession and in unusual forms of combination. The same phenomenon is witnessed in alcoholic intoxication. The lungs, however, are unequal to the effort of removing promptly the waste carbonic acid thus thrown upon them. The result is narcotization and the stupefaction from the accumulated poison. Sleep ensues, which relieves in part the

demand for oxygen; but if it is not finally supplied, death is certain to ensue.

The natural functions are liable to be permanently affected, when the nervous system is thus tampered with for considerable periods of time. The white substance of Schwann which lines every nerve tube is coagulated and more or less impaired; and the various physiological processes are more or less affected. Digestion, assimilation and secretion are all deteriorated; the intellectual powers are injured, even beyond power to recover, and the reproductive energy is correspondingly perverted. If the tamperer with alcohol, narcotics and anaesthetics, does not become unprolific outright, he is certain to have a tainted progeny, which will often cease after two or three generations. Owing to this and other causes concurring with it, the sons of fathers thus self-indulgent are likely to be defective, while the branches of the stock perpetuated through the female side will continue in full energy.

It is regarded as an established principle that there is a connection between mental power and the quantity of brain material; and it is certain that in the animal races there is diminishing intelligence as the cerebrum diminishes in size. Nevertheless, this rule is very variable. It is also true that differences of function are incident to differences of structure, and indeed dependent on them. Hence it is very necessary to comprehend intelligently the anatomy of the brain if we would know well its physiology, and, I am disposed to add, its psychic energy. We know this much: that as much is due to the structural difference of the brain, as to its difference of weight. There may be a refinement of texture, a higher elaboration, because of which the brain of one person may be more energetic than that of another, even though its weight may be less. The quality of an article may more than exceed the importance of quantity.

The variations of mental power are too much neglected. We are all subject to the conditions of periodicity. At certain seasons of the year our faculties wax; at others, they wane. Even in every single month we have a period of exaltation and another of depression. These facts do not mean disorder, but temporary conditions partly resulting from a physiological effect to make up for fatigue and waste, and partly to existing facilities for oxidation of the blood and the

constitution of the blood in consequence. It is certain that where the supply of oxygen is not ample, the power to learn, to apprehend ideas and to reason, is abridged.

I am accordingly, in a qualified sense only, a friend to our systems of popular instruction. I do not love herding pupils together and doling out to each row a course of study precisely alike. I dislike ill-lighted rooms; indeed, I detest them. The commingling in the atmospheric emanation of each others' bodies and the breathing of each others' breaths is often an abomination. "I hate to breathe the breaths or think the thoughts of other men."

In addition to these enormities is the imperfect supply of pure air; it lacks oxygen, the polar effect of sunshine, and the spiritual quality that quickens thought. To make scholars in this way is very hard, and when they are made it is almost impossible to find them good for much. As I am only an individual, not in office or ever likely to be, I can only object, and leave it to others at some future time to find and apply a remedy.

The peculiar configuration of the brain is full of suggestion for thought. It is double; and even when one hemisphere is paralyzed, the other will do the work of intellection. We jest of Aristophanes that God made the human race originally in pairs, the two sexes in one unity of body is more than a joke; it is true. Each person is two individuals, as relating to right and left, as well as to solar or cerebral system. The two strengthen each other; they often act in opposition. We squint, we are one sided, vacillate, delighting in that which is right, and doing that which is wrong. We even carry on double trains of thoughts; our dreaming hours are differently employed from our waking time; even sometimes, we are one-half crazy and one-half sane. When we are intent in one course of thinking, ideas of a far diverse nature will come in and require our attention. We are half-child, half-adult; half-sage and half-fool; half-saint and half-reprobate. The person that can even define this psychic mind-made creature is more learned, skillful and profound than Apollo himself.



## RELIGION IN RELIGIONS.

By CHARLOTTE F. SHEVILLE.

**L**ONG ere man was able to formulate "I think, therefore I am," was he conscious of this fact. In this knowledge of his identity, he was also vaguely cognizant of a tie which bound him to a source other than the physical origin of his being. Intangible, elusive and dim as was this knowledge, it was nevertheless—innately, inherently—real. The mystery of birth, the certainty of death, were the visible factors that compelled the most primitive thinking human to know and to feel he was related to an Unknown. This relation is the cause of the exhibitions of religion, and is really what is understood by us—though most incipiently—as "fellowship with God." This makes man to be "God's expression," and God to be "man's inspiration." Hence, the religious intuition of all mankind is one. This remains, though we all forget it.

All religions have their ultimate in a superior ideation—a Superior Being—to which, or to whom one holds himself responsible for the intrinsic motive of his acts: be these acts the result of fear, the outcome of plannings for personal gain, or the cause of straightforwardness in dealing with life's affairs.

Man can clearly conceive the physical world about him. The thinking man finds this to be a world of effects; and he instinctively searches for causes. Reason back as far as he may, he is always conscious that the original cause is to him unknown; hence, in relation to what is beyond his ken, man relies on feeling, and on belief. Thus Faith comes to be the sub-stratum of his relation to the Unknown: and we doubt whether that Unknown is ever really, hopelessly felt by us to be the Unknowable: since we are too sure of its being. Faith transcends positive knowledge. It does not contradict the knowledge which is implied in the Unknown; therefore, "Faith is the substance of things hoped for, the evidence of things not seen." This faith in us comes from the within, and not from the without. It is the basic, guiding principle in all

religions. It is the bottom-rock of our exhibition of our religion in all religions.

One of three things has ever held a leading place in the evolution of a race. Each of these leading ideas incorporates a search for Truth: they are known as religion, philosophy, and material science. Religion expresses the innermost realm of one's self. It assumes multitudinous forms; but we never lose sight of our responsibility to that in ourselves, which we set higher than aught else; and this tie which draws us, binds and unites us to that Higher, is really the manifest religious impulse.

Therefore, religion represents a force: and as such is part of the Immanence which is the Eternal. As a Force, religion may act for weal or for woe. Its influence is potent, mighty. We are all conscious how often has this power acted as the slogan for destruction dire in the ties of family life, in national and international economics, and as a great legacy to futurity.

Because religion is self existence it manifests both subjectively, and objectively. Subjectively, it may lead to true communion with the That of our aspirations; it also very often discards reason and exhibits in guises that seem incomprehensible to a rational mind. Objectively, it may show in a wholesome good life; or it may crystallize in forms of worship, dogmas and creeds, which give rise to sects, cults, and a separation from the common humanity fold. Hence, we have so very many forms of religion.

Religion is not confined to any one status of life, nor to any one place. There are no iron bound rules of caste in true religion; this the great teachers have ever preached, practised and maintained. There need be no mystery in our religious throb. It is a part of the God-Wisdom, as is the creation of worlds, the evolution of man, and as are the principles of Being, but the entire knowledge of these things is as yet unknown to us. No one can know the whole Truth; each contributes but a very little to the general stock. Religion is a part of, a part in our evolution in the Zeit-Geist, the Time-Spirit; and, as such, manifests *pari-passu* with all other principles. These principles of Being become intelligible to man very slowly. We are most apt to lay too much stress, too much definition, too much final authority on the formulations of the past; be that past in the night of time, within historical

data, that of our ancestry, or that of our childhood. In such a vital thing to his welfare as is his religion, man seems almost to have closed his vision to change, or to advancement.

Unalterable tradition points as clearly to a truth, as does smoke to a fire; but the humanity of the past are represented by the we of today; we of today are the embodiment of the past plus its experiences; so our view of applied knowledge must be wider than was that of the past. We cannot be true to our destiny, do we not move upward and onward out of the past.

Religion trends to the spiritual region, which is the world of causes. Since we are functioning on the plane of results, which set up causes for future results, we are not apt to be minus mistakes, many and grievous, when we set about to find the Truth at or near its source. Metaphysics, speculative philosophies, take up much of our time, and insidiously crowd out and replace that which is nearer to us, and which we can assimilate. We mistake information for knowledge, and with all our getting fail to get understanding.

Our inability through our short-sighted intellection to distinguish its essence in a principle, is why religion too often unbalances mentality. Nilly-willy we reduce all to palpable things, and judge from the material standpoint. We reason "As below so above." This dictum is true enough when we know the essentials of the "below," and of the "above": but, since we know the "below" only through our senses, we have a most faulty premise when we affirm of the "above." We really, therefore, "fail in seeing the forest, since we are so busy studying a few trees." This failing to view religion in its entirety causes narrowness of vision, obstinacy of opinion, which beget bigotry.

Progress, evolution in spirituality, make for freedom of thought in religion. By spirituality we mean getting nearer to the source of Being. We westerners—as a heritage of the past—are most tenacious of our religious opinions. In all other matters we give opinions their due, in that they are for the time being, subject to change as our view-point changes. But our religion, being so much a matter of observance that was crystallized in our receptive state, makes us fail in self-assertion in such a vital thing to us as is our view of applied religion. We do not so often choose our religious views, as we accept, adopt, and adapt them.

"Oriental metaphysics are not valueless; the study of them is not wasted time"; the Eastern philosophies have elaborated noble, convincing, and applicable ideas of religion. That which deals with all conditions of mankind—in a simple and direct way—is in the Lord's Lay, The Bhagavad-Gita, "Come unto me" is its call. There are no intermediaries, no ante-chambers on the road to that "me." The call is "come"; but our answer is not "I go." Needless to try to state the many reasons why we fail to heed the behest.

True religion is intensely practical. We ourselves create a bugbear when we assume such to be not the case. As much expect a Board of Health to say sanitary measures are not practical in working for the welfare of a community, as for us of the 20th century to claim the impracticability of a religious life. One needs to be religious from within: our foundation being to sense the source of all.

The true outcome of religion shows itself in saneness. Its inspiration is communion with our Highest. The balance wheel of this communion lies in the fruitage of good will to others, alertness in altruism, and a willingness—a non-shrinking from sacrifice for the good of the whole.

These ideas are not Utopian: they are not too advanced for the today's world's ways:—why? Are we in dire distress, we expect—nay exact—such dealings from others. Such ideas are as much in our make-up as is the result of the air we breathe, and of the water we drink:—they are! But we educate ourselves to such a point that talking, not giving, is our characteristic. Moral cowardice is not the most distinguishing trait of us humans; we have the courage and strength of our convictions, and we do not fail to act therefrom, but more than all else have we the civilized educating of getting and keeping for self. The lower plane of life is acquiring solely for the self, being indifferent to the condition of others be they in want; and in being envious of others if they seem to have in abundance.

This communion with God is to feel that the very highest is God and one's self. It is a rest by the way; a strengthener; a way-shower. Outwardly this will exhibit in acts that are built on equity, morality and goodwill to others, attended by the controlling force of common sense: for common sense is the outcome of the humanly applied Ideation of the Cosmos.

Neither arrogance, greed, passivity nor envy make for

advance in any life. The kernel in religion yields activity, and religion is one of the most telling activities of our day. Its outward aspect ought to be the life that exemplifies, "Love your neighbor as yourself." The inward source of this is, "Love the Lord thy God with all thy heart, soul, mind and strength." This establishes a co-consciousness with the source of Being; for true is it, "The visible is but the emanation of the Invisible."

In religion, man is but in his childhood. We are all children in the kindergarten of God; and, as children, our besetting hindrance is our inclination for tangible things. We are too apt to substitute a form, which hides the essence of that for which we seek. Goodness, beneficence and goodwill are the divine principles which bind us to our Highest Source. What belongs to that Source belongs to man: "As above, so below."

The times in which we live are those of action. "Fear God and keep His commandments," implies introspection and action. "Fear God" means acknowledging, seeing, feeling the divine Presence in all things. "Keep His Commandments," means to have a pure heart; to attend to our worldly duties; to lead a clean life; and to be on the alert to do for those who need.

All mankind represents a struggle to reach God. Some are in high places, some in felons' cells; some are low down in the scale of advancement, others far progressed on The Path. All have the draw-string,—the religion—which binds one to his causal source.

Living the life of one's religion gives experience which in due time yields its fruit. Keeping in touch with humanity acts as a great power. Does a Fagin use this power, many boy thieves are the result. Does a man or woman, boy or girl, resolve to lead a pure life exemplifying his or her religious good, beneficent influences will be set in motion which will have their due effects: since no force is ever lost.

Mere professed creeds and worship for others to see have no place in the pure forms of one's religion. Such things sow dissonances in the vibrating chords of humanity. But purity of heart, uprightness of purpose, seeking not one's own, and sympathy with others, bring harmony out of this discord, thus helping to unify with that That, which is the ever-biding That-Is. The brightness which illumines the path of a



righteous one, shines by its very own light: such a light shines for all to see, and to use.

One's religion is the earnest of one's self. Outward forms and formulated assertions go for very little, compared to the true Self within. "The mind has a thousand eyes"; hence, as is but too evident—there are so, so many forms of Religion. "The heart but one"; and that one eye beams with the light of Truth that leads to God-likeness.

In matters religious—as in all responsible ways—one must be his own authority. This authority needs enlightenment as does knowledge in aught else. Earnest, self-persistent effort to know the true; constant, unwearied, sincere seeking; seeing the essence in information; striving for equal mindedness in our personal views; all go to make the sum total of that experience which is absolutely necessary for each one of us, in order to ascend on the scale of being.

The true Religion in all religions is found in that wherein they all agree. They all agree in Unity; the unity being the Infinite, which commands love, reverence, purity of heart and motive and action.

The religious ladder has many rounds; craven fear, self-seeking, vain-glory, mistakes, wrongdoings are all steps of ascent; but nearing to upper rungs is intelligence guided right, sympathy and goodwill for others, and a sturdy willingness to do, and to sacrifice for the common good.

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The spiritual man is upright and true, because he is simple and single; in him the spiritual or higher self has drawn towards it the natural or lower self, and appropriated it.

God knows no succession of time. His power, his works, all that is and can be, according to the divine order is constantly present to him, and we can form no idea of the creation of the world till we withdraw ourselves from the ideas of time and space. If we do this, then we comprehend that the greatest and smallest part of space are by no means different to each other, and the representation of the creation of the world will be like that which we have of the creation of each individual creature.

## THE INNER LIFE AND JESUS, THE CHRIST.

BY C. H. A. BJERREGAARD.

### VII.

#### JESU CONSCIOUSNESS AND HIS THEOSOPHY.

**I**N the article on the Messiah idea I said that however vague it was, the Messiah Idea did not fit into the narrow frame of Jesu life as that is told in the gospels. The idea was too big. I said the same thing in the article on The Logos. It, too, was too big to be enclosed in an historic man. I declared that both these ideas were universal ideas and not notions applicable to a human life, however idealistically that life might be conceived. In the article on "The Indwelling Christ" I said substantially the same, and in my last article I declared that neither the god-man, the wisdom-man, the beauty-man nor the free-man had been realized; yet I declared emphatically that you and I knew these four: the god-man, the wisdom-man, the beauty-man and the free-man and that we knew them from "The Eternal Gospel" written on the bottom of the human heart and manifesting itself in subconsciousness; and I said these four could be seen in the four gospels, if we knew how to read them. And I told how to see them in the central ideas of what is called "the primitive gospel," and how again this "primitive gospel" could be found at the center of the four; or, in other words that the four were further elaborations of the "primitive gospel." In all that there seems to be something contradictory or at least something not clear.

This apparent obscurity I shall now clear away by showing what I am bold enough to call the real Jesus, and how the Christ idea arises. If I shall succeed in showing you Jesu consciousness, you shall see how it has been possible to read out of it the theology, the philosophy, the æsthetics and the sociology of the four types mentioned; in other words, types of the Christ Idea.

Rudyard Kipling has told us a story about a Hindu.

That story contains a symbolism which I shall make use of. Whether or not Kipling intended a deeper meaning into the story is immaterial. Whether the story will suggest to you what it suggested to me, I do not know. We shall see. Here is the story:

There was once a Brahmin who was high of rank, and wise. He was familiar with the Orient's lore and was as clever as a man of the Occident. For many years he had been the chief in the Rajah's council and had adroitly introduced many methods current in the West, modifying them only enough to suit the East. He was familiar with Christianity and the various philosophies of the West. The English government honored him with titles and decorations, yet he remained a Hindu at heart and he continued in the faith of his ancestors. He was as powerful, as honored, as learned and as influential as man can be, yet not wearing a crown.

When he arrived at the age of sixty, he considered his work for the community and the world at large to be at an end. He resigned all his offices; gave away his riches and goods, and refused all honors and glory. He left everything, and, poor, unknown, wandering from house to house, begged his food, till he finally arrived at the Himalayas, the mountains of heaven-towering heights. When he arrived there, he settled down to meditate on wisdom. Near an isolated village and not far from the eternal snow, he found a deserted hut, a former abode of a hermit, like himself, on the road to heaven. The women of the village brought him food and, as years passed by, he listened to the murmur of the forest and the running brook, his thoughts all the while wandering with the restless clouds. He tried to bring his own perceptions into harmony with nature's divinity. He endeavored to gather into his soul the many mysteries around him, that he might solve for himself the riddles of life.

The action of this Brahmin is quite common in Brahminism. The rule is that a Brahmin shall first be a householder, and then serve the community as a father and a fellow laborer. After that, when he grows old, he may leave his family and all social duties and retire to the jungle to live the life of a hermit and try to become a saint. However, I want to illustrate the typical Brahmin and as such I want you to take the story. The use I shall make of it will appear presently.

So far Kipling. A European (or American) would not have done as this Brahmin did. A story is told to illustrate how differently the Asiatic and the European act. At a competitive examination at Oxford, the problem given related to the life and habits of elephants. One student withdrew to silence and solitary contemplation, and in due time wrote his essay on the elephant from out his own inner consciousness. Another student went into Africa and studied the elephant at its home, and there he wrote his essay—and won the prize. The story is told, of course, to ridicule introspection, and hits the point squarely. Introspection can never describe a real elephant. But the story is unfair when the problem is of universal character. No trip to Africa can solve the theological mysteries of existence. Only introspection can do that.

A Western man, who wishes to understand, takes paper and pencil and begins to figure out existence. And in that he differs from the man of the East. The Occidental knows every tree in the woods and all their parts, but he cannot see the woods on account of the trees. The Oriental, on the contrary, tries to comprehend the woods in its totality and to hear its fundamental note in his own consciousness, and he may succeed. The Oriental sees divinity everywhere in nature and life, and endeavors to blend cause and effect into one whole. Even if he does it only imperfectly, he seeks to feel that One Whole and, so to say, see it by inner vision. He opens his heart wide and expands its walls that he may embrace the Whole. He drops the idea of a separate existence, that he may live in that universal Whole upon which he has set his faith. His religion is no mechanical, but a living power. He gathers into one synthesis what the Western man analyzes and scatters into details. He lives the Inner Life. The Oriental, on account of this method, becomes a wise man, and full of tolerance. But the European (or American) becomes a sharp theologian, who splits faith into dogmas, sophisms and paragraphs of confession, a man of details, ignorant of his own destruction of living faith.

A flower has both root, stalk, leaves and blossoms; but, separately, none of these constitute the flower. In the One Whole, they are the flower. Similarly, a creed may contain sacraments, rituals, dogmas and what not, but separately they do not make religion. Taken together and with the power of

life, they may make religion. It is wholeness, unity, that is wanted, and not separateness.

I will apply Kipling's story and compare Jesus to this wise man, and his disciples to the European or American. Perhaps you would expect me to reverse the comparison and say that I will compare the wise Brahmin to Jesus. But that is not what I shall do. I want to compare Jesus to the Brahmin, and I will tell you why. I will even suggest that Jesus is a Brahmin, reincarnated. I mean to say that Jesu life would fit in admirably as a continuation of a Brahmin's life, if we look upon it as an evolution and not as a miracle—as grand psychology and not as history. If studied as such, we get a rational foundation for all the high qualities ascribed to him, qualities that cannot be accounted for except on such a theory—or on the theory of revelation, which is the orthodox view. Let me show how admirably the theory will work. Again, only by comparing his disciples, such as Paul, for instance, to the Europeans or Americans I have spoken of does it become possible to find the god-man, the beauty-man, the wisdom-man and the free-man in their reports, and thus to see the Christ.

Jesus was the man who left all—(traditions say even the heavenly glory)—and forgetting all glory (his Kenosis), contemplated unity, the One Whole. He, too, endeavored to hear the father's voice in the multitudes and to bring his own feelings and sentiments into harmony with the grand All around him.

I know that that which I shall say is not the Church view, that but few have seen Jesus as an Oriental, and still fewer have tried to understand him as such. But it is just as I said: Jesus lives exactly on the lines of evolution started by the Brahmin. He gives up everything in order to attain union with the Father, and he ends his life, first, by that long prayer in John's gospel in which he declares that he has attained union with the Father; and, secondly, by his last words recorded on the cross, which are to the same effect. He recommends his spirit to the Father and then breathes his last: "It is consummated." All this is in perfect accord. It only leaves out the Church doctrine of atonement; but why not leave it out? It is only a delusion. There is one more point in favor of my theory: that in Jesus there is a new and an additional phase of life. He works for the establishment of



the kingdom of God. That is, the former Brahmin's life, as a counsellor state is lifted into a higher potential power. Jesu life is an evolution, not a miracle. It is an evolution from foregone ideas. It is the outward life of a Brahmin retold in psychological terms.

In the course of these articles, I will state what I have found from my readings of the gospels. It may be of use to you; or, at any rate, it may be of interest. Those of you who have dwelt in spirit with the man Jesus and his portrait in the testament, and who have tried to understand his character and his way of living, will agree with me when I say that, aside from the divine office ascribed to him, he was essentially a Quietist and a mystic of a passional order. He lived entirely outside "the passing show," and, as it appears from the gospel narratives, he was neither a philosopher nor an artist, nor a scientist; it cannot even be said that he was a moralist or an ethical teacher. Yet, somehow, we feel that the essentials of philosophy, art, science and ethics lie back of all his recorded actions and sayings. There is more in his picture than it shows. I have endeavored to find a term with which to express this state of mind and heart, and I find throughout the apostolic letters a term that to me fully expresses those riches of mind and heart. The term is: "Wisdom of God" or "God-Wisdom," or as the Greek term is, "Theosophia." It means a wisdom implanted by God, not a wisdom about God. Jesus, as I see him, is described as a typical theosophist, both from a Jewish, Alexandrian and Greek point of view. In the articles to come I will endeavor to elaborate in detail the gospel description of Jesus as a theosophist, by drawing all the deductions from the narratives that seem to me to be legitimate; and I shall read in between the lines what has been left out, for some reason or other, by those who have manipulated the ancient manuscripts, or whose literary ability was unable to express all they felt.

I have already shown that the general impression one receives from reading the gospels is that Jesus is presented as a Quietist. He a mystic of a passional order, and that I prove by the fact evident to all: that his culture is one of the heart and not of the mind. The heart enlarges and encloses; it embraces. The mind narrows, excludes and separates. There is expansiveness over him. Men like Goethe and Napoleon felt like painters do under the influence of warm colors; they

were excited, stimulated by the quiet glow and subtle influence of the gospel stories. Jesus never loses sight of the heavens and always measures by universals. He never indulges in sophistry or argumentation. He never looks through the telescope from the wrong end. Again, he in a thorough theosophical manner disclaims to be good, and ascribes his power to the God within him. His individualistic "I am" never sounds separatistic; it always implies a deeper root and union. There is an undertone in his actions and words that sound like the peculiar and ominous roar from a distant cataract. This undertone has the character of another world and it draws us, if we will, out of our small every-day pettiness. I have sometimes thought that Jesu passionate nature reverberated with the Oriental Chit-Sat-Ananda: Knowledge-Being-Bliss.

In all his actions and words there certainly is also a Quietism that never would send you for wisdom to the market place or counting room; but rather to the desert or mountain top, where the stream of consciousness runs out beyond all the phenomenal and seeks a peace transcendent and a freedom utterly unknown to self-assertion. Like all mystics, he sought the mountains and the desert because there only is freedom, something a city dweller knows nothing about, nor can comprehend. It is true, as the Arabs say: "In the desert one forgets everything; one remembers nothing any more." How could a city dweller understand that the mountain and the desert possess a calm and mystical tenderness and a passionate serenity? Jesus cultivated these qualities of the mountain and the wilderness, and they are, as you know, very prominent in his character. Jesu quietistic theosophy is apparent everywhere. He shuns society except when he comes to town to do a work, a part of his mission. At all other times he lives on the highroad and is, as it seems, a literal symbol of the Path. Or he ascends a mountain, another literal symbol: an indication of the direction which all traveling on the Path ought to take. Or he retires to a desert to pray: still another symbol, clearly pointing to self-communion, silence and solitude. Or he seeks the company of his followers, giving them bread or wine, actions even more than symbolical, actions of brotherly feeling, actions showing the interrelationship of all members of the human family.

All these actions are the actions of a true man, a theosophist, one who has experienced the God—one who has recov-

ered the results of his past incarnations. Translating all these characteristics into one phrase, and putting some fire into that phrase, I see the god-man in these actions.

Let me point out one side of Jesu life, very characteristic of him and thoroughly Oriental, a characteristic resembling those of the wise man in Kipling's story. Of the forty recorded parables of Jesus, the twenty-three are direct nature parables; the others relate to social and economic life. Over those twenty-three nature parables there is a powerful magic that draws the listener to communion with the immanent deity. Because of these nature parables and the communion with the deity they created, Jesu disciples could understand the theosophy of the designations he put upon them, when he told them that they were the light of the world; and they instinctively saw their correspondence with the fowls of the air and the lilies of the field, and such emblems became to them veritable facts and lessons, which could be learned nowhere else. The method was Oriental, but the lesson one for all time and ages. In these names there is that union for which the Brahmin went to the jungle to search.

In none of the Jesu parables do you see any hell or hear words of eternal damnation. Even in the most severe, you see a divine smile and you hear a call to come up higher. A profound humanity colors them all. That, too, is both Oriental and theosophic.

Jesu mountain teaching is so significant. He hailed from Galilee, where they saw little of sacrifices of bulls and goats, such as in Jerusalem. Neither do his teachings speak of sacrifices or offerings. On the contrary, he emphasized that men should worship in spirit and in truth. In Galilee and on the mountains they did not set their thoughts upon rams and bullocks, they looked to the surrounding mountains and cried out in the words of Isaiah (44.23) :

Break forth into singing, ye mountains,  
O forest, and every tree therein.

Jesu mind and heart must often have trembled with ecstasy when he, early in the morning, ascended the limestone cliffs behind and above Nazareth and, during the day, followed the sun's course over the heaven and across the country that lay before him. An imaginative youth and a man full of poetic sense, as he was, would by such a scenery be builded

into a god-wisdom that would permeate all his teachings and acts. And it did. It kept his soul open to God and it appealed mutely to men's sense of union. The scenery told more than the law, that "the righteous shall shine forth like the sun," and that became an echo which followed all Jesu eloquence. I am sure you will allow me to see the wisdom-man in such a life. What else is wisdom, if it is not seeing the infinite in the finite? Such scenery does not give intellectual lessons like a college professor. It does that which is far better: it informs itself in us. It makes for likeness; it transforms.

Bathed in the light, Jesus saw from the cliffs the hillsides clothed with golden gorse, acres of blue lupins or purple salvias, fifty varieties of clover in flowers, cream colored cistus and lilies of greatest variety and profusion. No wonder Palestine has been called "the garden of Eden run wild with flowers." Do not colors reflect temperaments, and would not the colors I have described mature his views of the character of man? Flowers are so many visible heartbeats of mother nature. Would they not attune his heart to the universal harmony? Flowers arouse a yearning pensiveness. Would they not stir the sense of the Messiahship that was brooding in his mind? It seems to me the Eternal Gospel must have been read by Jesus on such days. On such days Jesus was no Hebrew; he was an Oriental of deeper nature.

From the cliffs Jesus must have seen many a rainbow: "That everlasting sign that shall not be cut off." The ancient Greeks thought of the rainbow as the daughter of wonder and brightness. A profound thought this: the rainbow a daughter, a woman! What theosophy! Could the imaginative Jesus see that showery arch and not recall Ezekiel's vision of the rainbow (Ezekiel 1), which was "the appearance of the likeness of the glory of Jahveh" and out of which came the four living creatures? "The glory of Jahveh" (Kabod), called Shekinah was the dwelling of Jahveh, also a feminine characteristic. Again, a profound theosophy.

Both the Aryan and Semitic mind saw by means of the rainbow something feminine. Did they see the universal God as Mother? Did Jesus? I have no doubt he did. Nobody can live outdoors and from a mountain see a rainbow, without being profoundly stirred and without realizing the most ancient religious mysteries. Here is one of the points

where I for one can meet Jesus and join company with him. When he talks about the universal God as Mother, I know what he means. He means beauty. On his trips to the mountains he was the beauty-man.

From his mother, Jesus must have learned that the Hebrews called thunder "the voice of Jahveh," and in his outdoor rambles in the mountains he must have heard the thunder quite often. There is something personal in thunder, as you must have observed, and a man so pure and simple in sentiment as Jesus would no doubt speak aloud when the thunder rolled out its deep voice. The Rig Veda contains hymns to the thunder, and the twenty-ninth Psalm celebrates the voice of Jahveh in the storm. Both the Aryan and the Semitic mind worship that voice. Perhaps this idea and majesty of a thunderstorm filled Jesus when he cleansed the temple and swept out the bad influences of selfishness, as swept out all the bad influences of miasmatic selfishness, like a thunderstorm clears the atmosphere. Anyway, his act at the time was the re-assertion of natural order. And he stands forth in that dramatic scene like a nature-power, rather than as a mere man. He seems to me to be that free-man I described in my last article.

Need I continue these pictures to show how Jesu character is nature taught and nature true? If so, think of him and his elevated character in comparison with a starlit night. A starlit night is the most impersonal aspect of nature. The stars know absolutely nothing of human interests. Whoever fell in love with a star? Nay,

"Die Sterne, die begehrt man nicht,  
Man freut sich ihrer Pracht!"

[The stars—we do not desire them;  
We glory in their splendor!]

They seem to care for glory only. They draw you up out of yourself and leave everything else behind. They will speak to you of spirit, but of nothing else. Of all stars, the evening star seems to sound the spirit of warning, and the morning star is the spirit of expectancy. Possibly Jesus thought of himself as the morning star, which is the name of the Christ in the Apocalypse (XXII.16). I think he did. Under the stars the man Jesus disappeared entirely. Great abstractions alone took possession of him. In sublime transformations he became the Christ.



I see further proofs of Jesus being a nature-man and of the theosophy that lies hidden in the many names given him in the ancient writings. When the old authors found parallels between him and objects of nature, we may be sure that they are not far from the truth in seeing him as a nature-man. If they did not feel the correspondence, they would not all so unanimously characterize him in the same manner. He is called the sun and a star, light, a stone, a rock, fire, water, a tree, the vine, a lamb; in short, comparisons have been found with elements from all the kingdoms of nature. I have found two hundred varied names of that kind. And, characteristically, Jesus himself uses similar names for his disciples and followers. Surely we cannot explain this phenomenon except in cosmological terms. He and his followers were thought of as nature-forces and not as mere men. And the mystery connected with these men appears when we see the worship of the sun, of stones, of fire, of animals, trees and so forth, transferred to them in the form of a profound respect and reverence and a devotion almost divine. Where his followers before had seen merely the element fire, they now placed him, the man, but called him a living fire; and so with water, Jesus became the living water, the living bread. Such methods are Oriental and gnostic, and his disciples became nature worshippers after a gnostic model.

This fact of cosmology entering so forcefully into Jesu life is altogether too little understood and valued. Let us remove the life history of Jesus from mere biography into cosmology, and not only will Bible reading become something new, but it will be most fascinating and instructive. Instead of dealing with irreconcilable historical data, we get elastic spiritual truths and theosophy. But nature is double, is "one against another," said Sirach's Wisdom. In the Gita Krishna shows his hideous form. In the Upanishads we hear of Siva's dark and terrible other half, Durga. Greek mythology is full of Sirens, Gorgons, Medusas, and the like. All these are personal forms of nature's illusive faces, such as the Orient saw them.

Jesus knew all these features very well. In the recorded "temptations" he unmasked them under the name of Satan and refused to be caught in the illusions of existence. Did he not turn sharply on the woman who touched him? Did he not destroy the unfruitful figtree, an emblem of untruth?

Does not the story about the tares in the wheat show his perception of evils and false principles? Are not the tares corporeal loves that choke the plants of heavenly growth? Was he not always wide awake to the mental and moral perversion of truth among the Pharisees and Scribes? Look at all these forms of wild, unchecked and dangerous features of nature, and you shall see that also on that side Jesus is a gnostic, a theosophist, an Oriental, and a type of the Path. Look closely at these dark and dangerous features of life, and you shall find that the effeminate Jesus of theology becomes a strong Christ of Theosophy. Let me remind you of the comparison I drew in my article on "The Indwelling Christ," between the seven powers in Jahveh mentioned by Isaiah and the seven nature-powers described by Jacob Boehme and the seven proofs of the indwelling Christ. The evolutionary process there described finds further amplification in the relationship of the Christ to the wild and dangerous features of nature and all I have thus far said.

Try to read the Gospel stories as descriptions of nature's banquet or table set with beauties made out of eternal thoughts and mixed with everlasting love, and you will find yourself at a sacramental table and discover the Christ as the host, the Christ whom you wish to know. The peculiarity of the Gospels is that all nature's impersonal phenomena have been made personal, and transcribed under the name of the life and deeds of Jesus. The Gospels are nature pictures personally told and personally acted before you. They are a continuous story of the psychic life at large, but embodied in the narrative about Jesus. Each of the four story tellers seizes upon the element lying nearest his own temperament, hence the general picture, the Eternal Gospel, is colored in a four-fold way. Read those four men: the god-man, the wisdom-man, the beauty-man and the free-man in the acts and scenes I have described. That will be a theosophic reading of the Gospels. You will, indeed, I declare, understand how it is that Jesus can be called the "Revelation of the Father"—how he is called the "son of God"—and all the other mysteries. Theosophists read all myths that way. All wisdom people do it. Jesus himself read nature and the old records that way, and that is why the narrative about him satisfies our deepest search for wisdom when read with such a key.

I see Jesus attuned to the universal harmony when I con-

sider that he as Christ chose the silent mountain for his place of prayer; the wilderness for his rest; the Mount of Olives for his favorite resort, and the boat on the lake of Galilee for his pulpit, and the grasses, the sunsets and the harvests on the fields for his texts.

Thus far I have shown Jesus from his nature-side, as a re-incarnated and enlarged Brahmin. The Brahmin was human and so was Jesus. I will now try to describe him in his work as human and attempt to set forth the theosophy of man, the true self-realization which is a God-realization. As truly as he was a son of nature, so he was also a son of man. You have understood the one aspect, now you shall see the other.

Palestine is not a land for lotus eaters; it holds no "mild-eyed melancholy" and "no tenderly curving lines." It is a land of toil, keen thought and high light. It breathes truth and life. Its rocks are sharp and irregular, demanding foresight and allowing no indulgences; carelessness in travelling is very dangerous. And Jesus, seen as a man, is just like the country that bore him. A tradition tells us that Jesus never smiled. How could he? To make a living, men were toiling all around him. The atmosphere told him in the language of the Brahmin:

"Learn patience from the earth,  
(thy field and dwelling place).  
The plough tears through her heart,  
but she repays't with grace."

Sacrifice was the secret and he learned it soon. What kind of sacrifice? Death? No! The social gospel Jesus taught did not spell death, but life. Nay, his country taught him a higher sacrifice, that of living. To live is to a theosophist, like Jesus, a perpetual sacrifice. To sacrifice is not to die, but to live. Also in this is Jesus an enlarged Brahmin and represents the evolution of an idea.

Life to a mystic is a perpetual ploughing up of the heart, and he is a brave man who does not retire to a monastery, but stays in the world. Jesus did not run away from life; he stayed and made his life a contribution to the general fund of human understanding of its mysteries. Buddha before Jesus had given an example upon living, as a perpetual sacrifice. Traditions tell that he was entitled to Nirvana, but preferred to be born to a life for others. Long before Buddha another

master had taught that the gospel of salvation was to till the soil and give it an opportunity to be fruitful. Tilling kills the creeping things of evil that attack life, and it destroys all poisons. The plough is like the surgeon's knife. It tears through the heart of earth, but repays with grace! Another form of Zoroaster's gospel was to keep the wells clean, to give the hungry to eat and the thirsty to drink. In other words, his gospel was a gospel of "good will" and social service. And Jesu gospel was also a "good will," as the angels sang at the time of his birth; and his life was one of social service. You see readily the Oriental family likeness, and Jesus formulated his theosophy, as his historian has recorded it, by "going about doing good." In all this lies the power of the kingdom of heaven he preached.

Jesus was a theosophist who had the will to live in order to love, to exemplify brotherhood. He was a man of the heart; not a philosopher, but a doer; not a preacher, but a Presence, an incarnation of his own theosophy. Such a life spells Salvation.

But Jesus was not only a nature-man and a man of the human; he was something more, and, in that "something," an Inner Life man. John, the apostle, whose heart-beats were strong like those of Jesu heart, has reported that Jesus once declared that he and the Father were one, and the same apostle has also recorded the so called highpriestly prayer of Jesus which breathes a tender relationship of union with the Father. That report of union contains the central idea of the Inner Life, of Theosophy, of all Mysticism and Orientalism at their best.

I have now, I trust, set your thoughts in a direction that proves the assertion I make: that the Gospels must be read as theosophic documents, as gnostic treatises, as mysteries, and not as historic records. They are sublime instructions in God-wisdom but neither philosophy nor science nor theology.

If we wish to learn blacksmithing, we do not pay a landscape painter to instruct us, but go to a blacksmith. If we wish to study Shakespeare, we go to Shakespeare's works and not to a cook book. If we wish to study Christianity, we ought to go to the Christ of the Gospels, the Epistles, and all the ancient theosophists. Alas!

"In Greece, every Stoic was a Stoic, but in Christendom, where is the Christian?"

And now about Jesu disciples: I said before in quoting Kipling that they did not act like their master, by simply living as he did in immediacy, or in their feelings, without reflection. They tried hard to understand him and in that endeavor arose those various Christ types I have already mentioned: the god-man, the wisdom-man, the beauty-man and the free-man. I said Christ types, not Jesu types, and did so consciously, because of a psychological law. You cannot transfer a living man into any kind of literary form. Life is of a kind absolutely different from literature and its kind. A living man, passing through a human mind, comes out of that mind as an idea, as a picture, as a resemblance, but not as a living man. At best, we get a suggestion of the living man, but no more. If we want the living man, we must instil the idea, the picture, with life, if we can. If we cannot do that, we get the picture and no more. A biography is a lifeless conception, an abstracted something, but not the person intended. You have all had the experience when reading a biography of a person you knew personally that you found the biography true only in parts, and that especially when you infilled the description with life.

According to this law there is a vital difference between the man Jesus, who lived with these men, and the man they described. They only resemble one another like reality and copy and no more. And, if the disciple who attempted to describe the living man Jesus had what may be called an original idea of that living man, an idea of his own, which according to him was the main characteristic of Jesus, he would naturally draw his biographical picture according to that idea. Psychologically, he could not do otherwise. All art expression is temperamental, of course.

This accounts for the four different gospel views. They are analytic descriptions, or detailed views, made to answer for whole views. And the four views we have are the god-man view, the wisdom-man view, the beauty-man view and the free-man view, according to the peculiarity of the writer. We have other views, too. The lives of Jesus by Edersheim, Renan, Farrar, Geikie, and all the rest of them, are all individualistic. And that is not so bad, after all, if they were not theological; but they are, and thereby they have become caricatures. They are like the hodge podge of the average newspaper reporter; not views descended from spirit; not psychology.



None of the traditional views of Jesus are any more than Jesu views in the faintest way. They are Christ views or mind-views. According to the writer's disposition he prefers his Christ-view or not. Paul preferred his own view, his Christ-view, as I have shown in a former article. To him Jesus was temporal and local, but Christ was universal and eternal, and why? Because Jesus had passed out; but the mind, that had conceived and manifested Christ in Paul, was manifestly eternal.

As for ourselves, that law of mind and its working must be supreme. Christ must be more to us than Jesus. Jesus himself intimated that his own personality would fade away when he said: "The things that I do, ye do also, and greater than these, because I go to the Father."

If I now continue to follow up the suggestion I made, that Jesus was a re-incarnated Brahmin, and say that the Jesus I have pictured as a nature-man is a natural sequence of a former Brahminical existence in the jungle, or a man who first revives in his subconscious mind and who then adds a life for the benefit of others to that revived subconsciousness, then I can account for Jesus of the Gospels, but not for Christ of the Epistles. This then was Jesus.

To account for the Christ, I must proceed with an analysis of the ideas in the minds of the disciples. I will draw some illustrations and you shall see how the analytic mind of the disciple changes a life idea and thought into an abstraction; and how the disciple's mind creates a totally different conception—unawares. Living with Jesus, the disciple perceived a human nature; but in describing it, it becomes a divine spirit because the disciple's enthusiasm oversteps the natural bounds. It is always so with love. In enthusiasm, love magnifies and creates ideals out of straw. Jesus is to him a do-er; but reflecting upon doing, the disciple is led to think of motives for doing, hence his description comes to lay great weight upon thinking, and Jesus at once becomes Thought, which is, as I have before explained, Christ. Again, Jesus was an actual man to the disciple, and, as you cannot possibly reproduce the actual man, you are bound to present the ideal one. Again, the disciple saw Jesus heal the sick and, psychologically correct, his mind immediately jumps to the conclusion that Jesus is health; again a Christ ideal. If the disciples had any gnostic vein in them, and had heard,

as of course they had, the Essenes and Therapeutæ teach the life on the Path, they, in conversations among themselves, would say that Jesus walked on the Path and taught the truth and lived the life. Giving an idealistic turn to those ideas, they would read, as we do read in the gospel, that he was the Way, the Truth and the Life. These abstract expressions no longer mean Jesus, a man, but Christ, an ideal. Jesus once called himself the son of man, an expression that could not have conveyed a clear idea to any of his personal followers, because the idea of humanity was not a current idea in those days. But the idea of being a son of God was very common in those days, both among the Jews and among the heathens. The disciples must have had that idea in their minds and the substitution of it for the incomprehensible "son of man" is most natural. The disciples were, however, totally unaware of the radical change in designation and its far-reaching consequences. They laid the foundation for theology where they innocently meant to write down a biographical note.

I think I have now given illustrations enough. You have seen the principle and method on which the nature-man of Palestine becomes the Christ of the Bible and of Theosophy. What is the gain? What is the loss? Really there was no loss, simply because the real man Jesus could not be given us. The gain is immense. We have gotten a theosophy, a theosophy with a personality at the center. And we can use it. How? How shall we use the Gospel descriptions and the Epistles' abstractions? I will show.

They tell us that we should read the Bible with prayer. I say so too! If the Bible is inspired, as it is claimed, then no petition will open it; only inspiration will do it. Hence, we must procure an inspiration. And how to do that? Do as those did who wrote the sacred records, and as all do who write something worth while: They procure absolute silence and solitude and then they look into the cups of white lilies and drink their purity, and they breathe red roses' smiles. By so doing they inspire; they draw in a breath from the Lord's table set with bread and wine, and that is prayer.

Those moments of silence and solitude are holy. The white lilies are innocence and the red roses are an uplifted heart.

Another way to inspiration is to taste recollections of

midsummer night's dream, breathed upon a quiet heart by winds that blow towards the rising sun. Or more prosaically put, get up early in the morning when the subliminal self is most active and not yet disturbed by the noisy day. At that time, as at no other, you may perceive waves of color from a world not of time and space. Masters, of course, have inspirations at will and need not wait for the spirit's visitation.

A Japanese would be a good teacher if you sought one. Here is a Japanese motto that explains why and how. It reads: "Should one ask, 'What is the very spirit of Yamato?'"\* tell him, 'It is as the perfume of the wild cherry blossom in the Morning Sun.'"

The motto is not only most exquisite in its spirit, but to say that wild cherry blossoms in the morning sun is the perfume of the land of Yamato is not only literally true, but ideally true, too, which the reader of its history will know, and experience will reveal.

Jesu disciples, whoever they were, and whatever were their names, whether they ever saw him personally or not, have translated their Yamato into cherry blossoms; they have translated a personal appearance into poetic conceptions. In spite of their poor education and faulty language, their narratives abound in epic poetry, lyric strains and dramatic scenes. They have built their master a temple with living walls, a temple that reproduces itself wherever a poetic soul enters it. It is a temple the worshipper takes away with him. That living temple is also an expression for Jesu consciousness and an excellent illustration upon his theosophy.

In showing Jesus as a nature-man, I have placed him in a landscape famous for its light and colors, and thereby I have placed him in the category of the beauty-man I spoke of in my last article. For the present, I have chosen that side of a nature-man's life, because light is co-ordinate with life, and light and beauty go hand in hand. Light and life are to each other like inner and outer, and vice versa. We get life by means of light. Life needs light for its existence and does not thrive without it. I have also chosen that side of his life because, to all Eastern people, light is most essential and most prominent in their theosophy, nothing else excepted. Light is sacred in the East. They know that all religion depends upon light and that all religion is originally light.

\*A province in Japan.

Brahm and Elohim are the unknowable deity, the essential life, to a Brahmin and to a Hebrew, respectively; but Indra, the god of light, and Jahveh, the Almighty, are the co-ordinates to the same people. Light is to both the expression of life.

On the theory that Jesus was a re-incarnated and advanced Brahmin, I see him essentially as a man of light, or, if you wish, a god of light. I claim that his subliminal self was intensely awake to light, and all that which light means in Palestine. He would naturally see the teachings given him in childhood confirmed in outward nature, and they were raised to a higher potential power by his subconscious memory of past births. What he saw around him would awaken past teachings and recollections, and these would under the new surroundings assume new forms just as they also did. Had I time and leisure, I would draw parallels between his Palistinean ideas and teachings and his Hindu, Brahminical recollections. But the undertaking would lead away from my present purposes.

He, the re-incarnated Brahmin, formerly a worshipper of Indra, the most powerful of all the gods of India, the god of light, must have been singularly struck with the teachings he received, when he read and heard it sung in the Psalms that "the lord is my light" (Psalm 27.1), and when he repeated these words: "In Thy light shall we see Light." It is not to be supposed that he repeated those verses without sense or thought. They struck deep chords and awakened sympathies.

Again, all kinds of people and nations of various religions passed through Galilee, and many were settled there at his day. Inquiring about these people's religion, he would learn that all religions of Western Asia were religions of light, and he would hear of and see worship of light again and again on distant hills. The ancient light worship was not extinguished in his day, and the Romans about him cultivated Jupiter and his worship of fire, flame and light in numerous temples upon the mountains.

How much or how little a Hebrew he may have been, we know not. His so called genealogy is most uncertain. But this must not be forgotten; that the influence of the soil, the climate, the food supply and the surrounding culture played a most important factor in his development, together with

the law of karma, of heredity. All these worked most powerfully, both physically and mentally and Jesus was no exception to such influences.

Galilee was not Judaic to any large extent. On the contrary, in the time of Judas Maccabæus, about 164 B. C., all the Jews living in Galilee were transferred to Jerusalem, and thus rescued from the gentile conquerors who oppressed them mercilessly. How Jesu family came to be in Galilee at the time reported is a mystery and not explained by history. Moreover, we know that Galilee, after the transference of the Jews to Jerusalem, was filled up by people from the East, by Assyrians and Iranians especially. We know also that these colonists were forced to adopt circumcision and the Mosaic law by Aristobulus in the year 103 B. C. These Judaized Assyrians and Iranians were called Itureans. They became Jews by religion, but were not Jews by race. Anybody with any knowledge of ethnology and the history of social manners and customs can guess what character Galilee had from that time on. It was Judaic in form and no more. Essentially it was heathen. And the point I want to bring out is the relation of these new settlers to the subject of light. They all revered light, and in all probability there were many fire-worshippers from Irania among them. To this day Galilee is full of legends relating to fire temples and remains of fire altars can be found on almost all its hills. How could a receptive youth like Jesus escape such an influence? Impossible! And we know that the Jews in the South did not consider the Gallilean a real Jew. I have said enough to warrant my assertion that Jesus means light.\*

In further confirmation of my claim, I ask: "How is it that Jesu chief disciple, the beloved John, teaches us 'to become sons of Light?' " (XII.36). Did he invent that teaching? Is it not much more reasonable to suppose that he was so taught, and that his master taught him? The lesson of light is repeated in numerous teachings in the New Testament. Take your concordance and turn to such passages, and you shall see for yourself. Paul's letter to the Ephesians is full of such teachings; for instance, no matter in what sense you take the word light, be it either physical or spiritual, I advise you to put the word "light" were you have been ac-

\*I am not denying the church doctrine about Jesus being Life. I have for the present nothing to do with that doctrine.



customed to read "life" in Christ theology. By so doing you will in an easy way transform religion into æsthetics, and that will be an immense gain. The new age has no more use for the doctrine, "the will to believe." Nowadays we must swing ourselves out of mere faith into certainty, and certainty means light.

Let me now add to what I said about Jesus as a nature-man and the study of his life as a nature-life. Study this nature-man as a man of light, or, if you wish, as a god of light. By so doing you shall see him as the same beauty-man I spoke of in my last article, and get a rich theosophy out of your study, and you shall be able to go back to the churches who first taught you and teach them how little they know and that they search for their Lord in the grave in vain. He is not there. He is risen!

One word more: You may accept my words about this nature-man, Jesus, being a man of light, and then feel that something is lacking in my description of him. You may suddenly recollect from your readings the general impression you received, that pointed to a strong pessimistic or at least to a prevailing melancholy in him; and it may seem to you that you cannot harmonize that with the light idea. Very well! I will meet your question before it is asked.

We read that he left the others in the evening and went into the woods to pray, as was his wont. When he thus went apart, and when he saw the last reddish rays of daylight disappear from the distant treetops, he must have felt the chill that comes with the colder light at that moment. If you have had that experience, you know what he thought and felt. He felt the vast solitude that settles upon a human heart at that moment. And he thought on the Inner Life plane. And when the aloneness increased, and when the darkness lay heavily upon the trees and gloom wiped out all lines of the landscape and the sighing wind reached his ears, what else could happen than that this melancholy of aloneness would make him feel "homeless," only a wanderer here, and, if ever a smile during the day had been too frivolous, the present situation would destroy it. If the day made theosophy, the night did it, too—but a different one.

The most characteristic name for night is "between the lights." The night may be holy when the stars arise; the night may be fearful, dangerous and full of madness, but

nevertheless the night is nothing more than "between the lights"; just a moment between the flaming bounds of day and the silent whispering of the day's decline; an idea of uncertainty; an idea conveying the impression of fleetness, of no abiding place. The night is no more.

By all these impressions he was isolated from all that which is incidental and ephemeral. And all these isolations were baths of renewals, baptisms preparing for the coming day's light and its sanctity. If you want to understand Jesus melancholy, read it in connection with his worship of light. It increases his sense of the Infinite, and his prayers in the night you can be sure were confidences. In all this I see Jesus theosophy and lines of his consciousness.

Again I say study Jesus as a nature-man, a light-man, as a beauty-man, and you shall know his theosophy and have glimpses of his Inner Life.

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All substances bear the impress of the Infinite. Matter has, though it comes from God, nothing divine, but it probably has from the spiritus, that which in it is divine and has retained it in the transference, that is to say, life or a striving after reproduction.

The unconfined, the infinite, has its seat in the spiritual sun, as in its first emanation; so that these things exist in unlimited number in the created world. And it thence comes that in the world we scarcely find two creatures alike; for God is infinite, and contains an infinite number of things in himself. From this proceeds the natural sun, the fire-sea, which has the spiritual sun for its prototype; and still more, the vast variety of material existences in this world and of spiritual being in the spiritual world. As the being of God consists of love, it follows that love is the life of men, and wisdom the nature or the existence of this love. Love is the soul, life is the spirit or the inner ban, who consists of two powers—understanding and will. The life of man consists in his love; and as his love is constituted, so is his life.

## PSYCHE AND PNEUMA.

By DR. W. W. WILLIAMS.

### THEIR ORIGIN AND RELATIONSHIP.

"It is dangerous to show man his resemblance to animals without at the same time pointing out to him his own greatness. It is also dangerous to show him his greatness without pointing out to him his humble origin, and it is still more dangerous to leave him in ignorance of both." (Pascal.)

### THE FIRST ATTEMPTS AT PHILOSOPHY.

ONE of the most important and interesting questions that have attracted the thoughtful attention from the remotest times, is that of the Psyche, or human soul, its origin and destiny. As soon as mankind began to investigate into the nature of things, to observe the motion of the sun and planets and stars in the firmament that appeared like a magnificent vaulted canopy above him, then began he to exercise his reasoning faculties in order to acquire knowledge respecting them and to formulate a philosophy that would enlighten the understanding and explain his relationship to the visible universe, of which the earth on which he lived appeared to be the center. There were, however, in the early periods of human existence, circumstances that hindered him from acquiring that knowledge of external phenomena that is necessary for the basis of philosophy and science. Man's time, owing to the exigencies of his physical body, was too much engrossed and drawn on in obtaining those supplies of food and clothing indispensable for his welfare and well-being. This was the chief duty and most important business of his life in the pursuit of which he slowly and gradually, whilst thus engaged, became possessed through observation, reflection and comparison, of a fund of knowledge in connection with the phenomena of nature that enabled him to wring from her something more than a bare competency to satisfy his daily wants and necessities and thus provide against the contingencies of the future. By this means, the lessons

learned and experience utilized and applied, greatly contributed to endow and enrich mankind with that wisdom and science which, in proportion as it is intelligently employed and directed, emancipates man from the thralldom of matter. So that he becomes not its slave, but its master, through the understanding and right application of its forces and the laws by which it is controlled and governed. Hence the chase, cattle breeding, agriculture and other rural employments were the chief subjects of consideration, giving scope and range to those faculties of observation and the exercise of those powers of intellectual apperception and intuition which form the chief elements in the progressive development and civilization of humanity in general.

This being the case, man's first philosophical conceptions of nature and the universe could not be otherwise than very rudimentary, imperfect and fragmentary in character, and his notions of the causes of things more the offspring of imagination than of intellect, giving rise to those poetical fancies and personification of natural powers and forces that form the basis of Mythology in the incipient stages of human existence. It was the period of the world's childhood, with its dreams, its visions and fancies, that cheered and delighted and soothed and assuaged the tedium and the monotonous routine of daily life, making smooth its rugged and devious pathway. Dreams, however, have their awakening; visions fade gradually away and old thoughts, notions of fancies fleeting in duration, give place to higher and clearer perceptions of life's great facts and realities that excite and demand the exercise of higher intellectual powers than those which characterize the days of childhood. Growth and development are the expressions of the great law of progress prevailing throughout the universe, and each creature and animated being, in order to preserve its own existence and enhance its welfare and happiness, must conform itself to its rule of life or become extinct, there being no other alternative for it.

Having reached the table land of humanity, when the evolutionary law governing his physical and psychical growth became quiescent, if not abrogated with respect to his personal form, mankind became impelled by an invisible and unknown power to scale the mount of transfiguration and purification, and ascend upward and onward, the spiral of his destiny towards the unknown and unimaginable beyond.

Henceforth ceasing to be a dreamer, man becomes a thinker and reasoner and, following intellect more than sentiment, seeks to divine the origin of things, asks the why and wherefore of them, and so becomes a philosopher, a student of first principles, a searcher after a higher knowledge and wisdom respecting the origin, the *prima materia* of the universe, out of which, as a tree or flower, it has come forth in all its beauty and magnificence. It was a puzzling question and almost beyond the mind of man, as it was then, to solve. Centuries of meditation, of patient observation and reasoning, were needed ere any intelligible answer could be given or any definite exposition could be formulated.

Thales, a native of Miletos, in Asia Minor, who lived about 640 B. C., was the first to give an answer. Though taking great interest in political life and its problems, he found time in his moments of relaxation and after the discharge of his public duties, to concentrate his thoughts upon the origin of the physical universe. His conclusion was, that Water was the Arche or first principle of all things, that out of this element the beautiful fabric of the creation had originated and come into existence. He looked around and deeply observed the innumerable transformations and changes, such as birth and death, growth and decay, hue and color, of form and shape and size. He asked himself: what is that invariable something of which these variable things are the accidents and qualities, or, in other words, what is the beginning, the principle of things? This was the great question that absorbed his thoughts and, as he clearly perceived, until it was answered there could be no real advance either in science or philosophy. It was not strange that he concluded water or moisture was the principle of all things. From childhood he had lived near the sea and gambolled upon its sandy beach or reclined upon the neighboring cliffs, gazing upon the blue expanse of water stretching out before him, or listening to the inarticulate sound of its wavelets rolling and coming towards him. At even, he beheld the red and fiery sun sinking in the west into the cool and all-embracing bosom of the all-engulfing ocean. Turning to the earth and examining its constitution he found water and moisture everywhere and observed that without it, all forms, of man and bird and beast, as also of plants and flowers and trees, soon drooped and withered away, and he therefore concluded that the element of water



was the beginning of all things. In so doing he has been regarded as an atheist, an imputation unworthy of those who have advanced it.

Thales was a physicist, a natural philosopher and founder of that method of inductive reasoning that has opened the way for the advancement of science and led to the wonderful and magnificent discoveries in the wide domain of nature. Cicero in referring to him states: he held that water was the beginning of things, but that God was the nous or mind who created them from water. In his days theology as a system of philosophy existed not and the idea of a creative power or mind, as we regard the Divine Being, had not then loomed up on man's intellectual horizon, owing to reason which will become manifested in the course of our after remarks. For this reason Thales could not rightly be termed an atheist, for he, along with his contemporaries, had not reached to that stage of science as to conceive any formative principle either as power or intelligence by which the primal moisture was created.

Respecting Thales' aphorism, "water is the beginning of things," Plutarch, in his *Placita Philosophorum*, outlines his reasons for adopting this opinion. First, because natural seed, the principle of all living things, is humid, whence it is highly probable that humidity or moisture is also the principle of all other things. Secondly, because all other kinds of plants are nourished by moisture, without which they perish or decay. Thirdly, because fire, even the sun itself and the stars, are nourished and supported by vapors proceeding from water, and consequently the whole world consists of the same. Such was the new era in the history of philosophy that owed its origin to Thales who, besides being esteemed as the first of the world's seven sages, is honored as the father of philosophy, for he was the first in Greece that furnished and contributed to a true method and opened a new path for the investigation of nature and the discovery of truth.

Ere proceeding further, we transcribe a few of his most remarkable apothegms that have been collected and handed down by ancient historians and writers:

"The Divine Being," he affirmed, was a "Kardiognosites" or Knower of the human heart. "The world is animated. Its soul is God who, diffused through every part, penetrates it by his divine virtue through the element of water. The swiftest of things is the mind, for it overruns all things."

Once asked: "What is most difficult? 'to know one's self,' was his answer. "What, most easy? 'to be ruled by another.' What is sweet? 'to follow one's own will.' What most divine? 'that which hath no beginning nor end.' How shall a man live justly? 'by avoiding what he blames in others.' Who is happy? 'he who hath a sound body, a rich fortune and a contented mind with an agreeable disposition. It is hard but good to know ourselves, for that is to live according to nature. Study not to beautify thy face, but thy mind. Learn and always teach better things.'"

The philosophical doctrine of Thales did not long retain its hold over the development of the Greek intellect. The current of human speculation that had begun to flow, welled into the minds of other thinkers who rendered themselves more and more perceptive of higher truth than their predecessors, and as time progressed other philosophical thinkers appeared, each having their own peculiar views of the origin of things, altogether differing from the conception of Thales. One of these, Anaximander, the philosopher who first announced the famous axiom, "A nihilo, nihil fit," From nothing, nothing can proceed. He argued and taught that the *prima materia* or substance must be infinite to be all sufficient for the limitless variety of created things surrounding us. Taking Thales' dictum respecting water, he asked himself the question, why this element should be preferred to the others, air, fire and earth, seeing that it along with them were all finite. "By so doing," he said, "you make a thing or part of the universe infinite, eternal and unconditioned." There is great diversity of opinion as to what Anaximander meant by the term, the Infinite. With him creation is the decomposition of this Infinite which some philosophers of modern times, such as Hegel and Victor Cousin have also maintained, though in different words. They say that creation is God passing into activity, but not exhausted by the act; or, as it may be otherwise expressed, creation is the mundane existence of God. Finite things are but the eternal motion, the manifestation of the All, the quantification of it.

The next great teacher and philosopher in succession to Anaximander was Anaximenes, at first a friend and disciple and promulgator of his teachings. In his speculations regarding the origin of the universe, he maintained that air, not water, was the *prima materia* and the great vivifying principle of created things, and that into which they would at last

become resolved. In fact, he considered it as the living Deity because it was ever in motion. Wherever he went, there he felt its motion, both on land and sea. Turning within himself, he was conscious of influences moving him in a manner he could not divine the why and how, something more ethereal than himself, invisible but ever present. He was at a loss to term it, and in his extremity named it soul, for he believed it was part of the air without him and therefore he imagined and concluded it was the beginning of things. This opinion, as a philosophic writer says, "though it may be considered as absurd as those of his predecessors, was a step in advance, through its conception of a higher principle, founded on the analogies of the soul, rather than of a seed owing its birth and growth to water."

These opinions and notions of the origin of things did not long retain their hold on the popular mind and soon became obsolete and supplanted by others speculations and ideas, one of which promulgated by Heraclitus, a native of Ephesus and founder of the Eleatic school of philosophy and distinguished by his profound study of nature and the general laws of the universe. His writings were held in great repute by his contemporaries. He taught that fire is the great principle of every thing, for out of fire all things are made and into it all things will at last be resolved.

Similar teaching is found in the second Epistle of Peter, III. 10. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Fire becoming condensed, groweth humid and becometh water, and water condensed burns into earth. According to Clemens Alazandrinus, Heraclitus taught that the universe is not made, but was and ever shall be an ever living fire. The world and everything in it shall be dissolved in a final conflagration. From these statements, some writers have conjectured that Heraclitus had been in Persia and became there acquainted with the doctrines of Zoroaster respecting Ormud and Ahriman, for there is a marked similarity between the tenets of the Fireworshippers and those which Heraclitus broached respecting the origin of things.

Such is the brief outline of the beginning of philosophy and its first teachings concerning the nature of things. They were but tentative efforts of the human mind to solve the riddle of the universe. Through lack of scientific knowledge

and a true method of investigation in the study of nature, the conclusions arrived at were crude, erroneous and unsatisfactory and gave rise to more personal questions, such as: What am I? What is the rationale of my own existence? What the great object of human life? In the order of the kosmos, where does man come in? Whence has man come and whither goes he? These important questions, of the greatest interest to the future welfare and happiness of humanity, gave rise to psychology, a science which, of all others, if not the chief, is the most related to the development and progress of mankind generally. For, as has been said, the greatest study of mankind is man himself, and this neglected and ignored he becomes the slave and not the lord of circumstances and, in his ignorance, never finds the thread that lead him out of the intricate and perplexing mazes of life's vast labyrinth, into the bright and broad domain of nature of which, if he but knew it, he is its inheritor and ruler through the endowment and possession of his inherent mental powers and spiritual forces. Failure in becoming such rests with himself and is greatly owing to apathetic and wilful neglect of exercising his prerogative, to think and to know. For knowledge is power and gives light and life, but ignorance induces weakness and mental debility which terminates in loss of self-respect, the last infirmity of mind.

Though psychology has been the subject of investigation and the study of philosophers from the remotest times, including such names as Plato and Aristotle, and though treatises innumerable have been published respecting it, yet it fails to attract general attention as a system of philosophy, influencing the conduct of individual daily life. It is almost in the same predicament as were the sciences of astronomy and chemistry during and before the middle ages. Before they could progress, they had to discard and rid themselves of erroneous notions of celestial mechanism and the elementary principles of matter, and begin using the inductive system of philosophy based upon the observance of facts, that result in raising man to a higher pinnacle of knowledge, thus giving him a truer and more accurate conception of terrestrial existence and his own position in the universe. Owing to imperfect inductions of human nature and the lack of knowledge of the real facts of man's lowly origin and first appearance on the earth plane, psychology as a science, from the first, was vitiated and became practically useless and unsatisfactory

in explaining the mysteries of human life and destiny. Through ignoring, if it did not altogether overlook the existence of the pneuma or the Higher Ego or Self, and its connection and relation with its "*alter ego*" or lower self, the soul or psyche, man, was at first regarded as a dichotomy, or a dual composition of body and soul," "soma and psyche," but respecting the pneuma, the noblest and divine part of man, without which they could not have originated or continued to exist, its entity was unknown or, if any notions prevailed respecting it, they were most obscure, shadowy and dubious in their character, so that it became pushed aside and had to take a back seat in philosophical speculation. As a subject of investigation it is yet regarded by savants as a *terra incognita*, an unknown and unexplored domain of knowledge, or accounted as a "*vox et nihil praterea*," a mere word, a meaningless expression; and so pneumatology or science of the spirit or Higher Self is still a desideratum.

Had it been otherwise, had the trichotomy or threefold nature of man—body, soul and spirit—been recognized and rightly taught, had investigation been directed towards the higher and diviner part of human nature, the great majority of those puzzling and perplexing theological theories, and questions respecting original sin, the source of human depravity and its transmission, would never have been broached; and the history of Christianity, instead of being a fearful and terrible record of sectarian controversies, distinguished by religious and rancorous bigotry and giving rise to sacerdotal persecution, to *autos da fe* and to the inhuman and fiendish institution of the "Holy Inquisition," to the usurpation of the church over the mind and conscience, would have proved a splendid chronicle of spiritual science, a narrative of spiritual life, unfoldment and progress, attended with that true knowledge of self, which, when it is once grasped and assimilated, frees man from the thrall of superstition and installs him in his true and legitimate position as the high priest of nature expounding its majestic symbols and divining the import and meaning of its wondrous and mysterious hieroglyphics. This, however, cannot, will not be realized until humanity becomes enlightened concerning itself, cognizant of its Higher Self, its divine part, through and by whom alone can come to it those truths of the higher life with its laws of forces and their operations, by the understanding and wielding of which, man ascends in the scale of existent being and accomplished his



destiny, the end of his creation; that is, the union and blending of the divine and human within him, when, as St. Paul states, "God shall be all and in all, and He shall reign forever and ever."

That such a consummation, apparently so incredible, so visionary and transcending all human thoughts and ideas, has not been generally accepted and recognized as the *raison d'être* of the created universe when we consider that, possessing no true or perfect philosophy of their pneumatical nature or spiritual constitution, the great majority of mankind throughout the world, live and die and pass out of it, altogether ignorant and unconscious of the existence of their individual *pneuma* or higher self, and the relation between it and themselves. For ages past has this ignorance of the divinity within prevailed and, notwithstanding the teachings of Christianity, continues to the present time. Human life taken in the aggregate is psychical, not pneumatical in its character; in other words, is a soul existence and not a spiritual life. So long as there is lacking a true philosophy, and man lives on in this deplorable ignorance, there can be for him no true progress or advancement in civilization which, as may be gathered from the remains of extinct nations in all parts of the world, is liable to revert to that state of savagedom through psychic deterioration, out of which it first arose and came forth.

Many and various have been the theories elaborated respecting the origin of man, including the Chaldean myth that he was formed from a drop of the divine blood which, after being mixed with clay from the ground, became a living man; and also the allegorical account in the book of Genesis that states, he was formed from the dust of the ground and that after the breath of lives (*nephesh chayim*) had been breathed into his nostrils, he became a *nephesh* or living soul. There is also the Deucalian myth, that men were formed from stones. These with many others, two of which we shall presently consider and advert to, in connection with the doctrine of evolution, have been put forth as explanations of man's origin—which has proved a "*questio verata*" and, after ages of philosophical speculation, remains an unresolved enigma.

*To be continued.*

## CHOICE EXTRACTS AND TRANSLATIONS

By F. G. D.

### ZSCHOKKE'S GIFT OF SECOND SIGHT.

**O**F the many remarkable faculties common, it has been said, to human beings and animals, not the least interesting is that termed second sight. The distinguished Swiss novelist and writer, Zschokke, was gifted with it and in referring to it, he states: I am almost afraid to say a word upon this subject; not for fear of the imputation of being superstitious, but lest I should encourage that disposition in others; and yet it forms a contribution to psychology. So to confess:

"It is acknowledged that the judgment we form of strangers on our first meeting them, is frequently more correct than that which we adopt upon a longer acquaintance with them. The first impression which, through an instinct of the soul, attracts one towards or repels one from another, becomes after a time more dim and is weakened either through his appearing other than at first, or through our becoming accustomed to him. People speak, too, in reference to such cases of involuntary sympathies and aversions, and attach a special certainty to such manifestations in children, in whom knowledge of mankind by experience is wanting. Others again, are incredulous and attribute all to physiognomical skill. But of myself, it has happened to me occasionally, at the first meeting with a total stranger, when I have been listening in silence to his conversation, that his past life up to the present moment, with every minute circumstances belonging to one or other particular scene in it, has come across me like a dream; but distinctly, entirely, involuntarily and unsought, occupying in duration a few minutes. During this period, I am usually so plunged into the representation of the stranger's life, that at last I neither continue to see distinctly his face, on which I was idly speculating, nor to hear intelligently his voice, which at first I was using as a commentary to the text of his physiognomy.

"For a long time I was disposed to consider these fleeting visions as a trick of the fancy; the more so that my dream-vision displayed to me the dress and movements of the actors, the appearance of the room, the furniture and other incidents of the scene; till on one occasion, in a gamesome mood, I nar-

rated to my family the secret history of a seamstress who had just before quitted the room. I had never seen the person before, nevertheless the hearers were astonished and laughed and would not be persuaded but that I had a previous acquaintance with the former life of the person, inasmuch as what I had stated was perfectly true. I was not less astonished to find my dream-vision agreed with the reality. I then gave more attention to the subject and, as often as propriety allowed of it, I related to those whose lives had so passed before me the substance of my dream-vision, to obtain from them its contradiction or confirmation. On every occasion its confirmation followed, not without amazement on the part of those who gave it.

"Least of all could I myself give faith to these conjuring tricks of my mind. Every time that I described to anyone my dream-vision respecting him, I confidently expected him to answer it was not so. A secret thrill always came over me when the listener replied, "It happened as you say"; or when, before he spoke, his astonishment betrayed that I was not wrong. Instead of recording many instances, I will give one which, at the time, made a strong impression upon me.

"On a fair day, I went into the town of Waldshut accompanied by two young foresters who are still alive. It was evening and, tired with our walk, we went into an inn called the Vine. We took our supper with a numerous company at the public table; when it happened that they made themselves merry over the peculiarities and simplicity of the Swiss, in connection with the belief in mesmerism, Lavater's physiognomical system, and the like. One of my companions whose national pride was touched at their raillery, begged me to make some reply, particularly in answer to a young man of superior appearance, who sat opposite and had indulged in unrestrained ridicule. It happened that the events of this very person's life had just previously passed before my mind. I turned to him with the question, whether he would reply to me with truth and candor, if I narrated to him the most secret passage of his history, he being so little known to me as I to him? That would, I suggested, go something beyond traveler's physiognomical skill. He promised, if I told the truth, to admit it openly. Then I narrated the events with which my dream-vision had furnished me, and the company learned the history of the young tradesman's life, of his school

years, his peccadilloes, and, finally, of a little act of roguery committed by him on the strong box of his employer. I described the uninhabited room with its white walls where to the right of the brown door there had stood upon the table the small black money-chest. A dead silence reigned in the company during this recital, interrupted only when I occasionally asked if I spoke the truth. The man, much struck, admitted the correctness of each circumstance, even of the last, which I did not expect. Touched with his frankness, I reached my hand to him across the table and closed my narrative. He asked my name, which I gave him. We sat up late in the night conversing. He may be alive yet.

"Now I can well imagine how a lively imagination could picture, romance-fashion, from the obvious character of a person, how he would conduct himself under given circumstances. But whence came to me the involuntary knowledge of accessory details, which were without any sort of interest, and respected people who for the most part were utterly indifferent to me, with whom I neither had, nor wished to have, the slightest association? Or was it in each case mere coincidence? Or had the listener, to whom I described his history, each time other images in his mind than the accessory ones of my story, but, in surprise at the essential resemblance of my story to the truth, lost sight of the points of difference? Yet I have, in consideration of this possible source of error, several times taken pains to describe the most trivial circumstances that my dream-vision has shown me.

"This strange seer-gift manifested itself only occasionally, quite independently of my volition, and often in relation to persons in whose history I took not the slightest interest. Nor am I the only one in possession of this faculty. In a journey with two of my sons, I fell in with an old Tyrolese who traveled about selling lemons and oranges, at the inn at Untertrauerstein, in one of the Jura passes. He fixed his eyes upon me for some time, joined in our conversation, observed that though I did not know him, he knew me, and began to describe my acts and deeds to the no little amusement of the peasants and astonishment of my children, who it interested to learn that another possessed the same gift as their father. How the old lemon merchant acquired his knowledge, he was not able to explain to himself nor to me. But he seemed to attach great importance to his hidden wisdom."

## A MODERN OAK OF DODONA.

### PART II.

BY M. G. B.

*(Concluded from page 115.)*

I FELT the "everlasting arms" beneath me and, lapped on the bosom of infinite space, I rejoiced and felt no fear. Boundless depth held its myriads of worlds. Here and there I traced a river of light that flowed into view and was presently lost again. One such that fell down as a cataract falls held a rainbow of color in its translucent depths that glowed and sparkled with an indescribable joy of life and color that sang me the song of home. "Earth, I bless thee; rejoice, I come," it sang in divine harmony and I longed to return for I knew that was the way back. But a mighty power held me, and in my consciousness was born the thought, wait and behold!

I looked, and lo! as the mist steals up from a low-lying valley, whose coming and source you see not, yet whose billowy form shapes itself to sight, and shuts out all familiar marking of the way, so I saw a mighty angel come whose flowing garments of ethereal substance swept across the firmament, dimming in its far flung folds the brightness of the starry worlds, that erstwhile hung there as living gems. In her arms was an ewer of gold from which she poured forth a silvery stream of water that rose and spread into an ocean of mist. Its great billows, flowing out through all space, enveloping and interpenetrating atom and world alike gave form and substance to all. The vibrant wave reached me, penetrated every atom of my being, thrilling me with new life and making consciousness to potentialities of undreamed truths.

"Hail! Mother of the Great Sea," I cried, and I rejoiced.

In the midst of my joy I heard a sobbing as of much sor-



row and a voice moaned: "Is it for this I have blessed all created things?" And I looked and saw in the midst of the Great Sea a serpent whose sinuous form stretched out and curved in strong folds encircled worlds as if to crush them in a living thing of evil portent born of the Blessing. From its lifted head came a hiss that echoed through all the created, even the call of self will. Then came an angel of might and power and trod the head of the serpent under his heel. In his right hand was a flaming sword, fused from the lightning's breath, and on its glittering blade were set three great stars, one beyond the other, as jewels. With one hand raised toward the upper firmament he thrust into the serpent the sword, unto the first jewel star, until its light was dimmed by the upstarting blood, and the sword sank no further. Now the angel and the sword and the beast were three.

"Bring forth the scales," he cried.

There came two, bearing the great scales, and they stood one at each side thereof; and they two and the scale were three. The Mighty One drew forth the sword and the blood flowed out thick and black into the one scale-pan; and, as it fell, it was like in shape unto a human heart with a yawning rent.

Now he who stood on this side by the filled scale held in his hand a rod graved with the mystic signs, while he who stood on that side held, rolled together, a parchment scroll of life. He put the scroll into the empty pan and they weighed them one against another; and the scale of the blood went down, down, quivered and stopped. Then he who stood on this side put forth the rod and touched the rent heart, and fire glowed within it and consumed it; but no flame came forth, only a smoke as of incense burned in a temple, whose odor was as of frankincense, myrrh and costly spices.

Now the rod and the blood and the scroll were three.

As the rent heart was consumed, the balance adjusted itself anew. By degrees they came one over against the other and stood, and the fire died into ashes. "It is well," cried a voice. "Put now thy hand in and take thence thy jewel."

I put in my hand and took out from among the ashes a "Pearl of Great Price," and its beauty was beyond compare. I hid it close in my bosom and was content. I rested. The peace that passeth understanding was mine. The etheric breath was laden with perfume as from a garden in Paradise.

Gradually the mist of the great sea became illumined with a tender glow of lambent light and with it came a strain of harmony, growing louder as the light brightened, until I knew that many souls were approaching, singing: "Holy, holy, holy art Thou, Oh Lord, most high God, whose glory fills the universe, from everlasting unto everlasting, whose mercy existeth from eternity unto eternity."

They came, each with his jewel set upon his forehead, and the light flowed out from them. I looked upon their glorified faces and rejoiced greatly. Some I knew and some I knew not, but they hailed me "Brother," saying: "Come, the Master calleth for thee,"

There was one among that throng to whom my soul had clung on earth, whose going had seemed to take a portion of my being. She came close and joined herself with me and, when the throng of souls took up the march, still voicing the harmony of praise, we two were the last. She taught me.

The Master dwelleth in thick darkness, which is only the blinding light. It is only the fully purified vision that can know it to be light. Those whose jewel cometh out of the ashes of the great scale heareth the call of the Master. It is by the light of the jewel that one finds the way, for it is indeed a "lamp that burneth," and "the righteousness thereof goeth forth in brightness."

As she taught, the bonds of love were knit anew and I praised God for our re-united lives. Looking upon me with infinite tenderness, she said: "We must fulfill the Law. Follow the Light."

Soon I began to note the darkness increasing, as if a twilight were falling, and they who went before with their songs of praise were gently enwrapped from my view. As veil after veil fell between us, the song grew fainter, until the darkness was silence. We two were alone for a little space, and I, filled with awe, knew within my conscious soul that she, too, must be left. I grieved not, yet, when she loosed her hold upon me; I grasped a fold of her garment and stayed her. Gently she spoke:

"Each must walk the Path alone. It is the Law. Follow the Light of thy Jewel."

She blessed me and walked apart. The darkness hid her. I stood amid the thick darkness trembling with awe and fear. No sight, no sound, no touch; alone, before this wondrous power of silence.

As a little child that wakes to fear in the night and cries to its father, so I cried, "Adonai!" and the jewel in my hand gave me light for each step and I went onward.

I could go no further; struggle as I would, I could not penetrate the impalpable wall of power before me. My jewel lost its ray. I worshipped in spirit and in truth.

"Adonai, Master, show me the Way that I may walk therein"; and my ray of light came again.

I toiled forward. The darkness stood as a wall upon my right and on my left and closed in behind me as I went. The silence was full of whisperings, that I heard yet knew not what it spake. My trembling feet brought me at last to a portal, fast closed. The light of the jewel in my bosom filled me with ecstasy, glowing through me as it were molten gold. Words came: "Holy! Holy! Holy! Lord of Being, who was, who is, who shall be, whose mercy endureth from everlasting to everlasting. Blessed art Thou! Adonai, what wilt Thou have me to do?"

Like unto the rushing sound of many waters was the rending apart of the portal, revealing a light as of a thousand noondays' brightness; not dawning, but pouring a flood-tide of brightness that I stood not before, but fell as one dead, and lay unknowing beneath it.

"Brother, why sleepest thou? Awake, O soul, to thy heritage."

Thus aroused to consciousness, the knowledge of potential power became individual understanding. As the dawn is first a breath, then a shadow, then a glow that becomes the day, so consciousness became merged into realization.

I arose and stood upon my feet, yet as one blind, for I saw not for the brightness.

And the hand of power touched mine eyes, and I saw One in the likeness of a man "clothed with light as a garment," and I scarce could bear the brightness of him.

I beheld a great mystery.

He was the shining center, whence flowed the rays of nine-fold beauty—the scale of Being that transcends the scope of the human eye.

I saw Him stand girt round with the Living Powers—to the East, to the South, to the North, to the West—the powers of darkness under his feet and above his head the Ineffable Glory. I bowed down in awe and trembling and in

deep abysses of the silence of my being came the realization,  
"THOU ART THAT."

Words were not.

Thought was no more.

The immensity was the All.

The All was Being.

The Life answered to the life, the less to the greater, and trembled toward absorption.

A voice cried from the silence: "Eat now of the Bread of Life." The shining one stooped and put between my lips a tiny leaf from the Tree, and when I had eaten it I was filled with the Passion of Sacrifice.

"Not I, but thou, my brother," my soul cried. Self was not, only necessity; and the agony of it was very great.

Again came the Voice:

"Take now thy drop from the river."

It fell upon my parched tongue, a drop that became a cooling draught of living water, whose grateful sweetness flowed through all my being as Peace.

"My Father! Thy will is my will, my will thy will."

Once again came the Voice:

"Thy faith hath made thee whole."

Looking on "the Pearl of Great Price," I found engraven there the signature. I saw, and knew my sonship. The atonement was made; the true breath of unity was added unto me.

"My Father, Thy will is my will. Suffer me that I return to work for my brother man."

Deep within the abyss of Being grew the Word.

"It shall be and One shall go with you. Go, bless, bless and curse not, for whom thou blessest I will bless, or if thou curse, I must curse. Beware! In blessing thou art blessed; in cursing, thou art cursed."

I speak not of that quiet awakening to the world of sense and sound that was mine. Words fail for that hour of calm beatitude and bliss. I can only feel, not speak, the blessedness of that awakening. Silent, motionless I looked upon the earth with a new sense of love, a new perception of all sensuous things, a new book of knowledge, a new heaven and a new earth within my consciousness. I watched the stars go down and humbly whispered to myself: "Thou and I art one." I heard, in rapt peace, the sighs of the shadows of the night fleeing before the coming dawn. I felt the life of the

first faint flushings of the moon. Over and over my heart murmured brokenly: "My Father, our Father, my Brother."

From the dew-laden earth to the empyrean heaven—from the tiny insect, chirping at my feet, to the regenerate man, wrapped in the bliss of realization—all, all, in the One.

Facing the morning sun, emblem of the Central Light, I blessed all created things; spoke Peace to all tentient beings, while resolved that it should always be morning in my soul, that my greeting should be of Peace, that my parting be a blessing from that sunrise until the Great Sunrise of Eternity.

"Bless, bless, and curse not, for whom thou blessest I will bless; whom thou cursest, I must curse."

"Bless, bless, and curse not." What a charge for a mortal man to keep!

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## A HIEROPHANT'S PRAYER TO THE SUPREME.

By NURHO DE MANHAR.

**O**H Divine One, all-wise, all-perfect and all-beautiful! enkindle in the hearts and souls of all men the desire to become possessors and followers of thy truth, so that rejecting olden errors from their creed, they may assume the sword and shield of thy religion and enroll themselves together under thy banner. May they awaken unto the brilliant splendors of thy light; may they arise and come forth under thy blessed auspices; and forming a sacred band for the propagation of thy word, may they so valiantly persevere in imparting knowledge, and be so fraternally united in thy cause, that they may brave all dangers, and endure any martyrdom, relying on thy good law and promise never to be broken that they shall have thrones and crowns of light hereafter, who shall have aided to diffuse thy light on earth. Amen.



## THE GREAT CARAVAN.

### A TALE OF THE ANCIENT TRAVELER.

TRANSLATED BY SAMUEL NEU.

**T**O 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 Great Caravan, set down by Lipo-va the Scribe, give ear:

When came Menaraj to Adlokan's throne a mighty woe he found upon the land, a weariness that no man could dispel, a darkness that no light could lift. No man could raise his head to meet his brother's gaze; no warrior could raise a weapon high or strike a foe, so weary were they all. Provisioners showed not their wares abroad, or if they did, no man had will to buy; no slave would carry burden, though in pain, the lash fell on his naked, bleeding form. No strength or light or hope was in the land. And Menaraj made question of the wise: why dwelt the darkness thus upon the land? And answer came: that there was none to cheer and shed the joy of brightness on the land since, in the years before, that no man knew, the princess Eludehna of Adlokan was carried off and hidden from men's view by those that held themselves above the law. Naught would avail, the wise ones told the king, to lift the weary darkness from the land except the princess Eludehna be found. Therefore Menaraj called a caravan to seek the princess, though the way be long, and said to those who heard:

"Go forth and seek the princess Eludehna of Adlokan, and come not back except you bring her, too."

And those who heard the name he bade them seek, straightway forgot their weariness and pain, and hastened to prepare themselves to go.

What man shall count the number of the host that made the caravan of Menaraj? What man shall count the warriors that led, and who shall count the wily men of trade, provisioners, that followed at their word, or what the number of toilers was, and slaves to till the earth and reap its fruit?

They brought with them all things that men may need upon a journey in the desert land, though long and weary be the path they tread. Seed brought they, too, to make the earth bear fruit, lest years might pass with hunger on their way. For all who made the caravan knew well that Adlokan no more would they behold until the lost Eludehna should be found.

Upon the desert went the caravan, the desert land that burnt with living fire, and gathered there the precious sands and stones that men do hoard and spend, thinking thereby that they might lure the princess with these gifts, to leave the hiding place that no man knew. But in the desert land they found her not.

Upon a mighty river then they came and paused, because no man that tide could swim. And with a mighty work they turned aside the river's torrent, till the land was bare, and in the river's bed they sought again. And while they sought they heard a cry of pain that echoed from the fertile river bank, whereon they thither rushed to end the search,—all knew it was Eludehna's cry that rang.

What man is there who for a thing of worth has sought and found it ere his life was old? Do pearls live on the gentle river's breast, or jewels in the fertile valleys grow? And, though they do, will men seek there for them? The things worth need worthy search to find, whereby the worth of them comes truly known. And so it passed with these, the worthy men who sought the missing princess Eludehna. Her cry of pain rang ever to their ears and led them on, but no man found her place.

The seasons passed, the land with seed was sown, the harvest gathered for the searchers' food, and sown again. And in the years that passed a mighty forest grew upon the land, wherein there echoed from tree to tree, from limb to limb and from each leaf to leaf, the cry of pain of Eludehna, the lost; so none of all the searchers in the land could say where was the place that she was hid.

The toilers sought her in the fields they plowed and heard her cry from every leaf that grew. And when the fruit was ripe, they sought again amid the harvest, in the market place, and sought again where passed the fruit to food. And wandering singers sang to them strange tales of magic antics that, performed with faith upon the food made ready for the board,

would bring the one who did partake thereof beneath the moon, in attitude of bliss, into the place where Eludehna abode. And many found strange maidens when they sought, the maids of passing beauty and short life, and knew not till their dream was at its end that Eludehna, the lost, was not with them.

And those that traded in the market place sought ever as they bought and sold their wares, lest in the trade Eludehna pass them by. Who knew but, hidden neath the fragrant hay, or deep secreted mid the flocks they drove, the princess might be found. Therefore they bought, and sold that more might pass. And wandering singers sang strange tales to them, that he who hoards would find at last the maid if in a magic well at set of sun, having besmeared his hands with blood of birds, he sank his hoard. And many sought and found the maids of passing brightness and of dreams, and woke to find Eludehna yet was lost.

The warriors who led the caravan into the land where worthy search was made, fought many wars with beasts that roamed the wood, lest these might hide the lost one in their lair, for ever rang her cry from out the wood. And there were those who came to them at night and whispered tales of treachery, and told how, in his tent, a brother warrior had found and held as captive Eludehna. And many wars were fought on this account between these brothers, ardent in their search. And when the war was done, the maid released, then were the victors filled with joy until the dream dispelled and with it went the maid who was a dream-maid, lovely but to die.

Such was the land where Eludehna was sought. Often a toiler or a man of trade had dreams that if the rule were given him, soon would the lost one from her place appear. Therefore he seized the rule from those the king had charged to govern justly, but the lost was never found, though dream-maids were, by him.

Hear now how came a royal messenger from Menaraj, the king in Adlokan. He loud proclaimed the message of the king; that toilers' duty is to toil, and not to seek for one that they could never know; that traders' duty is to trade, and not to seek for one whose worth is naught to them; that warriors' duty is to aid the king and know the law and seek where they are bid, and not to roam and war upon the land. This, too,

he told: that when these duties were performed by each according to the law, then would Menaraj send to them a man, a captain for the warriors who sought, whose duty it should be to lead the search.

Long years were passed ere seekers would believe these were the words of Menaraj, the king. Even the warriors, trained to loyalty, were slow to hear. But in a year of peace, the word was done and messengers were sent to pray from Menaraj, the promised man. The messenger returned and brought the word that he, the captain that the king had sent, was even then among them. Then arose a shout that bade the captain of the king come forth to lead the search for Eludehna.

Who answered then, this shout from those that sought? Was it a warrior whose deeds were great, whose arm was strong, whose might all men knew well? Nay, none of these proclaimed themselves the man. But one who ages in his tent had slept, and eaten of the fruit of other men while wars were fought and trades and toil were made, came forth so all beheld him, Hiamiah. Loth were the men of might to yield command to Hiamiah, who ages long had slept; but he bore warrant from Adlokan's king, therefore they knew he was the captain sent.

Straightway the search for Eludehna, the lost, began again, but now Hiamiah led, so order filled the mob where once was strife, and hope was there where once despair was strong.

Hiamiah led them to the battle fields where war had been in times before he led. He brought them to the reeking market place, but paused not here. He led them to the fields where toilers plowed, and query made of them:

"Is there among the slaves who till the soil one in whose hand the magic power lies to bring forth fruit wherever she may sow, though hard the earth and dry the season be? If such is here, then bring her forth, for she is Eludehna, the princess that we seek."

And they made answer:

"Aye there is one slave who has the mighty power that you seek. Here is she, but no princess is this maid, for in the market place we purchased her. No beauty has she, and her withered look would fit her not for aught but toil. Therefore, let by the search and seek in other place."

But Hiamiah made answer:

"This is she, for other maiden with this magic power there is not. Will you give her to the king or must we bring her to the market place and buy her from you at the bidders' price.

And they made answer that the king must buy, for surely this was but a common slave, and not the princess Eludehna, the lost.

And so it passed that in the market place the maid of withered look was brought for trade, and even warriors there were who knew that this was not the maiden who was sought. The traders knew the magic power they held, and much they bid to hold her. Hiamiah yet bid the more, and so we won the maid, but there must leave her till the price be paid.

And so it passed, for many weary days with toil and skill the warriors wrought hard to pay the price that Hiamiah had bid. And after many days the price was paid.

Then came Hiamiah to the market place and made the traders bring the maiden forth. Forth came she, but the withered look was gone, and youth and brightness shown about her form, and all of those that se wher knew at last that Eludehna of Adlokan was found.

Back of Adlokan came the caravan that ages long had sought the one of light, and with them came Eludehna. And the woe was banished from Adlokan evermore.

This, then, is the reward that Menaraj meted to those that went upon the search. Hiamiah, he who found the missing one, gave he the princess Eludehna to wed, and made him heir to all of Adlokan, and honor gave he to the warriors. And to the men of trade that in the search had learned to fight and loyalty had learned, these made he warriors. And to the men of toil that in the search had learned to trade gave he the right to be provisioners, for others they had brought from out the land to toil and carry burdens in their stead.

And when the tale was done the King told that it was well. Yet whispered the Ancient Traveler to me that Eludehna, though found, yet is ever lost. And this, too, deeming mayhap that there is wisdom in it, have I, Lipo-va, the Scribe, set down.



## 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.

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THE CRIMSON AZALEAS. By H. de Vera Stacpoole. New York: Duffield & Co. \$1.50.

The author places his story in Japan, but the occult idea upon which it is based is common to all countries and to all times. Among the powers credited to the Shamans of Russia and the Tantrikas of India is that of causing the permanent materialization of elemental spirits in human form. Fouqué, the German writer, embodied somewhat the same idea in his story of "Undine" and it has indeed been a favorite one among semi-mystical writers who have found fiction a convenient form for the expression of beliefs that, as beliefs, would be unpopular in a materialistic age.

Mr. Stacpoole introduces us to an Englishman and a Scotchman who are on the road to Nikko. They are overtaken by a villainous-looking Chinaman who first begs from them and then offers to invoke a devil in return for a gold piece. The offer being accepted he traces a circle in the dust, and outside this "what an initiate would have taken for the form of an egg." Warning his spectators on no account to approach the circle, he draws from his rags a cane pipe and begins to play, turning alternately to the four cardinal points. At this moment the Englishman leans forward and with the point of his stick traces a cross in the dust within the circle and accidentally touches the heel of the magician who utters a yell, springs

from the circle and takes to headlong flight as though pursued by a thousand demons. Next day his battered body is found in a distant canyon and the Japanese police, who seem to understand the situation, say that the "trees have beaten him to death."

But there is a more interesting result than this. As soon as they have recovered from their surprise the travelers see a tiny Japanese baby placidly wandering among the azalea bushes and plucking the blossoms. As she is far from human habitations and cannot very well be neglected they carry her with them to Nikko and ultimately adopt her, after every effort to discover her parentage has failed. The Scotchman, with a touch of northern credulity, makes no secret of his opinion. The souls of Japanese babies, as everyone knows, are hovering about in the atmosphere awaiting birth and what more likely than that a magical ceremony should materialize a suitable body. Moreover, there are fairies who are ready to snatch at any chance to pose as human beings.

Into the details of a very tender and beautiful story we need not enter. Evidently the author intends us to consider Campanula, for so the foundling is called, as of some such mysterious origin, and he would have us believe that such a theory is by no means unacceptable to the Japanese mind. The story is a valuable one, not only for its literary merits, and they are many, but for its dramatic pre-

sentation of a belief that is as old as mankind and that still flourishes to an unexpected extent in eastern Europe and in Asia.

S. G. P. C.

#### THOUGHTS ON THINGS PSYCHIC.

By Walter Winston Kenilworth.

New York: R. F. Fenko Company.  
\$1.00.

The thirty-three essays comprising this volume are evidently the work of one well versed in the Theosophic Philosophy. Some of them are fragments, a page or so in length, and of a devotional nature. Others are of greater scope and deal with such topics as Karma, Concentration, and Vibration. All are written with sincerity and with a certain literary grace that is an attraction. None the less, some of these essays suggest grave misgivings. While they make no claim to more than a personal authority they will undoubtedly be taken by the general reader as an exposition of theosophy. It is therefore unfortunate that the essay on Karmic Relations should contain an assertion so liable to misinterpretation and abuse as "there is but one real bride to each lover, but one real mate to each soul." There are other dubious references of this kind and their potency for mischief can hardly be exaggerated.

The keynote of the book may be said to be the development of supernormal faculties, but we find no warning that

the practices of concentration and mind control must result in certain calamity unless preceded and accompanied by an apprenticeship of practical services to humanity. To encourage a morbid introspection and a yearning for psychic experiences is no part of the mission of Theosophy, which is rather to give to humanity a simple and broad philosophy of life that shall establish a reign of unswerving law and therefore of hopeful confidence. He who can "wash the feet of the poor" in utter forgetfulness of self, who will endeavor to make of himself a beneficent and selfless force in nature has unconsciously done more for his own development than he could accomplish by a century of so-called concentration and "yoga" practices that may be admirable in their way, and as a supplement to the prolonged discipline of sympathy, but that can in no way take the place of that discipline, or precede it. It was said by one of those teachers whom the author quotes that "he who does not practice altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself . . . is no theosophist." If popular theosophic writers would emphasize such ethics as this, they might appeal less strongly to the marvel hunters, but they would be keeping more effectively in the planting of that tree "whose leaves are for the healing of the nations."

S. G. P. C.

# THE WORD

## A MONTHLY MAGAZINE

PUBLISHED AND EDITED BY  
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## SHADOWS.

*(Continued from page 133)*

**I**N the last article it was said that man's physical body is the shadow of his invisible form, and that like as a shadow shifts or disappears when the object which causes it is removed, so a physical body dies and disintegrates when its invisible form body is severed from it. Human physical bodies are not the only physical shadows in the world. All physical bodies are shadows. Like as a man's physical make-up is the visible shadow of his invisible form, so is this seemingly solid physical world, and so are all physical things on and in it, the visible shadows made out of the plastic and invisible matter precipitated from the invisible form world. As shadows, all physical things can last only as long as the invisible forms which cause them shall last. As shadows, all physical things shift or change as the forms through which they are precipitated shift and change, or disappear altogether when the light which projects and makes them visible goes out.

Shadows are of three kinds and may be perceived in three of the four manifested worlds. There are physical shadows, astral shadows and mental shadows. Physical shadows are all the things and objects in the physical world. The shadows of a stone, a tree, a dog, a man, are different not merely in shape, but in essence. There are different properties in each such shadow. Astral shadows are all things in the astral world. Mental shadows are the thoughts created



by the mind in the mental world. There are no shadows in the spiritual world.

When one looks at what he calls his shadow he does not see his actual shadow, he sees only the obscured space or outline of light caused by his physical body obstructing the light to which his eyes are sensible. The actual shadow which is projected by the light, invisible to the eye, is not usually seen. The actual shadow is not of the physical body, but of the form of the physical body. The physical body is also the shadow of this form. There are two shadows of the invisible form. The physical shadow of the invisible form is seen; the actual shadow is not ordinarily seen. Yet this actual shadow more truly represents and depicts the invisible form of the physical body than does the physical body. The physical body, the visible shadow, shows the outer expression of the form and hides the interior condition. The visible physical shadow exhibits surfaces only and is seen, superficially. The actual shadow shows the entire condition of the form and is seen through and through. The actual shadow is a projection of the astral form into the visible physical world; but it is astral in character and is not physical. The visible body is also a projection of the invisible form, or rather a precipitation of physical matter into the invisible form. The actual shadow may be and often is maintained apart from the form through which it is projected. The physical body cannot be maintained apart from its astral form body into which the formless matter of which it is made is precipitated. The physical body is therefore more characteristic of what is called a shadow than the actual shadow, because the physical body is more dependent, less permanent and more subject to change, than the invisible form or its actual shadow. All physical objects are the visible shadows in the physical world of invisible forms in the astral world.

Astral shadows are not cast in the astral world, as the shadow of an object is in the physical world, in as much as light in the astral world does not come from an astral sun as sunlight comes in the physical world. Shadows in the astral world are projections of copies of the forms of things in that world. The forms of the astral world are projections or shadows—not copies—of thoughts in the mental world. Thoughts in the mental world are emanations from the minds in that world. The thoughts or emanations in the mental

world are projections by the light of the spiritual world, of the types of the spiritual world through the minds acting in the mental world. The physical objects in the physical world are the shadows of the forms in the astral world. The forms of the astral world are the shadows of thoughts in the mental world. The thoughts and ideals of the mental world are the shadows of the types or ideas in the spiritual world.

The four factors in the making of a shadow—the light, the background, the object, and its shadow—before mentioned, have their origins and places in the different worlds. Light in each of the lower worlds has its origin in the spiritual world. Streaming through the mental and astral and into the physical from the spiritual world, light appears or is sensed as being different in the lower worlds from that which it is known to be in the spiritual world. Light is the intelligence of the spiritual world. In the mental world light is the power by which the mind perceives ideals, carries on its mental operations and processes of thinking, and projects its thoughts into its own or either of the lower worlds. In the astral world light is the principle which stimulates and causes all forms and matter to show their particular natures and be attracted according to their kinds and to appear to the senses after the kind of the particular nature. Light in the physical world is the focussing to a center and an action from that center of a small portion of the light of the other worlds. Light is the conscious principle in each of the worlds. Light is that by which and in which, as on a background, all things appear and are perceived or realized in any of the worlds. The background on which all thoughts appear, is the mental world. The forms or images of the astral world are the objects which are cast as physical shadows and are usually called realities in the physical world.

Today, man stands in his outermost shadow, his physical body; but he does not know that it is his shadow; he does not see nor does he try to distinguish between his shadows and himself. He identifies himself with his shadows, not knowing that he does it. So he lives in this physical world of shadows and sleeps carelessly on or moves restlessly and frets on through the night of his troubled sleep; he dreams of shadows and dreams his shadows into existence, and believes that shadows are realities. Man's fears and troubles must continue while he believes shadows to be realities. He

quiets fear and ceases to trouble when he awakes to reality and knows shadows to be shadows.

If a man is to be unafraid of shadows and not to be borne down by them, he must think of and know himself to be something distinct from and superior to any of his shadows. If man will think of himself as distinct from his shadows, in which he is, he will learn to know himself as he is and will see his shadows one by one and will learn how his shadows are related and put together and how he may make use of them at their best value.

Man, the real man, is a conscious intelligent and spiritual sphere of light. In the earliest times, which was the beginning of things, and for a reason best known in the spiritual world of light, man as a spiritual light looked out from his sphere of light. As he did, he perceived his light to be projected in the mental world. And he thought, and entered the mental world. As a thinker by his mental light, man looked into the astral or psychic world and projected his thought, and his thought took form. And he as a thinker thought of himself as being that form and desired so to be. And he was in that form and sensed himself as a man of form. Sensing his form, man looked through the astral or psychic world and desired to see his form, and his desire was projected as the shadow of his form. And as he looked at that shadow he longed for it and thought to enter and unite with it. He did enter into and dwell with it and took up his abode in it. So, ever since that early time, he has projected his forms and their shadows and lived in them. But shadows cannot last. So as often as he casts himself into form and projects and enters his physical shadow, so often must he leave the physical shadow and his form and return to his heaven, the mental world. He cannot enter his sphere in the spiritual world of light until he learns of shadows, and knows himself as the spiritual light while still living in the physical shadow world. When he knows this, his physical body will be to him a shadow only. He will be unattached to and unhampered by his form of sense. He can still his thoughts. Knowing himself as a spiritual light, he may enter his sphere of light. Such a man, if it be his work to return to the physical world, may shine through his shadows in all the worlds without again being obscured by them.

*(To be concluded.)*

## THE MIND AND BRAIN.

By ALEXANDER WILDER, M. D.

**P**ROFESSOR DRAPER has defined the function of a nerve vesicle or cell to be threefold: (1) To permit the escape of an entering influence out of the solitary chanel in which it has been isolated, into any number of diverging tracts; (2) to combine influences which are entering it from various directions with a common or new result; and, (3) the permitting of lateral diffusion to take off and keep in store for a certain duration a part of the passing influence.

In order to understand this more thoroughly, we will repeat what has been said before, that the cells or vesicles are each joined to a nerve tube or fiber, the axis-cylinder or gray interior of which is continuous with it. Whatever influence is transmitted is conveyed from the cell or vesicle along this gray axis-cylinder. Many of these cells or vesicles in the nerve ganglia are forked, branched or caudated, and each fork or branch is joined with a nerve tube; to that one such cell has a number of nerve fibers attached to it. Whatever impressions it may receive from them it combines into one, thus creating a common or perhaps a new effect. The influences or impressions may also be taken off by some of the branches and kept in reserve.

This becomes a business, so to speak, in the economy. Masses of ganglionic substance are marked out for the duty of receiving impressions and holding them in store. They thus register impressions and keep them for future occasion. In this way the impressions which we receive are stamped in our interior plane of consciousness, and are retained there for an indefinite period; I think, forever. Thus really we never forget. We have every fact of observation and experience laid away in us. It is brought into vivid consciousness as a memory or dream picture, whenever anything occurs to effect such a result. In fact, our understandings are stored with two sets of facts. One is this set or series of impressions which are received and stamped on the registering ganglia, or

rather on the mental structure of which the ganglion is the physical instrument. The other is that series of ideas which we have derived from the great world within and beyond what we consider as time and space. Between these two worlds, these two sets of ideas, Byron tells us "life hovers as a star."

Professor Draper tells us that these registering ganglia introduce the element of time into the action of the nervous mechanism. If they did not exist, the impression which the ganglion received would have been followed by action at once. As it is, there is delay; and this involves time. Besides, new impressions are received, which more or less modify the former ones, and are themselves modified.

The normal action of ganglia depends upon a due supply of arterial blood. If this is arrested even for a moment, the ganglia lose power; and if diminished, the power and display of phenomena decline. It is oxygen that makes the brain wheel revolve and the nervous machinery act. There is, of course, a corresponding waste. Oxygen decomposes and effects the dissolving of the tissues which it encounters. The cell walls, as well as the neurilemma, are chiefly albumen, which is a nitrogen compound. Ammonia is produced by this decomposition. The phosphorus in the nerve substance is also decomposed; and we have phosphates of soda and ammonia. The veins take these up and bury them into the body when the kidneys promptly eliminate them. The urine is accordingly loaded more or less from this cause; and tells the tale of hard study and activity of brain, or the reverse, to the person having skill to perceive.

Idiots have a smaller percentage of phosphorus in their nerve structures than others; and children than adults. This is an evidence of the wrong done to children in schools.

The ganglionic or vesicular structures are included in a net-work of capillary vessels, and so receive a liberal supply of blood to repair their waste, which goes on so actively. The vesicles are formed from nuclei which are nearest the capillary vessels, and gradually develop into cells or they prepare for connecting with the tubular nerve tissue; and they take the place of cells that have performed their work and are disintegrating. Cholesterine is said to exist in the white substance of Schwann. This is a substance which is formed by the liver. If this is correct, it exhibits a very close depend-



ence of the nervous system on that organ, much closer than many imagine.

There does not appear to be anything taking place in a ganglion, to justify the expression reflex action. The common register of impression from the nerves of sense, olfactory, ophthalmic, auditory and tactile, is to be considered as the sensorium. It has two portions or functions; one sensory, to receive impressions; and one motor, to emit influences. The mind behind the organization, perceives the impressions and sets the influence in motion.

We will consider our subject a little more in detail. What we may call a nervous arc consists of a centripetal or sensory fiber, a cell or vesicle, and a motor or centrifugal fiber. This mechanism is ready to receive impressions, convert part of them into motions and retain the rest. This arc by itself is an instrument. It is ready for action, but it cannot direct itself. It has no interior energy. It is just as perfect in a corpse as in a living person.

Again, by the nature of an agent we may determine the character and construction of the organism upon which it may operate. Light enables us to determine the form and constitution of the eye; sound of the ear. When we understand the structure of a planet we may compute its motions and perturbations which it can cause in another. So, too, it is possible to take the perturbations into account and ascertain the existence and plan of the planet. This is what Leverrier did.

The brain, the cerebrum, is constructed after the analogy of any other nervous arc. Its fibers bring impressions, vesicular matter and fibers to carry off influences. It is true of the brain also as of the arc, that it cannot act of itself. The brain of a corpse is as complete in structure as that of a living being. In the sense that light is external to the eye and sound to the ear, and independent of those organs, so the agent that makes the brain work is external and independent; and that agent is the mind.

The actions which we denominate intellectual, do not spring from our material substance alone, nor are they functions of mere material combination. True, the mind seems to grow with the bodily structure and decline with it, to be mature when the body is mature. But this is only in appearance. The mind is really in a world apart from the body;

and only a portion of it, so to speak, has much to do with the nervous structure. It exhibits imperfection, maturity and decay, just as an accomplished artisan does, when his tools are in order or out of order. If they are broken or useless, the fact does not show that the artisan is dead. He existed before he ever touched the tool, and survives its breaking. So man pre-existed in the ocean of infinite spirit before birth on earth, and will continue to exist so long as the infinite spirit itself shall be. Here physics bows to its superior, metaphysics; matter to its creator, spirit; science to its older knowledge, that of philosophy; physiology and neurology to psychology, time to eternity.

We will come back a few minutes more to the earth. There are two fundamental ideas essentially attached to all our perceptions of external things; these are space and time. There is provision made for them in the nervous mechanism while it is yet in a state almost rudimentary. The eye and ear exist for that purpose.

We have come into the very heart of our subject, and need to take calculations in order to know where we are. We have coursed over the general structure of nerves, and touched on ganglia. Nervous arc-circulation. Why called arc?

Much is said about phosphorus as determining the intellectual power. We hear largely about brain food. Yet Von Bibra found a different state of facts. He ascertained that the quantity of fat in the brain is constant, at least within certain limits; that the increase or diminution in the other parts of the body is not accompanied with any change in the brain fat; that the proportion diminishes in the brain of man, other mammals, birds, amphibia, fishes, in that order; that it is greatest in the medulla oblongata; that the quantity is a little less in old men than in men in prime; that the amount of phosphorus in brain fat is nearly the same in man, mammals and birds; that the percentage in the brains of the insane does not exceed the mean amount; that the vesicular matter contains more than the white; that there is no special connection between the intelligence and the amount of phosphorus. The registering ganglion contains the relics of all impressions ever made upon it.

It is a theological idea that man is formed in the image of God. It is perhaps instructive to remember that in the

Hebrew text where this is affirmed, we are told not only that God formed man in his own image, but that he took from man an image and built it into a woman.

Lay down a wafer on a plate of metal and then breathe on the metal till it is bedewed. Then remove the wafer and let the moisture evaporate. You see no trace of where the wafer lay. Yet if you breathe on it again, the spectral figure of the wafer will be seen. This experience can be renewed; and if the metal is laid carefully away where nothing will happen to it for months, it will reappear as before on breathing upon. A sheet of paper on which objects have been laid, will, upon being warmed, display the figures of those objects.

Our registering ganglia exhibit similar reproductions. So would the walls of ruins; so perhaps the infinite man. Our actions, our thoughts are projected upon it, registered, and likely to reappear forever and ever.

## THE INNER LIFE AND JESUS, THE CHRIST.

### VIII.

#### FOUR FORMS OF CHRISTIAN CONSCIOUSNESS.

By C. H. A. BJERREGAARD.

**T**HE word consciousness as generally used is merely an expression for mental life. When we say we are conscious or aware of something, we do not really say anything that explains our condition, unless we at the same time realize both ourselves and the object. But extremely few people can do that. They never enter at the bottom of either themselves or the object in the act of consciousness. For that reason their consciousness is no more than a passing feeling. Consciousness is a term for the immediate knowledge of what is going on in our minds. Even as such an act it does not say what kind of mental life we live, nor explain what our knowledge is in itself. Religiously and mystically, it is of great importance what kind of mental life we live and what our knowledge really is. It is therefore worth while to define.

Psychologically, consciousness is nothing in itself, but only a mental phantasm of impressions upon our perceptive powers. As they do in India, I may even say that consciousness is an illusion, an unreality, that exists for the benefit of a reality, but not for itself.

I shall borrow some expressions from Lafcadio Hearn to help me to explain the oriental conception of consciousness. In an essay entitled "Within the Circle," and published in his volume called "Gleanings From Buddhafields," there occurs a conversation between a Buddhist sage and a disciple, from which I shall borrow that which follows.

"You are bewitched by the follies of art and of poetry and of music—the delusions of color and form—the delusions of sensuous speech, the delusions of sensuous sound." That is our consciousness, which is thus talked about—not the reality back of poetry, music, color, form.

"That apparition called Nature—which is but another name for emptiness and shadow—deceives and charms you, and fills you with dreams of longing for the things of sense."

Nature here means the ever-shifting phenomena, not the great reality which we call Substance.

"But he who truly wishes to know, must not love this phantom Nature,—must not find delight in the radiance of a clear sky—nor in the sight of the sea—nor in the sound of the flowing rivers—nor in the forms of peaks and woods and valleys—nor in the colors of them."

To know, he now says is different from to enjoy, and he takes for granted that our life object is to know—to know the great reality by way of Nirvana.

"He who truly wishes to know must not find delight in contemplating the works and the deeds of men, nor in hearing their converse, nor in observing the puppet-play of their passions and of their emotions. All this is but a weaving of smoke—a simmering of vapors—an impermanency—a phantasmagory.

"For the pleasures that men term lofty or noble or sublime are but larger sensualisms, subtler falsities, venomous fair-seeming flowerings of selfishness—all rooted in the elder slime of appetites and desires. To joy in the radiance of a cloudless day—to see that mountains shift their tintings to the wheeling of the sun—to watch the passing of waves, the fading of sunsets—to find charm in the blossoming of plants or trees: all this is of the senses. Not less truly of the senses is the pleasure of observing actions called great or beautiful or heroic—since it is one with the pleasure of imagining those things for which men miserably strive in this miserable world: brief love and fame and honor—all of which are empty as passing foam."

The sage constantly draws the distinction between the real and the ephemeral.

"Sky, sun, and sea—the peaks, the woods, the plains—all splendors and forms and colors—are specters. The feelings and the thoughts and the acts of men—whether deemed high or low, noble or ignoble—all things imagined or done for any save the eternal purpose, are but dreams born of dreams and begetting hollowness. To the clear of sight, all feelings of self—all love and hate, joy and pain, hope and regret, are like shadows—youth and age, beauty and horror,



sweetness and foulness, are not different—death and life are one and the same; and space and time exist but as the stage and the order of the perpetual shadow-play.”

Note how emphatic he is about inner and outer.

“All that exists in time must perish. To the awakened, there is no time or space or change—no night or day—no heat or cold—no moon or season—no present, past or future. Form and the names of form are alike nothingness. Knowledge only is real; and unto whomsoever gains it, the universe becomes a ghost. But it is written, *“He who hath overcome time in the past and the future must be of exceedingly pure understanding.”* Such understanding is not yours. Still, to your eyes, the shadows seem substance—and darkness light—and voidness, beauty.”

Hard, very hard knocks these! Yet you have heard the same notes from your little book, *“The Voice of the Silence,”* and all mystics and occultists tell you the same. The philosophy of this reasoning is this:

Result: Consciousness is nothing in itself. It is a shadow-play. Behind it and by means of this illusion, however, we slip away from all illusions and find knowledge, as a Buddhist calls it, or find the Christ, as a Christian calls it. When you see the erect crops on a field, you, of course, see two objects; the field or soil, and the crops. But if you ask which is the most valuable you do not know what to answer. As a value, the one cannot exist without the other.

If you are a materialist you say that the soil, the field, is the most valuable because it is permanent, while the crop is transient, and you are inclined to consider the crop of small consequence cosmologically. This shadow-play of the senses is the manger in which the child was laid, but no more. By means of the manger and the star the wise men found the Christ Child. This is the standpoint for the present article. If you are an idealist, you say the crop is the most valuable and you call it the Spirit rising out of matter and every poetic mind immediately agrees with you. In the presentation of the Inner Life in the present series of articles, I must necessarily declare the crop the most valuable and consider the soil as merely the tool, the womb, that bears the crop, and I must liken the crop to the spirit and the soil to matter. The soil is consciousness, and I must look upon it as the inferior.

For a Western man it is exceedingly difficult to contra-

dict this oriental definition, because the West itself has no clear and positive definition to offer, even if it could comprehend that all this illusoriness is after all something. In the Occident only theosophists and mystics understand that sage. Idealists are also near an understanding. The West is ready enough to deny the Oriental, but that, of course, is no proof against it. Contempt and denial are no arguments. I shall not weary you at present with Occidental self-assertions as an antidote against this Oriental wisdom. Nor do I need to do away with the Oriental way of looking upon consciousness. On the contrary, that definition suits my purpose very well when I am to explain what Christian consciousness is and how it works. I shall maintain, namely, as I have already intimated, that consciousness has no substantiality, though it is a mother-power, the soil out of which grows thought.

The main point to understand in the Buddhist sage's declaration is that about knowledge and what it really is he denounced so vigorously. He denounced all individual life that claims anything for itself and believes itself a true expression for the All, instead of recognizing that in separateness it is out of order. He did as the more practical Roman did when the plebeians in the early history of Rome left Rome and settled for themselves outside, thinking to exist separately from the patricians. He told them a very homely story about the stomach that got all the food and the food and the mouth and the limbs who did all the work and got nothing. He explained how all the members and organs worked together and profited together and that they could not do without each other. The result was that the plebeians were convinced that they could not exist separated from the patricians, and they returned to Rome, and peace was established by Union.

The Buddhist sage opposed an absolute reality to mere subjectivity or consciousness and he demanded knowledge about that reality. He wanted his pupil to rise beyond consciousness to the All One, to that which is both fact and reality and which also has an actual existence, though he seemed to deny actuality. That which he denounced was the phenomenal, that which is this and that in particular. The Real about which he advised knowledge is that which is in this and that, all that which is in anything particular and

that which consciousness can give birth to, but also something infinitely more, higher and richer. Reality is the cause and the fount out of which this and that, the particular and individual come in their very singularity and one-sidedness. And yet the All, the great Reality, cannot be attained by either addition or multiplication of particulars, because this and that, the particular or individual, have not arisen by subtraction or division. They belong to each other, like inner and outer.

You have noticed that I have not made this Buddhist sage declare everything an illusion, nor did he himself do it in the quotation I gave you. The Buddhists do not hold the doctrine of absolute illusion. If this sage had done it, he could not even recommend knowledge, nor would he have talked about right understanding to his disciple, nor ended his speech by these words: "Still to your eyes the shadow seems substance—and darkness, light and voidness, beauty." In these words lies a dualism in which he recognizes the truth of both extremes, though he, of course, only values substance, light and beauty and the knowledge about these. This Buddhist sage like all other philosopher must take the stand, if he wants to express himself. Even Plato found it necessary to attribute to the world of ideas both time and space relations, form and distinct individuality. And why? Because he could not show us the ideas in any other way. The interesting question, however, arises: do these phenomenal presentations express, or do they not, that which they are intended to express? And his answer is, yes! They do express the noumenon and the thought, because the thought has given birth to them. They are simply the outer to the Idea which is the inner. Another giant of thought, Descartes, did as Plato did. To his external world he attributes such internals and abstractions as number and order, extension and flexibility, reality and movableness. That again is a statement that things both are and are not; that they are something in themselves and also made by our thought. Another pride of mankind, Kant, attributes to his "things in themselves," all the categories of thought, both unity and plurality, totality and limitation, both causality and relativity. And the last of modern thinkers worth mentioning, Herbert Spencer, declares that we can know both self and not-self.

You cannot explain the inner except by the suggestiveness that lies in the outer, nor can you understand the outer except by the terms drawn from the inner. One color explains another; in a painting they complement each other. But you have a right to let one predominate. And this Buddhist sage, according to his religion and philosophy, lets the high notes dominate. He thinks more of the mountain than of the valley; more of the plant than of the soil. He is idealistic in his philosophy.

The Oriental and mystical way of defining consciousness, such as you have now read, applies to the Bible and especially to the consciousness at work in the four gospels. Their philosophy is idealistic; they strive to play a piece for us in which we shall hear the Christ note predominant. The four gospels are four temperamental views of a great truth, and no more. They are nothing in themselves. They are means, not ends. They are femininities. They are mother powers for the generation of the Christ in that mind which reads them in order to be impregnated with the Christ idea, and which is ready to give birth to the New Man. At this point, I shall break the thread of my subject and make two personal remarks.

(1) It is necessary for you and me and for all to come to some understanding with ourselves about who we are and about this subject of consciousness. Are we simply drifting with the stream of life and not reflecting at all upon the nature of our surroundings and upon our own value; or, have we, you and I, come to some understanding about phenomena and noumena, or realities? Do we really think? Do we know what it is to think? Or, which is the same, do we live in that supreme knowledge, the Buddhist sage spoke about? If we really think then, we are masters of our own consciousness and stand related, like that Buddhist sage, to wit: that is, we use our consciousness as we use everything else and are not used by it or by the things of the world. The other remark is this:

(2) In these essays I have frequently indulged in poetry, and I have pointed to Nature in ecstatic colors. Did you get the impression that I was no master of my own feelings and consciousness at that time? I hope not! Every time I played upon the imaginative instruments, I did so to illustrate what I said. My operation was something like light-

ing the lamps in the temples of your heart and mind, that you might see yourself and possibly remember some experience from a past incarnation. I tried to find a way into you, and that supreme knowledge which it is so important to possess. My poetic language was always for a purpose. We must all actively engage in the practice of using our consciousness like as we would use dumb bells. Mental gymnastics will free us from ever being possessed by vampires or the illusory side of nature, art and philosophy. I will now take up the thread of my subject where I left it, and will say something about the form of consciousness and show that it is four-fold in its manifestation.

Most people know that the number three has a symbolical bearing upon the Trinity. They have also heard about one, five, seven and twelve, and know something vaguely about them. But, strange to say, the number four is almost unknown among people at large; yet it is the number with which they ought to be most concerned because it is the number of things at large. It is Nature's number with preference because it pictures complete work, a full filled work according to measure. And four is the number of man himself; the height of a correctly built person is always eight times the size of his head, or equal to the line drawn from finger tips of one hand to the finger tips of the other when the arms are outstretched. Standing thus we are square.

Primitive man built altars before he built houses. He contented himself with caves and huts. Everywhere we find the primitive altars to be four-square. Certainly, there must be something fundamental in the four-square if it so early and so forcefully impressed itself upon man. Primitive man also knew the four corners of the compass, though he did not know the instrument itself. He worshipped in the four directions and built his altars oriented that way. That again points to something psychological in his make-up. The power of the number four is seen most forcefully in the fact that when mankind in antiquity changed its ideas about the shape of the actual world, from the square to the circular, the squareness is retained almost universally as a characteristic of the celestial earth, and the new structures, while round, were still enclosed in squares. You find most Buddhist tops circular but all in a square enclosure.



That there was a profound sense in this square building style is also seen in the gods "resident," each on a side; all named after powers characteristic of the four cosmic regions towards which they turn, which, of course, mean that these four gods or powers had come from the four corners of the compass and met in the particular building, which then was the result of that meeting, the concurrent expression of these four: a temple, par excellence. You will find similar four gods, or beasts, as they are called, in the book of Revelation, standing round the throne, one on the north side, one on the south side, and one on each of the other sides. In the same book you also hear "the four winds of the corners of the earth" (Rev. vii.1). And these four winds are also called the four riders on horses red, black, white and "pale." The picture is also in Zecharjah (vi).

We ourselves instinctively obey the four corners of the sphere by looking forward, to the right, to the left and recognizing a fourth direction back of us. We could not change this if we wanted to. Again, our disposition is fourfold or at least one of four possibilities. The four temperaments have been known from the remotest times, and modern psycho-physics, which has revolutionized so much, has not touched the fourfold plan, but even recognized it as one absolute and as a 'universal law for the human organization. Individually, we have one of four temperaments. We are either choleric or melancholic; either sanguinic or phlegmatic. That is to say, nature has given us either of these four dispositions, first for use, later to overcome. And the overcoming must be done sometime.

These four temperaments indicate the direction in which lies our greatest strength and also our weakness. They are the red lines that mark the tendencies of our thinking and doing. They are our natural tendencies or constitutions. We are attuned either to sanguinic joy and lightheartedness or choleric energy and severity; either to melancholic gloom and pessimism or to phlegmatic indifference. We are either life-people, love-people, thought-people or harmony-people, or we may call them by any other names. Four classes you find and neither more nor less. But you find many mind-people who have not drained off the stagnant and poisonous water and who therefore make no good soil for crops. It can be readily seen that these inclinations are separatistic or

one-sided and that a true life on the Path requires that they be overcome sometime. For the present I shall not speak of overcoming these individualistic tendencies. In connection with my subject I shall only define them sharply and maintain that they represent the same as the four sides of a square temple and the four gospels, and some other similar facts.

Our thinking follows the form of fourfoldness, whether we will or not. The form of all thinking is, (1) the logical form, (2) the physical form, (3) the mathematical form, or (4) the moral form. A perfect character is fourfold. It is strong, pure, rich and harmonious. These four terms express both its physical basis and its spiritual perfection. No less than four forms are adequate and all must be equally balanced.

So different though these four seem to be, yet they nevertheless by a little effort can be seen to belong to the same family. They are no more different from each other than four rather sharply marked groups of plants within the rose family. The members of the rose family are such as (1) the rose; (2) the apple, quince and pear; (3) peach, plum and almond; and (4) strawberries, raspberries. Who would think of that unless a botanist were to explain that the flower of each of these four groups is similarly built and that they therefore belong to one family. The rose family is a beautiful illustration of the fourfoldness in nature.

Our whole natural life follows the law of four. I will give some illustrations drawn from various spheres of this, our life. In the ancient cults, consciousness is the temple into which the deity descends and receives worship and presents itself to the outer world.

Ancient temples were not built, as most people think, for the honor of a god. Nay, they were built as symbols, as shrines; and their shapes, locations and ceremonials were symbolical of the receptive quality of the builders and worshippers. It is quite true when the ignorant in our day say that they cannot comprehend how intelligent people ever could build temples and support a worship. Surely the symbolism of temples and temple-services have only meanings for mystics and those whose psychology was learned in past incarnations. No one can understand another or another's thoughts without sympathy.

I cannot now enter upon any details of this most wonderful and interesting subject. I can only—in connection with the subject of my series: “The Inner Life and Jesus, the Christ”—mention one single aspect of the mystery and must do that in order to explain why we have four gospels left. I say “left,” because there are many other gospels, some of them still extant in full, but the early canonists, who undertook to determine what was canon and what was not, selected the four, commonly known, for inner reasons, and as far as testimonies have survived, more or less ignorant of why they did select the four and left the others out. The one single aspect I shall mention is this, that they are four and neither more nor less. Why are they four? Simply because consciousness is fourfold. It is easy enough to see that, but it will take the whole of this article to prove it, or at least to illustrate it, if I cannot prove it to you.

Referring to that which I have said about consciousness at large being the mother power of man, the receptive quality, I will now tell you for use in your studies, of the construction of ancient temples and temple services that more than half of all Asia's temples are symbols of such Mother worship. To that category belongs the famous Babylonian Ishtar temple worship—and that of Aramoan Astarte, the Persian Anaita, the Egyptian Isis and the Gnostic Helena. To this category also belongs the New Jerusalem of the Apocalypse, which John saw descending from Heaven. And any Churchman, who knows anything at all about the symbolism of his Church will tell you that the Church is a bride and that all the ancient church-builders erected their churches with an understanding of fourfoldness and the nuptial idea. To this category also belongs the fourfoldness of worship and service described by Paul in the letter to the Ephesians. When I shall have given you some details relating to these matters you will be able to see why there are four gospels and also that you yourself are fourfold and are a fourfold church and daily conducting a fourfold church service, though unconsciously.

In other articles I have already said that the Bible is a collection of Oriental documents, documents oriental in ideas as well as in form. The Apocalypse is another proof of what I have said. The ideality which John sees coming down

from heaven is described in imagery like that of the "1,001 Nights" tales. Read the 21st chapter and you shall see.

The point we are now interested in is its four-square form, that it is compared to a bride and that he who is Alpha and Omega proclaims that from it shall flow "the water of life." All that exemplifies consciousness which is fourfold in form, and is the mother power whence flows "the water of Life." Further evidence to prove that the city is Man may be seen in this statement, that John saw no temple in the city because "the Lord God, Almighty, and the Lamb are the temple thereof" and also in this declaration of John's, that the city had "no need of the sun, neither of the moon to shine upon it, for the glory of God did lighten it." This New Jerusalem then is the religious consciousness of man. If you want an exhaustive description of it, read the 21st chapter. The city, the bride, or the temple which John saw was not only fourfold, but the temple service is also fourfold, and I think it ought to be seen at once that the fourfold ministry described in Paul's letter to the Ephesians is the personification of the four temperaments, or our fourfold natural disposition and the form it takes when it works religiously.

Paul wrote a letter to the Ephesians. Ephesus boasted of being "the temple guardian of Artemis" (Diana) and thus the warden for all the East. There is much symbolism in the fact that Artemis' temple stood on a hill, which was the religious center of the valley dedicated to Artemis. The valley ran from north to south. Ephesus was famous for magic, and especially for the form called the "Ephesian letters," but especially for its temple and various allusions in Paul's letters to temple foundations seem to have been suggested by what he saw at Ephesus.

The followers Paul addressed are those whom he taught in the school of one Tyrannus (Acts 19.9) for more than three months. Paul lectured there, as did other Greek philosophers, and of course was obliged to speak in phraseology which they understood.

Speaking of the temple of which he so often tells his followers, that they themselves are the temple, he follows the plan of the temple of Artemis. Instead of stone walls he places living men and calls them respectively (Eph. 4) Apostles, Prophets, Evangelists and Teachers, a most remarkable and fitting fourfoldness of living elements.

Paul tells the Ephesians that his fourfoldness is established for "the perfection of the saints" and that this fourfold temple shall last until all have come to full grown manhood and the fullness of Christ. All this corroborates what I have already said and shall speak further about in this article that our consciousness is the inner fourfold temple in which is born the Christ. All this about John's temple descended from heaven and Paul's delineation of a fourfold ministry is worthy of our profoundest attention. Not only have we there images of ourselves, but also a pattern for an organization of work on a psychological basis. All brotherhoods ought to organize their work on that plan.

These things, then, are really nothing else than symbolism of mind or consciousness. Whatever the mind creates is only itself. It cannot create anything else. To find the new, it must transcend itself, and that requires the mystic methods. And I dare not say that the gospel writers were true mystics. They had mysticism in them, but they were not mystics in the full sense of that word. These writers, whoever they were, had heard of mysteries and endeavored to express them, but did not succeed very well. They are rather reporters than teachers; they were themselves pupils, not masters.

I would say that the consciousness of each of the four evangelists simply wrote each his own mind when they penned the gospels that go by their names. And that the gospels, consequently, must be read only as four particular views of four particular men. But I want also to say that if these four views be put together as the four walls of one consciousness, then the divine may be born. It may be born! If the reader has the fourfold constitution well developed and is master, then of course, the divine is born!

It is then not so easy, as some think, to read the gospels, and the difficulty can be seen in the so called harmonies of the gospels, or the various attempts that have been made upon writing one gospel of the four, without leaving out anything or adding anything. All such attempts have failed, because the psychological mystery of their production was not known to those who made the attempts. For the same reason all the lives of Jesus that have been written are failures. To reproduce "the eternal gospel," our minds must become mother powers, like the bride of the Apocalypse. They must be



cities illuminated by the glory of God only and cities descended from heaven in the four square form.

I will now present the ideas and the forms of the four gospels in this light of fourfoldness of temple construction and temple service and fourfoldness of consciousness.

As previously stated, the primitive gospel is the foundation of the four gospels of the New Testament. In fact, the four gospels seem to have been moulded around the leading ideas of it. They are elaborations of Peter's consciousness or, as I explained, of Peter's magic. The four central points of Peter's address were stated to be the rudiments of the god-man idea, the beauty-man idea, the wisdom-man idea and the free-man idea, respectively.

Now will be seen the same leading ideas of Peter's consciousness worked out in the four gospels under the influence of the consciousness of the four named evangelists.

The gospels are Peter's consciousness of Jesus, while almost all the letters are Paul's consciousness of Christ, or rather Paul endeavors to show us the product of the Christian consciousness.

In the order of the ideas expressed by Peter, the gospel is as follows: First comes Luke's gospel with a Christianity that is universal, with a salvation for all people, not merely for the Jews, because God is no respecter of persons and accepts all nations that fear him. Luke is a Hellenist in style. A Hellenist was a Jew of the dispersion under Greek influence, using Greek language and Greek thought and adopting Greek manners and customs.

The gospel of Luke is confessedly a compilation from older sources. Its special characteristic is the representation of Jesus as the friend of sinners and of the poor and outcasts. It gives special attention to the women in Jesus' company and aims deliberately to tell us how Jesus' hearers were affected by his work and sayings. Luke addresses himself to the gentiles especially, that they may get material for thought. In this respect he resembles Paul in thought and often in language. His gospel is eminently missionary in character, glowing with desire to help others. Jesus is presented as a healer, one, full of sympathy and tenderness.

The form of Christianity which flows from this gospel throbs with warm red blood full of self-sacrifice and toil for others. It is one bound by no narrow limits of nationality.

It partakes of the openness and beauty of the Greek civilization. Luke is a type of blending of the melancholic and choleric temperament or consciousness and that blending most frequently produces a strong character. His strength is that of an ox, which is his symbol in the catacombs, that is to say, it is great in patience and enduring in toil and ready even to feed the one that slays it.

Next in order of ideas comes the gospel of Mark with its refrain on Jesus' work: "he went about doing good," a characteristic of the man rich in life force. The gospel of Mark is written mainly for the Gentiles. It is not a product or reflection nor does it give information colored by the writer's own ideas. It is objective in its narrative and simple. It is vivid, graphic and dramatic and rich in pictorial effects. All commentators agree that Mark's gospel is distinctly the gospel of action in this that it deals preferably in the deeds and incidents of the life of Jesus. It does not indulge in statements about teachings and wisdom, but it records the effects of personality. It tells how the people stood in awe and wonder; how the disciples feared and were astonished, how terror fell upon them when they saw Jesus on the sea. Everywhere Mark impresses upon the minds of his readers ideas of the extraordinary energy of Jesus.

Matthew saw in Jesus the son of Adam; Luke, the perfect man; John, the divine Word, and Mark, the son of God with power, a great man, a man full of virility; a man everywhere engaged in doing good, engaged in social service.

The form of Christianity that flows from this gospel is one that suits times like our own, when social service is uppermost with many of us and when the poor and oppressed need an influx of strength and ideals of manhood. The Christianity of Mark is a picture of the large social elements in Jesus' life and character; only weakly seen by the church and ignored entirely by those of wealth and in political power. Mark is a type of choleric temperament or consciousness, a lion character. Therefore is also the lion his symbol in the catacombs and ancient mosaics. He is a type of great energy, force and endurance in a single direction.

Then follows Peter's speech, his justification for the great claims he has made for his master. Peter tells his listeners that the secret of Jesus' work was this, that God was with him, and, that is the refrain of John's gospel. John's eye

had caught the divine ray that shone on the brow of his friend and therefore he gave that note to his gospel.

The gospel of John may be a late production, probably of the second century and possibly not by John at all. Nevertheless its endeavor is to construct the life of Jesus on a supernatural basis and to present it as a transcendental existence. Jesus is not a Messiah but a cosmic being, one with God, and His miracles assume a symbolical character. The well known prologue is really a summing up of the gospel, and the gospel narrative attempts by "signs" to prove the truth of the prologue.

John's theology becomes most interesting when it describes God as Spirit (iv.24) as Light (1 John i.5) and as Love (1 John iv.8.16). The first declaration, that God is Spirit is made in the conversation with the Samaritan woman and marks distinctly the transition from the old to the new. "God," said Jesus, "is spirit and must be worshipped in spirit and truth." It is the Eternal Gospel we hear here.

The next declaration, that God is Light, is made as a contrast to Darkness, which is hatred, blindness and every impure condition. This, too, is the Eternal Gospel, and had been proclaimed before John, though not with so strong a moral emphasis. With John the statement answers to the Old Testament doctrine of Holiness of the Lord. The third declaration passes the other two and leads us to sublime states of the divine life. That God is love was never before proclaimed as John did it. With him it involves intercommunion between God and man, a thought not familiar to man before. "God is love, and he that abideth in love abideth in God, and God is in him." The statement involves consciousness of a plane where God and man may meet; not a plane where man sinks into the Divine and is lost in immensity, but a plane where man may meet God in his own dignity and in full realization of his eternal value. The Orient knew of no such condition. If presented to an Oriental it would meet with the declaration that the speaker had fallen into a serious illusion. The doctrine of God being Love in this Christian sense is one of the points where East and West stand in sharp contrast. There are still many points of theosophical interest connected with John's gospel, but they will be treated in a separate article on John. At present we are concerned with John only in his relation to the other gospel

writers and the general character of Christianity built upon him and his gospel.

The form of Christianity that flows naturally from this gospel is mystical; it lives in the Beyond, in the bosom of the Divine and rejoices in beholding the depths of divine love. It is a form of Christianity needed in the divine economy as much as the more objective forms mentioned.

John is a type of the melancholic temperament or consciousness when this shows itself as sentiment. As sentiment, the melancholic temperament is indifferent to actual facts. It cares more for values. Such a consciousness soars like the eagle. Therefore is the eagle John's symbol.

The last characteristic expression of Peter's gospel and the further justification for his claims that Jesus was the Messiah is this "to give him all the prophets witness" a statement which the gospel of Matthew endeavors to prove.

The gospel of Matthew stands nearest the Jewish life and modes of thinking, in the whole of its composition and ideas. The Christian element in it, however, is intensely hostile to the Jews.

Luke sees in Jesus the perfect man; John, the divine man; Mark, the virile man, but Matthew makes him out as the son of Adam, the son of Abraham and David and thus the fulfilment of the Old Testament.

Matthew's gospel would appeal to the historian, the genealogist who searches lines of ancestry to prove a descent. The form of Christianity that flows from it demands evidence and proceeds on a scientific basis. It is not very idealistic, not given to flights high in the air; it prefers to keep in safe reach of the earth and all that is real. But it is useful and needed. Matthew is a low toned type of man of phlegmatic temperament or consciousness. His genealogy of Jesus is imperfectly made up and, curiously enough, shows four heathen ancestors and thus utterly invalidates the claim of Jesus' pure Hebrew descent.

The relationship between "the primitive gospel" of Peter and the four gospels of the New Testament shows their consistency and the logic of their relation and how finally four forms of Christian consciousness have flown from them, or how they correspond to four psychic types. It is an extraordinary fact that church art continues to represent these four evangelists with animal types. Does it not show that the

church is still oriental, is no fact but merely a symbol; no reality but only a semblance?

In Florence you may see Fra Angelo da Fiesole's painting of the four evangelists. There they stand in true Egyptian style, human bodies with animal heads, exactly as we see old Egyptian gods pictured on Egyptian monuments.

The title of this essay is "The Fourfoldness of Christian Consciousness." Though much time was given to discoursing upon consciousness at large and its fourfoldness, it was not amiss.

Remembering what is here meant by consciousness and how the fourfoldness thereof is represented by the four evangelists, a few words will suffice upon the Christian consciousness or the mother power of the mind and heart of the Christian, what it really is and ought to be.

1. Christian consciousness during its development is reverberating with "the Eternal Gospel" ideas, longings for the Messiah, and is desirous of being fructified by the Logos. It looks, at this stage, towards its "salvation" that is to say, positive freedom, from either the God-Man, the Wisdom-Man, the Beauty-Man or the Free-Man, and does it according to its fourfold character.

Christian consciousness is the vessel in which is born the Christ, an individual form of the Great All, the One. It is the Holy Land that centers around Nazareth; it is also the manger in which the Christ child is laid; it is the caravan in which the child starts for the Great City; it is also the Temple in which the child faces an intruding world. It is the high-road on which the man Jesus tramps up and down the country feeling the pulsations of the nation's heartbeats. In short, the Christian consciousness during its development is the evolution of the Jesus life more or less correctly described in the gospels. If Jesus' life is read that way, the truth of this will appear.

Christian consciousness is, like consciousness in general, nothing in itself but the revival of prenatal consciousness in the state of self-recovery and cast in a peculiar form. It is a continuation of something foregone, something peculiar to lives lived in Western Asia and around the Mediterranean. That is its strength and its weakness. Christian consciousness reincarnated in America must necessarily find itself in



uncongenial surroundings if it does not undergo a transformation and does not progress.

Those of us who in a last incarnation may have been real Christians and who now in this incarnation have voluntarily or involuntarily come under Church influence, find ourselves in discordance. We are not in our right place. If we wish to progress on Christian lines, we must recast our what is called 'salvation.' Salvation now means something vastly different from what it meant when we were here last time and found it. It means what Paul called "freedom in Christ."

II. Christian consciousness when awake and in full self-mastery is a living temple, built with living walls. From it flow four living streams. It is a living temple oriented to the four points and the four winds of the compass. All the nations seek that living temple and they enter through its fourfold doors. Where is the temple?

(1) The Supreme Power in this living temple is sometimes called the Original Man or the First Adam who as Adam Kadmon was in the bosom of Eternity and was Man, even before the present beauty of the human form was known. All searchers after Beauty long to see that Man and they follow the gleam which the Beauty-Man now and then throws in their way to help them.

(2) The Supreme Power in this living temple is also called by other names, by many names, but no name can ever reveal the Eternal Man who as God-Man has become the center of human life, now as ever before and ever afterwards. Those who are weary and heavily laden long to throw themselves and their burdens upon this Wonder that seems to call and invite them everywhere.

(3) The Supreme Power in this living temple is also called the focus of human history, and receives the rays of the present man's energy and aspiration, his thought and hope, just as the past man's life ebbed into it. The ever unsolved riddle called human history with its Everlasting Nay and its Everlasting Yea points to this power with the force of gravitation, and as the organizing cause of what is called history. A few of the wise thinkers and one apostle here agreed to name this Supreme Power Freedom because they say its aim and end is freedom for man.

(4) The Supreme Power in this living temple is also

called by a fourth name. The name is expressive of that light and illumination that pervades the temple. The name is Wisdom and it means certainty, assurance and absolute conviction. It means a realization of identity that cannot be taken away. It is a light that ever was and ever shall be. It is the structure of all forms of existence, their life and their all. Those that have it are no more searchers, not weary any more, nor asking for salvation. They have all the objects desired.

The four living walls of Christian consciousness are four gospels or "glad tidings" and so many ministers standing around the Supreme Master, each in their turn, when called upon, serving mankind in some specialty.

(1) One minister has sounded his trumpet and proclaimed the God-Man and men even today wonder what that minister really declared. They are still disputing among themselves about the nature of that message sent them so many thousands of years ago that they cannot even say how long ago it was. Since that time continents have sunk into the ocean and others have risen. Races have followed races, but the tradition has not been lost during the ages that succeeded older ages, though the face of heaven has changed.

(2) Another minister did so flush with light the living wall which is his body and pulpit that men guessed that understanding became wisdom when it was permeated with life and intensity. That, too, was long ago, and those who first saw that light have long ago climbed beyond the bounds. Since that time the earth has visibly grown old and has shifted its axis. And that was long ago! But they left a few pages of wisdom for us and some of us are striving to decipher the ancient writings. But many have grown weary and will rather enjoy themselves than study. Can they escape the school?

(3) A third minister and that not so long ago—only some thousand of years ago—was asked by the Supreme Master to step forth out of obscurity and to show mankind how beautiful bodies they might attain if they really wished it. And that minister of the living wall simply stepped forth unadorned and his form of beauty shone backward in time upon all who had gone before, and it shone forward in time and it is even now among us. On the first morning only a few were awake early enough to see the vision and today only few

have enthusiasm enough to open their eyes to see lines and color.

(4) Only the few have cared to receive influences from that living temple; the many laugh at you if you tell them about these celestial things. There is, however, so it seems, a multitude—not to say a mob—of people who eagerly run if anyone calls them to see the last, the fourth living wall or the minister, who is that living wall. Call the people together and tell them you will show them Freedom and they stream together from every rathole and gutter, that houses forlorn and outcast souls.

When they have come and find no bread and no play they curse the Freedom you proclaim and will not have it. They misunderstood and thought what was said was license.

That fourth wall and that fourth minister is on the farthest, the remotest side of the temple and the people have not yet come around to camp on that side. But that minister has begun to speak in our own day. Many interpreters have undertaken to explain what he says, but they seem to be blind leaders among the blind and do not even know the A-B-C of the language he speaks. His language cannot be learned apart from that spoken by the other three ministers.

In "the resurrection" as it is called in Christian terminology, or when we shall have risen to full freedom, then Christian consciousness shall have merged into its subject. There shall be no more Inner and Outer, there shall be only One. That "One" is called the "fullness of Christ."

Until that takes place Christian consciousness is the Path. Until then, it preaches "the gospel of freedom"; until then it is the virgin that bears the child.

## THE BODY.

### SOME HINTS ON THE SERVICE OF FOODS FOR THE HEALTH OF THE BODY.

By MACBETH BAIN.

**S**URELY the service of the health of the flesh is a holy service. Surely the knowledge of the use of the elements of our earth for the good of her offspring is a holy knowledge. Surely its practice is a wisdom worthy of a place in the Heart of the Grail of Life! What more sweet and sacred service than to teach the mother how to nourish well the bodies of her little ones? What more beautiful work than to tell the father how best he may use his plot of land for the bearing of foods good for his children's life? Yes, it is a service than which none is more sacred, and the Science of the Holy Christ, the Healer and Nourisher, the Saviour and Comforter, denies it not its place in the great doctrine of the Economy of Life. Surely our wisdom is not greater than God's own wisdom in Nature—the sinless and beautiful.

Yes, it is well, ay, needful to life, to know what to eat and to drink and what not to eat and to drink.

I have often said from the public platform that I felt, when teaching the mother how to bake bread suitable for the health of her children, that my work was then as holy and as truly spiritual as when, speaking the Word of Life, I was breaking the heavenly bread for the little ones of Christ's table.

But so often have I been asked after I have given publicly some of the findings of my experience in these ways, if such hints were in print, that I now accede to the general desire.

I shall therefore do now what I have so often done to good effect in my public ministry of the health of the human body. I shall go through one whole day's dietary in the uses of the elements for the service of the health of the body with a special view, of course, to the service of the readers

of this work, all of whom are necessarily dwellers in bodies that have come to a certain degree of fineness. But be it noted that I do not pretend to speak of these things as a physicist, for from the point of view of the analytical chemist few of my readers are more ignorant of them than I. And nothing could be further from my object or desire than to foist myself as a substitute for the truly scientific man in the medical profession on my reader. But I am a reader of the book of nature, and what I say is the fruit of very careful observation of the manifold ways of her life in our health.

Also have I learned through suffering; for, though blessed with a healthy body and mind, yet through lack of knowledge, and through false knowledge, I suffered much when a youth from such ailments common to the studious as indigestion, constipation, biliousness, insomnia. And if I have only learned one lesson from this hard teacher that will now serve you, my reader, and if I have trod a thorny or stony path, in order that I may be able to lead my brother safely over the same ground, then surely that lesson has been good and not in vain. Yes. I do believe this is why I have had so to suffer.

I do not think that we can overestimate the value of water, especially if used in its simple uncooked state, and, if possible, rain water. Water is sacred. It is the fluid body of God. Cold water is holy. It is the wine of the simple life. It is the milk of Demeter, our good earth mother. It is invaluable in its external use, and for those who are on in years, or who are great givers of life, I would recommend more its use by the sponge than by the bath. For bodies that are now generators and imparters of the finer magnetisms, too much immersion in cold or hot water is not a good. They do not need this service as the grosser and more unclean human animal body does, and it also robs them of those finer energies, even as damp is antagonistic to electricity. I have had to learn this through very sore experience, for I bathed all through the winter in the open sea until within recent years, and I found I was hurting my body by so doing. But the daily massage with the wet sponge, followed by the stiff rub with the towel, is a good to any body that can stand it, howsoever mature that body may be.

And now for the use of cold, *i. e.*, uncooked water. I think I shall serve my reader best by telling just how I use



it. My plan for years has been to place by my bedside a jug of water overnight. The water which has stood in this vessel through the night hours, covered if necessary, will by morning have deposited as a sediment any deleterious matters, if such should be in the water, which is not at all likely in the water supplied from any municipal or good, private reservoir.

I am a light sleeper, and so I waken early; and as soon as I waken I drink direct from the jug, drinking not too much at a time, *i. e.*, just as much as I desire, and very slowly. The great point, I find, is to drink it as frequently as possible, and to do this one must not drink too much at a time! I thus spend one or two hours before I get up, and I can assure light sleepers that, by so doing, they will often secure sleep, or at least a mental quiet which otherwise they would seek for in vain. The slow and frequent drinking of the gentle fluid has this effect on the fine nerve-body. And, if we drink it gratefully, realizing that the good mother is giving us in it of her virtue and her blessing, we will surely find that a peace will come to our nerves and a quiet rest to our mind.

I am assuming that you, like me, waken early and that you can spend an hour or more before getting up in leisured quiet, in contemplation, or in what is best of all, the expression of the desire for blessing on the men and women you know. I feel that this is so with almost all my readers. But even if you do not waken early, even if you can only give ten minutes to this cleansing and nourishing of the body and of the soul by the service of pure water and pure desire, yet is there an invaluable use in this *régime* for you. Also, this use of cold water *à jeun*e does not, of course, deny its use during the day. You should drink it whenever you desire so to do. Only you will not desire it during the day if you have drunk well during these early hours. Indeed, for the body of the weary toiler in close unwholesome airs, there is, in my esteem, no simple *régime* of greater value for the cleansing and toning and nourishing of the worn-out tissue. It is verily of priceless value to such.

You understand, friend, that in the body of pure water, whether drawn from a spring or stream or well or from the rain, you have all the elements of the earth and the air for the nourishing of the nerve or fine magnetic body. Yea, water is holy, water is alive with God. Reverence it, love it,

defile or abuse it not. Guard well its sacred body, whether in river or well or cup from all sacrilegious pollution. Yea, water is holy. Let us love it and use it well.

Specially is the nourishing of the elements of the air to be found in rain water, seeing that it has in its descent from the finer airs borne somewhat of that virtue with it; and to all who can collect clean rain water I most earnestly recommend its use for drinking and cooking all foods. Even tea made with rain water tastes softer and sweeter and gentler than when made with water drawn from the earth.

This drinking of water is both a cleansing and a nourishing, and both works are needful to the health of the soul or mind, and of the flesh. I can recommend no surer cure of manifold nerve-disorders than this simple pure water *régime*.

These disorders so often arise from a poisoning of the blood through unwholesome elements, very frequently absorbed by hyper-self-conscious persons through over-eating, in the mistaken idea that much food must be given to the body in order to give sufficient nerve power, that the cleansing process is the very first work of serious importance to the sufferer. It is first in importance and it should be first in the order of time if it is to serve the body to the best of its cleansing and healing virtue. The intestines, the kidneys, the bladder, and especially, of course, the stomach and the parts pertaining thereto, are thus cleansed and toned and nourished and healed through this daily washing and feeding by the pure sweet elements of life in holy nature.

It is a sure cure for constipation, and we all know what that cure means for the health of the mind as well as of the flesh. It is a subject I need not discuss here, but as a detail of bodily health it comes second to none. The tendency to growths and appendicitis is also greatly eliminated through thus removing the conditions for such, and through giving to these parts the power to do their work of carrying off the effete matter. And surely this is a better way of escape from such horrors than is the surgeon's knife! But especially as a *régime* for the ordering of the nerve and for the quietening or controlling of the passional or emotional in us I know of no régime of healing in the material degree to compare with this internal use of cold water.

Of course, it must be used wisely, and, as I have said, the service need not be confined to the morning when that is

not convenient, nor should it in any case be overdone. Thus, for example, we must beware of chilling these parts by drinking too much cold water in very cold or damp weather, when we may have already too much water in the air we are forced to breathe for the comfort of the body! Common sense should teach us that during summer heat, much more cold water can be drunk with impunity and with benefit than during our sunless winter months. And we must learn to use our common sense for the health of our body. And many have only one way of learning this lesson, and it is by suffering.

Again, it would surely be folly to suppose that we can go forth to our day's work on a stomach full of cold water! Common sense should teach us that we cannot make a breakfast of cold water! But there are so many earnest souls who do not yet possess common sense, that one has to guard them as much as possible against the abuse of even the simplest and sanest services of life!

Nothing in the food *régime* is more important than the making of bread. So important a service of life do I feel it to be that I often teach people how to bake bread. A Celtic melody that came to me while teaching a Bradford woman how to make the Scotch oatcake is called the "Gospel of the Oatcake." For indeed there is a most serious gospel of life even in the science of bread making.

Both for the preservation of the teeth and for the purpose of digestion there is here an invaluable service. I can vouch for it, for I know from experience that our teeth can be kept going all right simply by proper use; *i. e.*, if we give them their own work to do in grinding our foods they will in this use renew their worn-out bodies. But we must grind our food, and not bolt it without any attempt at mastication. This latter and most common mode of taking food is the source of untold misery through indigestion, and of the consequent degeneration of the health of the body and of the mental faculties. They who would preserve their teeth must use them; and this is only to be done by eating foods that need grinding or chewing. Surely this word is plain enough, and surely I do not need to tell my reader what foods need grinding and what foods do not.

Now I can't talk too strongly on this point. Is it not too much for us to suffer that few now of our young people

have really sound teeth, that it is the exception to find a young woman using her own teeth? And all this, with the diseased body and mind that it surely implies, is the tribute that we have to pay to a stupid and ignorant system of feeding. Where is a woman's beauty without her teeth? I tell you it is gone; and I never see a set of false teeth in a bonnie face but with pain and pity.

Of course, for the preservation of the teeth you must know how to prepare and use foods that create no acidity, and to avoid all foods that do. And this is too great a subject for the present writing. Let me say that, for this purpose, the plainer the food the better. By avoiding savouries and condiments, picklings and pepperings, saltings and sweetenings, as much as you can, you will do much towards the prevention of the generating of acidity and teeth-corroding gases in the stomach. I may add here that I know our teeth can be renewed, as well as preserved, by use and through proper nutrition. Only one month ago I broke the enamel shell completely off one side of a molar while eating some very hard cakes of pure oat and wheat meals, which a very kind and ardent disciple had prepared for me against my wish. It pained much even at contact with the air. But I told it that it was to renew itself and that it would soon be fit for work again. Today it is all right. Surely that is preferable to gold plating! Of course, in the free use of cold water, there is a great nourishing for the teeth. Yes, how to use and nourish them is the great matter.

Anyone who can make pastry can make these cakes. And is there any woman among my readers who does not know how to make pastry? I think we may let that pass! For these cakes are simply pastry rolled out thin, then shaped or cut, and put into the not overheated oven. But they must not be burned; only cooked to a rich, yellow, cream color. Then they are agreeable to the taste, and their virtue or vitality has not been to any serious extent consumed by the fire.

Now, little mother, you must try and make them. Yes, just try and make them for the children, and don't be disheartened if your first trial is not a perfect success. For, I assure you, your maternal genius will soon bring perfection to your hand! And you are not a woman soul, dwelling in a woman body, without possessing to some degree this holiest

of all our human attributes, the wisdom of the motherly hand, and its deftness, too. And if the children are a wee bit saucy over them, having been spoilt in the past by unwholesome dainties, just put some finely ground cane sugar in these cakes, and I can assure you, that, with the butter, you will thus produce so toothsome a bread that you will not have to coax even the most peevish child or the most saucy of the little stomachs, to eat enough of them!

Ever since my boyhood, when I was reared among the hives of my father's garden, the love of the bee, and the study of its marvelous economy, has been a real devotion in me; and I never lose the opportunity of going and sitting among the busy ones, just to watch their ways. And however weary and tired out I am, through contact with the human brother, I am very soon restored to harmony and quiet, through the congenial presence of these little winged brothers. Their hum is a soothing music, in their movement is the harmony of gentle life, and in every little action of their bodies is an intense interest to me. In their presence I am restored to the consciousness of the whole wisdom of God, the sweet sanity of Life. They certainly know me at once, for I can go and sit right amid the thousands of an apiary that I had never before visited, and that, during the early autumn, when their instinct is to guard jealously against all intruders their stock of winter's food, and yet no bee will sting me. Now and again I shall be subjected to a careful inspection by one of the watchers, but evidently he is soon satisfied that I am really one with them! Were it my lot to live where I could farm bees, I would certainly do so for the sake of the satisfying interest to be found in their culture. Perhaps what I have said will induce some sister or brother to do what I am not yet allowed to do, and then I shall not have turned aside for a little talk about the bees to no purpose.

And now for the fruits. I shall only name a few, and I shall name them in what I find to be their order of value. First comes the apple. Surely it is, notwithstanding all that learned people will say to the contrary, the fruit of Paradise, and surely mother Eve really did make use of it to tempt poor, feeble Adam, and surely she knew well what she was about! Certainly she tempted the dear man with a good thing, if she held forth an apple to him! It is the golden fruit. It is the fruit of the gods. It is, without doubt, the



best of our fruits. It is a sacred food in a very real sense. For I find from long experience that it nourishes the fine body more than does any other fruit. Hence, I repeat, all finely-nerved people should eat as many raw apples as they can, using them instead of greens or ordinary vegetables. Not that I banish the use of greens or vegetables from your dietary. Far from that, indeed; they have a use for this body that the fruits can not fulfil. But the apple is of greater value for my reader, and cannot so well be dispensed with. People who are psychically strong should practically live on the apple, *i. e.*, they should find in it the bulk of their food, using along with it such foods as are rich in oils and are warmth-giving. It is to them not only a first-class food, but it is an invaluable cleanser, and may take the place of water with benefit to many, whom much water does not serve so well. And for those who are so constituted the continuous cleansing is needful, inasmuch as they do undoubtedly take upon and into their finer bodies the unwholesome auric conditions of those to whose service health their lives are devoted. And just because of this cleansing and nourishing use the apple is also invaluable as a food in all manner of nerval disorders. It is well said: An apple a day keeps the doctor away. But we would say better: Three to a dozen apples a day, *i. e.*, just as many as you can well use, will keep many disorders and troubles away. I do not mean, of course, to insinuate that every doctor is a nuisance and his presence a trouble.

You will find that the raw egg amalgamates well with the raw apple. They seem to be complementary in service. Thus if, in the use of the egg, your body might tend towards biliousness the acid juice of the raw apple will surely correct this. If, on the other hand, the acid of the raw apple might prove too strong for the mucus of your stomach, a raw egg, swallowed before you eat your apple, will provide a sure protection and a real comforter to the mucous membrane. In this connection I would say that it is well to eat some food, such as bread and butter, with the raw apple, if your stomach is still over-sensitive. On an empty stomach the raw apple might do harm, or might not be so easily assimilated as when so mingled.

I know that the purist in diet would deny the use of eggs, even as of all dairy produce, and I can see and truly sympathize with his position, for I am very much there now

in my practice. But we are at present in a state of transition. We are seeking to flee from the land of Egypt, and as we have not yet the rod of power wherewith to divide the waters of the Red Sea, it is well, in order that we may get safely across these waters of sore proving, that we be provided with a solid boat. And I have found the raw egg a very good, reliable boat. And so I ask you, my dear fellow pilgrim for the land of fruits and honey, the Canaan of the higher and fuller Life, to try my boat. For I feel sure that it will serve you just as well as it has served me during these past years. And by-and-by you will come to where I am and be well able to dispense with the use even of the raw egg. Everything in its own time, its own place, and in its own measure. Such is the law of the Goodness of Life. And if we keep holy this law of God we shall surely live and live well. But if we violate the law of Life, *i. e.*, go beyond the holy, healthful norm, even in mistaken zeal for good, we shall as surely suffer the penalty, it may be even of the death of this body of our animal life.

All sun-dried fruits are good food for dwellers in our sunless cities. But the fruits in my esteem next in value for us to the divine apple are the date, the raisin, and the fig, all, of course, to be eaten raw and dry. The date, a rich fruit, flesh-forming and warmth-giving, if eaten with brown bread and butter, will satisfy the appetite, nourish the body and serve the need of the intestines well.

So with the raisin—the Valencia raisin is my choice. In the raisin we have all the good of the southern sun, and all the strength of the vine-growing, warm soil of the Midi. For it is simply the ripe grape dried in the sun. And if we eat the raisin uncooked we receive all this good.

But it must be well ground, stone and skin, and that by your own grinders. You may be surprised that I ask you to eat what is usually thrown away. But in the stone is, of course, the seed or germ of life. And it is yet alive, and, if you grind it up well, your body will absorb of its vitality. And here again, as in the flesh of the date, this ground food will fulfil a most important service of cleansing to the intestines.

The use of the dry raisin for those who knock about much is very great. If you have a handful of these pure, little, living bodies in your pocket you are, whether in rail-

way train or boat, utterly independent of the luncheon saloon, with all its nuisances of heavy, close and bad-smelling air, of undesirable fellowship and tip-loving waiters!

And this is the *rationale* of our desires for certain foods. The wisdom of God in the body is telling us what the body needs, and if only the appetite is pure it will never fail to indicate to us most truly that which is according to the will of Life in us.

There are, of course, many fruits and many foods that are good for the health of the body which I cannot even name here; for my object in this chat is merely to set before you a simple *régime* in which, to my finding, some of the best of our earth's elements are brought into the service of your fine nerve body: The foods that serve the nerval body or nourish the brain best are those that are sought for by the genius of the body. And the proof of the desire being really of the genius of our life is that our body easily assimilates the properties of the foods desired. Thus what might nourish the brain of one might not so well nourish the brain of another thinker.

It is not good that our dinner should only have the bulk of a pill. Nature knows far better than these human chemists, and she has compounded the elements well in her own laboratory. And she has given us a little sack that must be filled, but not stuffed, if the process of nutrition is to be the comfort it should be to us. And so bulk is needed, and it is folly to deny it, as *la petite Marie* will soon let us know to our cost, if we do so!

Nuts are good if taken in discretion and ground by our own teeth. But let us ever remember that we are not living in a land rich in nut-growing power. Also that we are neither monkeys nor squirrels! And we must not try to live on nuts because we happen to know that in the nut there is much food for the nerve or brain, and oil for the feeding of the heat of the body. We must use nuts discreetly, I repeat, and along with other foods. It generally does well to begin a meal with a few nuts. This I have observed carefully. Of course, the oil of the nut is of a complementary service to the acid of the apple, and so they go well together.

The brazil nut is, I believe, the best common nut for the use of brain workers. The almond is good, and so is the walnut, but we should be careful to remove the fine skin

from both the walnut and the brazil-nut before eating it. I understand that there is so much arsenic in this walnut-skin that it might hurt the stomach if taken to excess, and I know that the brown skin of the brazil, if much of it be swallowed, can irritate the mucus of the delicate stomach and produce serious disorders.

For those who can assimilate pure vegetable oils, there will be found an inestimable value for the health of the body in the use of the ordinary salad or olive oil, almond and other oils. I recommend their use, of course, in an uncooked state. In fact, I find that they are not so easily assimilated when cooked in foods as when uncooked. But everyone must use these oils just as freely as he may, and just in the way that suits his powers of assimilation. For those who need, but cannot assimilate much oil at a time, and I am one of these, it must be taken in small quantities as often as possible. This is provided for by nature in nuts of many kinds, in onions, and other fruits and vegetables.

There are many good foods used in an ordinary dietary that are greatly destroyed or robbed of their value before they come into our hands.

This, of course, applies generally to the bread stuffs. **Everybody** knows that the greater proportion of the nourishing elements in wheat are eliminated by the process of making the flour so "pure and white."

And the public taste that will force the miller, against his better knowledge and judgment, carefully to eliminate the nourishing elements from the wheat, is as poor and foolish as is this silly woman-slave of fashion. I believe that practically the stuffing or starch of the wheat is only left, and the animal body will not find the staff of life in that white dough!

Rice is an invaluable food as a comforter; and because it is so soothing and comforting, it is specially useful for aged or feeble people, and is a good supper for anyone. But in the process of "polishing" the rice, I believe that about 90 per cent. of the nourishing elements are thus eliminated! And all this robbery and vitiation is in order that it may attract and please the eye of the ignorant purchaser! Now, mother, you must see to it that you get unpolished, *i. e.*, once milled, rice. Compel, if you can, your own grocer to provide you with it, and thus you will be doing a greater service than

by going to the vegetarian stores for it, for you will thus be serving, not your own little ones only, but the children of other women also; and you would gladly do this, I am very sure.

The pulses must not be neglected. Their use in our climate is very great. And, of course, during the greater part of the year, as they are in a dry and hard condition, they, like the grains, must be prepared for the stomach by cooking. But if you are fortunately in the enjoyment of a vegetable garden, as every householder in our land, who so desires, should certainly be, you will find that you can eat and enjoy and assimilate well the green pea or the young bean just as it comes from the pod. Thus it is sweet and delicious to the taste, light and refreshing and nourishing to the body. And this is so with some other vegetables that are generally cooked as a food. But certainly, since the pulses must be cooked during the greater part of the year, it is well to know how to cook them, and what I say here of the process of cooking them will apply generally to the cooking of all vegetables.

And this leads us to a most important point in the doctrine of foods, and it is that we must really enjoy our food if it is to nourish us well. It is the will of God in holy Nature that by all the avenues of our life we should experience pure pleasure, and that in all her modes we should realize a sweet delight. Yea, taste and know that our God is good!

And in food eaten against the appetite there is not a nourishment for our body. It is mal-nutrition. It is against the will of Life, and it will certainly do far more harm than good. Many a one is brought to premature death by being forced against the will of the genius of their body to receive food at such times. Therefore, we should never force the body to take nourishment. Indeed, strictly speaking, we cannot. When the law of the body is against food, no power can compel it really to receive it.

Fasting is of so serious importance to health that I would speak a little more of it now. So very often all that is needed for the restoring of health to the body is simply not to take food. And I have proved this so thoroughly in my own experience, throughout years of trial, that I know it is a cure worthy of commendation.

For I, like you, no doubt, my dear reader, have not only



been the victim of my own inborn animal delusion, that "food, and plenty of it," is the one thing that matters for the good of the body, but also of the same delusion in those who loved me very fondly and truly. Now, have we not all suffered more or less thus? The old fondness so often misleads, and in this case absolutely blinds those into whose tender care we fall at such a time! Well, then, in the face of all this, I have had to learn the lesson of letting be, of allowing the genius of the body to work quietly its own work of healing, and this I have had to learn so well, in order that I might have the assurance of real knowledge wherewith to serve you now, my dear fellow pilgrim in the way of Life. And it is by prayer and fasting that this is done. For not only is the fasting a prayer in itself, but it will become an uttering of prayer or of silent desire, both for your own blessing and for the blessing of all whom you may serve in Life. Yes, to be quiet, to allow the holy will of Life to speak its word in your body, to suffer your own God to heal your flesh and your mind, to yield yourself to this holy will is to fast and to pray.

Now, habitual abstemiousness, or, as I would prefer to say, lest this word might savour of asceticism, chastity in the use of food is better than periodic fasting from all foods. Yes, I say most seriously, such habitual chastity in the use of foods, as would be considered by the great majority of wise and intelligent people to be practically a starvation *régime*, is worthy of my most serious commendation to those who would be in health of mind and soul and body. For even we who read this do not yet know how very important it is for the rule of the spiritual will in us that we keep the animal body, not under, but really fit for the blessed service of Life by a most chaste use of the foods of the animal body. And not too seriously can we speak of the value of this habitual chastity in diet. Verily, verily, man lives not by bread alone, but by the living God, who gives of the good of Life through this bread. Yes, and they who thus conform to the will of God in their flesh shall know the doctrine of Life even for this body.

Once we realize the fact that food-stuffs are not food but only the conveyors of Life, the bodies through which the Holy Thing gives itself to the service of our flesh, we are surely delivered from the stuffing folly of the unspiritual

mind. As for the great mass of well-to-do people among whom we live, the crude fact is that the majority of these bodies are simply being fattened for a premature burial, verily as for the *grave's carnival*, and that by a persistent stupid, dull overeating. It is, indeed, a horrible thing to have to say, but none the less a very fact! Of course, the poor are mercifully exempt from this experience. Frugality, which to them is so often a most bitter need, is in reality, did they only know it, a means of health. And it is a real service to them to get them to see the great use of their poverty as an invaluable way of self-discipline. But that it be so it should not be a forced frugality. It should be as an offering of the free-will to the Spirit of Life.

All forced frugality is a violation of the law of holy Nature. Does she not lavish on all the fruits of her strength, richly giving them for the nourishing of all the children of earth, ay, of all the children of earth? And there is no one child born on this earth who has a right to more of these fruits than has any other child of earth. This is the holy truth, this is the law of God. And we are glad to know that the public realization of this holy truth is at last beginning to move even the legislature of our country. Yes, even it moves; there can be no doubt of it, ay, this mass moves, and we breathe a sigh of relief! Yet it is well that they who are forced to be frugal should know how to make even their evil state serve their good. And we know its good in our own life and its *raison d'être*. Truly beautiful is the economy of God's universe. Wondrously fine is the balance of Nature, sure is her law of compensation! Why, we have to go to the frugal and poor, and not to the children of luxury, for the heroes of a self-denying generosity. Indeed, this is so. Verily, God is good.

Any intelligent medical man will admit that overeating is the cause of the majority of disorders among the easy or well-to-do classes, who, having little or nothing to do for the earning of a living, and being generally too dull and selfish to interest themselves in the service of their neighbors' good, have much time on hand and plenty of food! Thus the crude, animal function of mere feeding becomes a means of passing the weary day, and over-indulgence in food, *i. e.*, gross gluttony, is the vice that so often comes from such an unhappy state. Indeed, I do pity these sorry victims of our

social iniquity, and certainly more than I do those who have to work hard for a very miserable living. And I would, if I had now to make the choice, choose the lot of the latter. But, if the former could only see that to them has been offered the choice of the way of chaste living, that they are so placed that they can, by act of their own free will, give themselves to the life of a wholesome discipline, by being chaste or self-denying in the midst of superabundance, they would gain a true victory for the struggling soul of our race over the powers of the lower world of appetite and animal desire that still hold her enthralled.

Now, when we realize that this body is sacred to the service of Life, and that we sin against Life by indulging in any unneedful food or luxury, we shall be very careful in future lest this sin be found in our lives. I know that this word will give to not a few just the medicine their feeble spiritual will needs. Therefore, I say in all seriousness at this time that I give no quarter to any sensuous or fleshly indulgence on the part of the man who professes to be living in the spiritual life. And when I see a brother, wearing the garb of the ministry of the spiritual table, even smoking tobacco, I am indeed pained, yes, and I pity him for the indulgence of a vicious appetite in "the social pipe."

"Holy unto the Lord of Life" should be the motto inscribed over the house of flesh in which you now dwell, my brother, my sister, and specially so if you profess to be a servant in the house of God, even the human soul.

Continence, ay, the great continence, even sweet chastity in heart, speech and behavior, is beautiful, is of health, is holy unto God your Life. Wear it as a jewel of grace, my sister, robe thee in it as a garment of power for thy spiritual ministry, my brother, my brother dear to me in the service of Life, the service of God.

And now, dear hearts, good-night, and may the blessing of sleep, and the blessing given during sleep, be yours. I can now go to sleep, too, for I have done my work. And remember, human soul, until we have done our work we cannot enter into rest.

## PSYCHE AND PNEUMA

By DR. WM. WILLIAMS.

(*Concluded from page 176.*)

### "VARIOUS VIEWS OF PSYCHE AND PNEUMA."

Leaving the subject of human origin, that of man's constitution has attracted and claimed the greatest amount of thought and consideration. The general opinion of ancient and modern philosophy is that man is a compound of two parts, of soma and psyche, that is, of a body and soul. This gives rise to the two sciences of physiology and psychology; the former, physiology, by following the Baconian method of investigation of nature, has made rapid progress. By its observations and experiments on the various parts of the body and their different functions, it has revolutionized medical science. The latter, psychology, owing to its erroneous views and inaccurate notions respecting the soul, as mentioned in a former article on "Gnothi Seauton," soon found itself at sea without rudder and compass, drifting hither and thither on the ocean of speculation, and has made no satisfactory progress, and notwithstanding the works and labors of Plato, Aristotle, Hume, Kant, Fichte, Cousin, Schopenhauer, Hamilton, and many others, is almost defunct or at a standstill. Like other sciences, it has gathered and accumulated facts but is unable to explain or correlate them, because like to the ptolemaic system of astronomy with its assumed cycles and epicycles, it lacks and is devoid of a scientific and true basis; that is, the real existence of the pneuma or higher self, man's divine ego, which with the body and soul forms a trichotomy, or a trinity in unity. The philosophy of the two latter and their reciprocal interaction and influence of each other was well known and understood by the giant intellect of Aristotle, il maestro di color che sanno. He, however, along with other ancient philosophers, had no conception of the existence of the pneuma as a constituent of human nature, judging from his treatise on the soul. Plato's trichotomy consisted of body and soul, with the addition of gnosis or intellect, which he considered as a part of the Oversoul.

The pneuma or spirit, which St. Paul and other apostolic writers refer to so frequently, had not then risen in man's

mental horizon, and philosophy, before the advent of Christianity could only speculate and discourse on two forms of consciousness, of the body and soul, or of sense and the psyche or lower self; but of the pneuma or organ of God-consciousness, its functions and operation, mankind lived in the grossest ignorance until the appearance of the great Divine Teacher who first brought light and immortality to life through his gospel and originated a new era in the religious life and spiritual development of humanity, who opened the Kingdom of heaven or the divine of life within the human psyche to those who received power to become sons of God, and were born not of blood nor of the will of the flesh nor of the will of man, but of God; or, in the words of St. Peter, were born again, not of corruptible but of incorruptible seed, so that the psyche became purified, enlightened and regenerated, by obeying the truth that comes to it through the pneuma or higher self.

Such teaching was beyond the range of the current philosophy of the time and was accounted foolishness. It will always be considered such by the merely psychical man in whom the God-consciousness has not yet dawned and who, therefore, like Gallio, spoken of in the Acts of the Apostles, cares nothing for such like things.

Come we now to consider and dwell briefly upon the theories that have been alluded to, respecting the origin of the soul and known to theological students as "traducianism" and "creationism." It forms a curious and an interesting chapter in the history of psychology. Which of these theories is the true one, is still a matter of discussion and controversy amongst theologians and psychologists, owing to their failing to distinguish between the soul and spirit, that are so commonly confounded the one with the other and accounted as one and the same thing. It is a question of the greatest importance; for it has at the foundation and basis of the Churches' teachings and dogmas respecting original sin, the corruption of mankind through Adam, as also the doctrines of divine election, predestination, reprobation and others.

To account for the origin and existence of the psyche on the earth plane, Origen, one of the fathers in the Greek Church, held in high and deserved repute for his learning and philosophical attainments, taught and maintained the doctrine of its pre-existence and its corollary reincarnation. According to him, God created spirits, at first one by one,



and all perfect, many of whom, losing their pristine purity, fell from their high estate and became degraded into demons who, through the purgation of terrestrial existence with its attendant sufferings and privations, would eventually succeed in regaining their forfeited felicity and glory. This theory of creationism was, however, condemned at a church council held in Constantinople.

The other theory, traducianism, teaching that the body and soul came from the parents, whilst the spirit was regarded as a special creation of God at the time of conception, became accepted as an orthodox dogma. In course of time the Latin or Western Church rejected this latter distinction of origin between the psyche and pneuma. Tertullian, in his speculations on the transmission of original sin, taught in his treatise, "*De Anima*" (On the Soul), that body and soul come "extraduce" from the parents, leaving untouched the subject of the spirit and its derivation. This opinion prevailed in and was adopted by the Church during the early centuries of the Christian era until the time of St. Augustine who, regarding psyche and pneuma as synonymous terms, declared they were specific creations. Thus traducianism fell into disrepute and was regarded as a heresy during the dark and middle ages up to the time of the Reformation, when it was again adopted by the Lutheran Church as the only rational account and explanation of the transmission of evil. This controversial subject still remains an undecided one. Dr. Martenson, a modern German theologian, maintains that every man is born and so comes under the law of traducianism. Every man is created (1), the doctrine that teaches that the soul as well as the body is begotten by reproduction from the substances of the parents, (2) teaches that every soul is separately created by God at the time when it enters into union with the body, and so comes under the law of creationism. Another theologian asserts that spirit is preexistent in a certain sense, for as the air exists before the lungs which inhale it, so the spirit exists before the soul, which it vitalizes and imparts to it its personality. The pneuma has an eternal origin from God, from whom it derives its existence. The psyche which man has in common with animals beneath him would perish with the body but for the Higher Self which sustains the soul's consciousness after death and arrests its dissolution, to which it would otherwise be subject. From a review of these two

different theories, we may perceive that they are only partial and imperfect representations of the truth. It may be stated that some creationists hold that the soul is not infused into the body until the embryo within the womb assumes a distinctively human form. Lotze, in his "Microcosmus," affirms a gradual creation of the soul.

From these antithetical views of the origin of the psyche and pneuma, which are unsatisfactory to the philosophic mind, come we now to review the teachings of Theosophy on this important subject which, with their corollaries, the doctrines of Reincarnation, Karma and the ultimate destiny of man, we have found after many years of patient study and reflection, give the only sufficient and true philosophy that enables us to grasp and understand the rationale of human existence and resolve the mysteries of man's origin and those deep problems concerning human life that since men began to think and reason have never ceased to engross their minds and claim their most thoughtful and serious consideration.

Without a true philosophy of life, remaining ignorant of whence his coming and whether his giving, without rudder to direct his course and compass to divine his bearings, man soon gets lost on life's stormy sea and incurs the danger of foundering in its depths or of becoming stranded on some of its many hidden rocks, a doom the soul can scarcely avoid except under the pilotage of its divine helmsman, its man at the wheel, its own pneuma or Higher Self.

#### "ON THE ORIGIN OF PSYCHE AND PNEUMA."

In the beginning, when the heavens and the earth were created, man's spiritual ego, an emanation from En Soph, the Boundless One, the Rootless Root of all existence and Father of all spirits commenced its evolutionary course of development as a monad in which were enfolded, latent and concealed, all the necessary potentialities, energies, virtues, faculties, capabilities, attributes and qualities, to enable it to climb the lofty spiral of existence and attain to the state of angelhood, the culmination of its spiritual evolution when, after the building up a psyche in which it should finally become embodied, it may be continued throughout all ages an individual ego with all its intellectual faculties fully unfolded, with a mind stored and enriched with unlimited stores of knowledge gathered and wisdom acquired through

a long course of experiences. This, then, was the aim and design in its creation of its psyche which in all its many phases of existence with the natural world in its course through the mineral, vegetable and animal kingdoms, in its increasing accession of added forces and its endowment of higher powers through its progenitor, with faculties, emotions and instincts rendered more receptive through closer approximation to its divine antetype, resulting in the growth within it of rudimentary desires, affections and inclinations, together with notions of right and wrong, good and bad, and principles of self adaptation to environment, and for self preservation against all contingencies. After being brought up from the lowest zoophyte by the agency of evolutionary law, from it at last, enshrouded in human form, reached the tableland of humanity a living soul, in close relationship with two worlds, the outer and phenomenal, the invisible and noumenal worlds, susceptible of the influence of both, a creature endowed with rational faculties, yet dependent upon and deriving all it possessed from its pneuma or Higher Self, to whom it rendered a childlike complaisance and willing obedience. Happy and blessed would have been the fate of humanity, had this relationship continued intact and unbroken. Man then knew not pain, felt no inward strife of passion, no wasting and decay of his physical envelope. He was then, as the Psalmist states, crowned with glory and honor, being made but a little lower than the angels on high, with whom, if tradition be true, he held daily and constant intercourse. The psyche being pure, his body was pure also and immune against the effects of time and ravages of disease.

Reading and pondering over the great Bible of Nature and observing the operation of its laws and ordinances, he acquired knowledge that enabled him to control them and thus enhance the joys of physical existence and learned to recognize in the wonders of creation surrounding him, tokens of the Divine Being, even of his eternal power and godhead. It is a fair and splendid portrait, but is it true and accurate in delineation and detail? If in his primeval or succeeding ages, man enjoyed and passed through such a state and period of purity and spiritual enlightenment, how and why is it that he is not now as he was at first? What the cause of the mighty change that has come over him, so that instead of being put a little lower than the angels he is but a little higher

than the animals around him and, in some aspects his psychical nature, no better than a demon in ferocity and cruelty? Far from disputing and doubting the Biblical account of man's fall from the divine life, which if taken allegorically gives the true solution of the great question, and confining ourselves within the limits of philosophical speculation and induction, we may readily divine the cause that has effected this deplorable declension in human life, that prevented and still prevents man from recognizing and achieving his high destiny and becoming united with and a partaker of the divine nature (theias Koinousoi phusios).

The psyche or soul is placed in contiguity with two worlds,, the physical and spiritual, and is receptive of influences from each of them and endowed within certain limits with the liberty of regulating its conduct, choosing its course and determining its earthly career, either in an upward or downward direction. As long as it acknowledged the suzerainty of the pneuma and rendered a filial obedience to it, it was safe, and its progression assured through living in harmony with the good law of the universe, of a perpetuity of enduring well being and happiness that was guaranteed by and through its Higher Self, whose language was: Because I live, thou also shalt live. This divine relationship and friendship as shown by man's own history, became disrupted and broken through the gradual influence of the sensuous world upon the psyche, so that in the expression and forcible words of scripture, it is no longer a living soul, but a soul deadened, callous and corrupted, though not altogether insusceptible to the voice, the warning cry and entreaties of its spiritual and Higher Self, to whom it owes all that it possesses and enjoys. This being the present state of his psyche, man seeks everywhere for his lost happiness that, like an ignis fatuus, eludes his grasp even in the very moment when he imagines he has found and acquired it.

Human life therefore has degenerated and become psychical and not pneumatological or spiritual in its character, as St. Jude describes men, "psychikoi, me echontes to pneuma," sensual, not having the spirit. This fact explains why the soul of every individual is the arena of two antagonistic and opposite influences, denominated as the "phronema tes sarkos," the will of the flesh, and "phronema tou pneumatos," the will of the spirit. The history of man's life is the record of the

struggle between them that throughout the ages has prevailed and is yet being waged and as fratricidal as that between Cain and Abel in days of yore. The chronicles of it are manifested in bloodshed and barbarous wars. So appalling is the record of man's psychic life that, wonder to excuse himself, to palliate its misdeeds, its inhumanity "that makes countless millions mourn," the existence of a suppositious Satan has been assumed and upon his shoulders has been placed the cause of human guilt and depravity.

From this brief summary of the origin of the human psyche and its relation to its proximate creator, we can understand and explain some, if not all, of those dark problems respecting humanity that have perplexed the minds of philosophers and theologians in all ages. Ignorance of this relationship has proved most baneful and led to oblivion almost of the existence of the pneuma, so that its supremacy, its legitimate right and authority, are both ignored and unrecognized. Whilst this remains unacknowledged, the life of man will continue to be psychical rather than pneumatical.

Ere concluding these fragmentary remarks on the psyche and pneuma, we would not forget to point out that so long as man's psychic life is dominated and controlled by worldly influences and swayed by its animal instincts, there can be no lasting peace in the world especially amongst those nations whose national policy is based upon self-aggrandizement, and disregard of the rights of their neighbors, whenever the opportunity comes to realize it by force of arms. So also with our own individual selves, the Brotherhood of man and the Fatherhood of God based upon the presence and operation within us of the divine life, whose chief attribute is love, must remain abstract ideas and notions, unfulfilled dreams, unrealized truth in our daily lives, so long as they are psychical and not pneumatical in their character.

The pneuma and not the psyche is that which must rule if humanity is to achieve its destiny and this world is to become a heaven wherein dwelleth righteousness and peace, and where good will to men prevails instead of a hell of contending passions, lusts and ambitions, an arena of strife and bloodshed as it long has been. It is the spiritual agent, the divine leaven hidden within him that is able to transmute human nature, so that having borne the earthy it may become spiritual and heavenly. Popes, potentates, Caesars and Kings,



regal viziers and chancellors with their political and religious panaceas, sacerdotal hierarchies, governments aristocratic, republican and democratic, have so far proved ineffective. They have failed in the regeneration of humanity, in leading it out of the darkness and shadow of death in which for long ages it has wandered and suffered, stumbling, falling, looking and waiting for the pillar of light that shall lead to the land of promise, the goal and terminus of its weary and protracted pilgrimage. Vain and visionary have been its expectations. Subjected and doomed to disappointment in its trust in princes, must mankind always remain until, turning, it looks within and finds its "*Goel*," its redeemer and deliverer, its Christ mighty to save, its divine pneuma, the Friend that sticketh closer than a brother, that so long hath been ignored, kept in the background, despised and rejected by its own psyche. Then, and only then, will man experience and become inwardly cognizant of the meaning of anastasis or the resurrection from the dead when, rising into the light and glory of the higher and diviner life and escaping the corruption that is in the world through lust, he begins to give all diligence, and to his faith will add virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; to brotherly kindness, love; which as Dante affirms in the concluding line of his immortal poem, *Il paradiso* moves and sways the universe.

"L'Amor che muove il Sole e l'altre stelle."

THE SEEKER OF GOLD.  
A TALE OF THE ANCIENT TRAVELER.  
Translated by SAMUEL NEU.

**T**O 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 Seeker of Gold, set down by Lipo-va, the Scribe, give ear:

In Usk, the land of winter, dwelt a prince, Nogolu, famed afar for comely looks and pleasant manner and a voice that spoke the music that the ear delights to hear.

It came that Nogolu desired a wife, that yet his race might rule the land of Usk. Therefore he made a journey to the place where was the palace of the mighty king, to choose a wife and bring her forth to Usk. And when he came to Bhagrachu, the king, and saw the noble ladies of the land, enamored was he of one, P-hikacha, a daughter fair of Bhagrachu, the king. Therefore Nogolu sought the king alone and told his love and prayed that he might wed the princess P-hikacha. Bhagrachu said:

"Thou art a prince of looks and manner fair, and it were well that this should come to pass. But first, where is thy wealth? Is it not said that he is poor indeed, aye, doubly poor, who has a kingdom but no gold to rule? Bring me ten hundred pankas of mere gold, and on that day P-hikacha shall wed thee."

Then did Nogolu homeward turn his steps and after many days arrived at Usk. And as he passed within the city's gate a beggar stopped him and would beg him alms. But Nogolu, whose heart was light no more, brushed him aside and to his palace came.

Now, on the morrow, went Nogolu forth to seek for gold and to the market place he turned his steps, for where men buy and sell, there surely must the gold he sought for pass. And as he crossed beyond the palace walls a beggar stopped him, he who at the gate had made to speak when Nogolu returned. And now he spake indeed:

"Oh, noble prince, I know what thou dost journey forth to seek, and if thou givest alms then will thy search be short and well with thee. Alms, brother, alms."

But Nogolu, the prince, brushed him aside and said:

"Aye, short shall be my search indeed, for in the market place my search shall end."

So passed he on and left the beggar there.

And in the market place men bought and sold and gold was there. And Nogolu, because he was the prince commanded them to give and they gave up the gold that passed in trade. And when he had ten hundred pankas, then the prince departed to King Bhagrachu and offered him the gold for P-hikacha.

Wherefore is Bhagrachu thus filled with rage? Wherefore does he with wrath hurl forth the gold upon Nogolu, while his brow is dark? Hark, now he speaks:

"Art thou a fool, thou prince? Or wouldst thou trick me with this tarnished filth? Go, seek for gold, but bring me not again this burnished rubbish which, because it shines with mellow light, the fools in Usk call gold."

So Nogolu returned again to Usk, and as he entered through the city gate again the beggar made his cry for alms, but Nogolu was wroth and heard him not.

Then was it loud proclaimed on every wall that Nogolu, the prince of Usk, sought gold that was real gold, not the market ware, sought gold that was mere gold, not tarnished filth. The men of Usk that heard the call came forth and to the prince's palace quickly came; and each made known that he alone had gold, yea, only he alone had gold in Usk. Only the beggar at the gate came not. And he who loudest cried Nogolu heard. He took the gold and journeyed forth.

And as he passed the gate where sat alone the ragged beggar, this one raised his head and spoke to him:

"Oh, noble prince, I know what thou dost take unto the king. And were thy journey not then it were well for thee. Give alms to me who hunger since the time men cast me forth and I shall end thy search, for what thou bringest will not be well come."

But Nogolu with lip that curled in scorn:

"What do you know, a beggar at the gate, of gold, and what is gold and what is not? Has not a trader, one who knows pure gold, said this is gold? Then surely is it gold. Asidel that I may pass upon my way."

And on his way the prince, Nogolu, passed and made his gift to Bhagrachu, the king.

Have you beheld the darkness on the sky ere flashes forth

the fire of heaven's wrath? So was the darkness on Bhagrachu's brow, and so there flashed the lightning of his wrath when he beheld the gold Nogolu brought. Then spake the thunder from Bhagrachu's lips:

"Ten hundred pankas I demanded, Prince, of merest gold ere P-hikacha should wed. Here hast thou brought to me with gracious mien a mass of glittering, mellow-lighted trash wherein is not ten hundred pankas of mere gold. Away! lest thou receive what were thy due. And if it pass thou comest here again without the gift I ask, then is thy doom, for thou a beggar at my gate shall be. Away! and ere thou seekest for thy gold learn first what gold is. Here I give thee some, that henceforth thou shalt know and ask no man."

To Usk again the prince, Nogolu, came and when the beggar stopped him at the gate his heart was meek and he had given alms, but rose his pride and still the prince withheld. And on the morrow all the men of Usk came once again with gold to give the prince. But none was gold as pure as Bhagrachu's and therefore was the prince in great distress. Then sent he forth to find the beggar man, but they returned and said the man had gone. Then was despair upon the prince's heart.

For many seasons sorrow was in Usk, while men sought for a beggar at the gate to give him alms, that he might end the search Nogolu made for gold. But he was gone, for though they cried him forth they found him not, though many others were there in the place.

Then was Nogolu very sad at heart and cast aside his princely purple and journeyed forth alone among the men to seek a beggar who mayhap had gold. Men say for forty years he roamed the land, and other men say only ten he roamed. Yet though the years no man may truly tell, the time was long, for ere his search was done the prince's heart was meek, his ear heard well, and no man asked for alms and asked in vain.

It passed that in the season of the rain, ere sprang the winter deadened seed to life, a beggar who was old and poorly clad asked alms of Nogolu, and he, most meek, said:

"Brother, here is all that yet remains. Take this from him who once has been a prince and go thy way in peace, nor mourn for me. When years were young for me a beggar man asked alms, and had I given all were well, yet I believed those men who knew their gold and cast aside that beggar

by the way. Now I am in his place, denied of men, nor shall I find him ever. Go thy way."

Then spoke the aged beggar, poorly clad:

"Know thou, oh Prince, that I am him you seek. In childhood's day I learned the art of gold to bring mere gold from that the traders use. My father taught me this, for in that day were many men that valued merest gold. But years have come and changed the hearts of men, so no man needed what my trade might bring, and so, not knowing aught of other trade, I am a beggar, till a man shall come who values gold that is not brazen dross. But even though he made of me a prince I could not show my trade to any man whose heart is not as pure as what he seeks. Thy heart, oh Prince, has now been purified, therefore, thy search for gold shall shortly end."

Into the palace came the long-lost prince, and with him came the beggar poorly clad, and once again the call was sent for gold and once again men brought the gold they had, and each declared that merest gold had he. Nogolu heeded not what said these men, but took it all and said no word to them. Many days between the midnight hour and dawn of day, the prince and beggar wrought to bring the dross away from what was gold.

To Bhagrachu, the King, came Nogolu and brought ten hundred pankas of mere gold. And there beside the king there sat the one who was the aged beggar man in Usk. And when Nogolu gave the king the gold Bhagrachu turned and gave it back to him. Wherefore the prince was very wroth indeed.

"What means this, noble King?" Nogolu said. "Is not this gold as mere as that one piece thou gavest me that I might know mere gold?"

And Bhagrachu the king replied to him:

"This gold is thine, my much loved son-in-law. I wanted only that thou hadst this gold to rule thy kingdom with, and well I knew, that ere thou hadst it must thy heart be pure. Take thou P-hikacha, for thy bride is won."

The King rose when this tale was done and told his courtiers it were well for them to seek the beggar who knew to bring mere gold, for then a princess they might wed. But this he told them not, wherefore the Ancient Traveler whispered it to me: that the beggar was named by a name that in our tongue means Truth: and I, Lipo-va the Scribe have set this down for those who read.



## CHOICE EXTRACTS AND TRANSLATIONS

By F. G. D.

### ON THE NATURE OF TIME.

**W**E are so accustomed to connect our ideas of time with the history of what passes in it, that is, to mistake a succession of thoughts and actions for time, that we find it extremely difficult, perhaps impossible, totally to separate or distinguish them from each other; and indeed, had we power to effect this in our minds, all human language is so formed, that it would fail us in our expression; yet certain it is that time abstracted from the thoughts, actions and motions which pass in it, is actually nothing; it is only the mode in which some created beings are ordained to exist, but in itself has really no existence at all.

Though this opinion may seem chimerical to many who have not considered the subject, yet it is by no means new, for it was long since adopted by some of the most celebrated philosophers of antiquity, particularly by the Epicureans and is thus well expressed by Lucretius in his work "*De Natura Deorum*."

Time of itself is nothing, but from thought  
Receives its rise, by laboring fancy wrought  
From things considered, while we think on some  
As present, some as past and some to come;  
No thought can think on Time, that's now confessed  
But thinks on things in motion or at rest.

Time, then, is nothing more than the manner in which past, present and future events succeed each other, yet is this delusion so correspondent with our present state and so woven up with all human language, that without much reflection it cannot be perceived, nor when perceived can it be remedied nor can we avoid treating it as something.

There seems to be in the nature of things two modes of existence. One in which all events, past, present and future

appear in one view which, if the expression may be allowed, may be termed instantaneous and constitutes Eternity. The other in which all things are presented separately and successively, which produces what we call Time. Of the first of these, human reason can afford us no manner of conception; yet it assures us on the strongest evidence that such must be the existence of the Supreme Creator of all things, that such may be our own in another state. To beings so constituted, all events, past, present and future are presented in one congregated mass, which to us are spread out in succession to adapt them to our temporary mode of perception; therefore, to them ideas have no succession and to their thoughts, actions or existence, Time, which is succession only, can bear not the least relation whatsoever. To existence of this kind alone can eternity belong; for eternity can never be composed of finite parts, which, however multiplied, can never become infinite, but must be something simple, uniform, invariable and indivisible, permanent though instantaneous, and endless without progression.

There are some remarkable expressions both in the Old and New Testament alluding to this mode of existence. In the Old Testament, God is denominated I Am; and in the New Testament, Christ says: "Before Abraham was, I am"; both evidently implying duration without succession. With the other mode of existence we are sufficiently acquainted in which all our ideas follow each other in a regular and uniform succession, not unlike the tickings of a clock, and by that means all objects are presented to our imagination in the same progressive manner; and if any vary much from that destined pace, by too rapid or too slow a motion, they immediately become to us totally imperceptible. We now perceive every one as it passes, through a small aperture separately, as in the camera obscura, and this we call time; but at the conclusion of this state we may probably exist in a manner quite different, the window may be thrown open, the whole prospect appear at one view and all this apparatus which we call time be totally done away.

There are several passages in the scripture declaring this annihilation of time at the consummation of all things. "And the Angel which I saw stand upon the sea and the earth, lifted up his hand towards heaven and swore by him that liveth forever and ever,—that there should be "Time no more."

## ANCIENT MYSTERIES.

**T**HE Ancient Mysteries displayed the lapse of the soul from original purity into a state of darkness, confusion and ignorance. They affected to teach the initiated how they might emerge from this state; how they might recover what had been lost; how they might exchange darkness for illumination; how they might pass from the gloom of error into the splendid brightness of a regained paradise. They claimed to confer upon the *epoptæ*, the glorious privilege of seeing things clearly, whereas before, they were floundering in a turbid chaos of error and misapprehension.

Sometimes the hero-god entered into the womb of his Great Mother, and was regenerated or born again into a new state of existence when he quitted it. On this occasion he was depicted as an infant, or shadowed out as an old man acquiring the vigor of a second youth. Sometimes he died out of one world and was received into another; his entrance into it was a descent into the infernal regions and his rites assumed a funeral aspect, till he was joyfully hailed as one restored from death to life. Sometimes he was lost or invisible, but at length was found again; it was the business of the aspirants to seek for him with mimic anxiety, nor to rest satisfied until his discovery was announced. Sometimes he was exposed to great danger, and underwent the most appalling labors, but in due time he was happily liberated from his peril and his bondage, then the mystic or novitiates were exhorted to rejoice and be of good cheer, because their god was saved. At the commencement of a new age, he awoke from his slumber, all was confusion and disorder while he slept, all was joy and harmony when he aroused himself. The hero-god (the messiah) was born again out of the moon, hence every *epoptæ* or initiated member, was said to be a child of the moon, because the messiah was in truth his spiritual father; and they were shown also that all human souls had thus been born from certain doors or gates on the sun and moon—a remarkable symbol of the heavenly origin of every living being from God the Father and the Sacred Spirit. The mysteries, in short treated throughout of a

grand and total regeneration—a regeneration which alike respected the whole world and every individual part or member of the world.

In the mysteries of the ancient Druids, the members were taught that man is placed in the circle of causes, or the wheel of rebirths, good and evil being placed before him for his selection. If he prefer the good, death transmits him from the earth into the circle of felicity; if evil, he returns to the circle of causes, where he is made to do penance for his actions. According to the predominance of vice or virtue in his disposition, a repetition of his probation may be necessary; but after a certain number of reincarnations his offences will become expiated, his passions subdued and the circle of felicity will restore him to its inhabitants.

Before the soul of man, says Plato, sank into sensuality and was embodied with it through "the loss of the wings," he lived among the gods in the airy world where everything was true and clear. Here he saw things only as a pure spirit. But now he is happy if he can use the forms of imagination as copies, and collect gradually from them that which smoothes his path and points out the way to the lost knowledge of the great Universal Light. To this end the mysteries are especially serviceable, in part to remind him of the Most Holy; in part to open the senses of the soul, to use the images of the visible for this purpose, but which are understood by few, because their original and present connection is no longer understood. He also states in the *Phædo* that souls departing hence exist in Hades, and return hither again and are "produced from the dead" or born again (or their lower and higher selves become united). But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode above and dwell on the upper parts.

Proclus tells us that the mysteries and the initiations drew the souls of men from a material, sensual and merely human life and joined them in communion with the gods.

Happy, says Euripides, is the man who hath been initiated into the Greater Mysteries, and leads a life of piety and religion.

The following are some of the tenets and teachings inculcated in the ancient Welsh Mysteries.

1. All animated beings originated in Annwn (the highest and lowest point of life) whence, by regular gradation,

they rise higher and higher, or sink lower and lower in the scale of existence, till they arrive at the highest state of happiness and perfection that is possible for finite beings, or reduce themselves to the merest point that can exist.

2. Beings, as their souls by passing from ferocious to more gentle and harmless animals, approach the state of humanity, become ameliorated in their disposition and attain to some degree of negative goodness.

3. Every being is destined to fill a place in creation and is endowed with those sensibilities, benign propensities and mental capacities, that are requisite to render him happy in that station, which he never can be in any other, lastingly; and to this the Creator will finally bring him if he be worthy.

4. Being, having been led up through such a succession of animal existences as are necessary towards unfolding their destined character, and preparing them for their ultimate office in creation, arrive at the state of humanity, where good and evil are so equally balanced, that "liberty" takes place, the will becomes free; whence man becomes responsible for his actions, having a power of attaching himself either to the good or evil as he may or may not subject his propensities to the control of reason and unsophisticated nature, these being the fixed laws of the Creator.

5. In all states of existence above humanity, good preponderates and therein all beings are necessarily good; hence they can hardly ever fall, but are still advancing higher and higher in the scale of happiness and perfection, till they arrive at their final destination, where every being in his allotted place will be completely happy to all eternity.

6. Though a man fall and fail in one incarnation and becomes animalized, he shall rise again, and should this happen for millions of ages, the path of happiness is still open to him, and will remain so to all eternity; for, sooner or later, he will infallibly arrive at his destined station of happiness whence he never falls. Everlasting misery is a thing impossible; it cannot possibly exist with the attributes of God, who is never actuated by malevolent resentment; that proceeds from a display of power which originates in pride. God is Love in the most positive and unlimited degree. He resists evil for the sake of annihilating it and for the mere indolent purpose of punishing it.

7. No knowledge can be acquired but by experience.



To obtain all possible knowledge, it is necessary to pass through all possible modes of existence, and to experience all that is peculiarly known to every one of these, each of them affording such a supply of knowledge as no other possibly can. Man in the state of happiness recovers the memory of all that he observed and experienced in every mode of existence through he has passed.

8. Three things increase continually: light or fire; understanding or truth; soul or life; these will prevail over everything else and then the state of probation will terminate.

9. Three things dwindle away continually: the dark, the false, and the dead.

10. Three things accumulate strength continually, there being a majority of desires towards them: love, knowledge and justice.

11. Three things become more and more enfeebled daily, there being a majority of desires in opposition to them: hatred, injustice and ignorance.

12. Three necessary essentials of God: infinite in himself, finite to finite consciousness and comprehensiveness; and co-unity with every mode of existence in the Circle of Felicity.

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## 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.

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**SECRET SOCIETIES AND THE FRENCH REVOLUTION.** By Una Birch. New York: John Lane Company. \$1.50.

Students of history are already indebted to the author for other contributions to their favorite shelves, but her latest work will take easy precedence both for its substantial value and the graceful ease of its presentation. The French Revolution is one of those epochs that never lose the fascination of mystery, and now the author opens for us a field of conjecture not altogether new to the occultist, but still untrodden by the more conventional historian. She sets the keynote to her story by an apt quotation from Lord Acton. "The appalling thing in the French Revolution," he says, "is not the tumult, but the design. Through all the fire and smoke we perceive the evidence of calculating organization. The managers remain studiously concealed and masked; but there is no doubt about their presence from the first." Lord Acton was no mean authority. We must recognize the weight of his opinion even though it divorce us from a customary belief that the Revolution was the outpouring of the very spirit of chaos, unforeseen, unplanned, and unguided. What was this "calculating organization?" Who were the "managers" who wished to remain "studiously concealed and masked?"

The author suggests, although with an admirable caution, that the secret societies not only played a part in the

titanic outburst, but were its managers and directors. And the secret societies were epitomized, in many cases they were actually created, by Count Saint Germain. Wherever we find any trace of their workings there we see the hand of the leader. His was the genius behind Cagliostro, and Casanova, and Schroeffer, and Cazotte. He was known in every court in Europe and was everywhere welcomed and dreaded. Strange diplomacies followed his presence everywhere, and although he never allowed himself to be identified with politics it was generally believed that his interference was everywhere energetic and always effective. He seemed to speak all languages with equal fluency. Pitt ordered his arrest as a Russian spy. He was believed to have organized the plot to dethrone Czar Peter, and there are evidences that while in England he was active in the Jacobite cause. There are numberless stories of his fabulous wealth, his skill in alchemy and chemistry. He was an extraordinarily proficient musician, and he painted pictures with pigments of an unknown kind.

But let us see what the author has to say about the Count's connection with the Revolution. Let it be remembered that he had been employed for a long time by the French king on diplomatic missions all over the world, and that he was certainly deeply in the monarch's confidence. Madame d'Adhemar tells us that he often warned both king and queen of the abysses to-

ward which they were moving and that he tried to save them. He wrote prophetic verses and of these a single stanza may appropriately be given:

Great streams of blood are flowing in each town;

Sobs only do I hear, and exile see.

On all sides civil discord loudly roars,  
And uttering cries, on all sides virtue flees,

As from the assembly votes of death arise.

Great God, who can reply to murderous judges?

And on what brows august I see the swords descend.

Madame d'Adhemar tells us that she had an interview with the Count in the Church of the Recollects. But by this time we may suppose that events had passed beyond his guidance. He said: "I can do nothing; my hands are tied by a stronger than myself." Madame asked him if he would see the Queen again. "No," he said, "she is doomed." Doomed to what? asked Madame. "Death," replied the Count. "The hour of repose is past, and the decrees of Providence must be fulfilled. They demand the complete ruin of the Bourbons. They will expel them from all the thrones they occupy and in less than a century they will return in all their different branches to the ranks of simple private individuals. France as Kingdom, Republic, Empire, and mixed government will be tormented, agitated, torn. From the hands of class tyrants she will pass to those who are ambitious and without merit."

Had she been so minded, or so informed, the author might have told us much more of the occult societies and the Revolution. For in the dark days preceding the storm, the occultists of Europe were gathered together in Paris—so says tradition—each one do-

ing the work appointed to him in that vast organization that controlled them—as it controls now, within the Karmic law—the politics of the world. It was they who pulled the thousand secret strings that loosened the tornado that passed beyond their control. And when the first fury had abated it was they who inspired with crushing eloquence the orator whose denunciation dragged Robespierre to the dust and ended the Terror. Even at the eleventh hour they would have saved the Queen, so it is said, had she been willing to renounce the claim of the Dauphin to the throne. But she would not, and she died. But they saved the Dauphin from the Temple. It was they who raised up Napoleon and struck him down when he refused to obey. It was by their orders that he abandoned the invasion of England and it was they who occasioned the momentary loss of consciousness that cost him Waterloo. Some day all this wonderful tissue of tradition, rumor, conjecture, will be collected and it will make a surprising story. Those who know will believe, and those who do not know will continue to speak of chance and the fortuitous course of political affairs. Then we shall know more than we do now of the watchfulness of the Guardians of the race. Then we shall see that their efforts are not confined to the nurture of a society, nor their philosophy to a few books, but that through thousands of their emissaries scattered throughout the world they do what they can to give wisdom to its rulers, to overthrow evil, and to raise up preservers when crises come. And in the meantime we may remember what H. P. Blavatsky said of the Count Saint-Germain, that he would appear again at the next Terror, and that he would be recognized.

S. G. P. C.

# THE WORD

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## SHADOWS.

*(Concluded from page 196.)*

EVERY physical work or production of man, intentional or unintentional, is a shadow of his thought in relation to the senses. What the student of shadows observes concerning physical shadows is as true of these thought shadows. One's shadows appear larger when far away and become smaller as the shadow maker approaches them. All shadows must change or altogether disappear. From vague outlines shadows appear, become solid and assume importance in proportion to the attention and thought which is given to them. Man, the incarnated mind, does not see his shadow. Man sees and throws shadows when he puts his back to the light. Man sees shadows only when he looks away from the light. He who looks at the light sees no shadows. When looking steadily at a shadow for the light in the shadow, the shadow disappears as the light is seen. An acquaintance with shadows means familiarity with the worlds. A study of shadows is a beginning of wisdom.

All physical things and acts are originated by desire and projected and brought about by thoughts. This is true of the growing of a grain of wheat or of an apple as well as of building and running a railroad or an aeroplane. Each is the projection by thought, as a visible shadow or a copy, of an invisible form. The visible shadows are seen by ordinary

men. They cannot see the processes by which the shadows are cast. They do not know the laws of shadows and cannot understand the relationships between the shadow maker and his shadows.

Wheat and apples have existed from the earliest history of man. Yet both would degenerate into unrecognizable growths without the thought and care of man. The forms exist, but their copies cannot be projected as physical shadows except by man. Wheat and apples and all other growths are the bringing of the invisible elements, fire, air, water and earth, into visibility. The elements are not in themselves perceived. They are perceived only when combined and precipitated by or after the invisible form of wheat or apple or other growth.

According to its wants or needs desire demands food, and the thought of man provides it. The food is seen when it is provided, but generally the mental processes by which it is provided are not seen nor understood, and seldom thought of. A railroad does not rise up out of the ground nor fall from the skies, and is the gift of no other deity than the mind of man. Lumbering freight trains, luxurious cars speeding on solid steel rails, are shadows of thoughts by the minds who projected them. The forms of cars and details of appointments were thought out and given form in the mind before it was possible for them to become physical shadows and physical facts. Large areas were deforested in thought before the sound of the axe was heard, and great quantities of iron were mined and wrought in thought before one rail was laid or a mining shaft was sunk. The canoe and the ocean liner first existed in the mind before man's thought could project on the waters the shadows of their forms. The plans of every cathedral first took form in the mind before the outlines of its shadow were projected against the background of the sky. Hospitals, prisons, law-courts, palaces, music halls, market places, homes, public offices, buildings of grand proportions or of primitive form, structures on steel frames or made of boughs and thatch, all are shadows of invisible forms, projected and made visible and tangible by the thought of man. As projections, these shadows are physical facts because they are evident to the senses.

Imperceptible to the senses, the causes and processes

by which shadows are projected become more important and more evident to the mind when the mind will not allow itself to be obscured by its form while standing in its shadow, but will see these as they are by the light which it sheds.

Each shadow projected forms part of a larger shadow, and many of these are part of the precipitation of a still larger shadow, and all form one great shadow. As many minds as are at work so many shadows are projected and all make up the great shadow. In this way we get the shadows which we call food, clothes, a flower, a house, a boat, a box, a table, a bed, a store, a bank, a skyscraper. These and other shadows make up the shadow called a village, town or city. Many of these connected and related by other shadows, build up the shadow called the nation, country or world. All are precipitations of invisible forms.

Many minds may try by thought to conceive of the idea of the particular form before one succeeds in bearing the thought into form. When one such form is created it is not seen by the senses, but it is perceived by the mind. When one such thought is projected into the invisible world of form, many minds perceive it and work with it and strive to give it a shadow, until one of them succeeds by the light of his mind in projecting its shadow into the physical world of shadows. Then other minds are able to conceive of the form by its copy or shadow and to project a multiplicity of its shadows. In this way the shadows of the forms of thoughts were and are conceived, and brought into this physical world. In this way physical shadows are reproduced and perpetuated. In this way machines and mechanical devices are thought of and their shadows projected. In this way the thought of man projects into this physical world the shadows of the forms and the thoughts which he discovers in the astral or psychic and mental worlds. So were the shadows of early man brought into existence. So was a wheel, the steam engine, the automobile and the aeroplane, shadowed forth through their invisible forms by thought. So were these shadows, duplicated, varied and multiplied. So will be projected into this physical world by thought the shadow of forms of ideals now but dimly perceived.

Lands, houses, offices, property, all the physical possessions for which men so mightily strive, do not satisfy, and

are the outermost of empty shadows. They seem to be, but are not most important to man. Their importance to man does not lie in themselves, but in the thought which man puts into them. Their greatness is in the thought which is in them. Without the thought by which they are projected and maintained they would crumble into shapeless masses and be blown away, as dust.

Social, industrial, political and religious organizations and institutions fill out and enliven the otherwise empty shadows, and these, too, are shadows provided and projected by thought of organizations, formalities, usages and habits.

Man thinks that he does, but he does not really delight in the shadows of the physical world. He believes that his delight is in the shadow, whereas it is so only as long as he fills the shadow out with his desire and his thought, and while his ideals are in accord with his desires. When his desires or his ideals change, then that thing which was the object of desire seems to him an empty shadow, for his thought and interests have been removed.

The values which men attach to the physical shadows which are termed possessions, are given because of the thought which is connected with these. And so man casts his shadows as possessions, which are the projections into this shadow world, of the high or low ideals with which his thought is concerned. And so he projects and builds up in the physical world great institutions and organizations and a home, and these are maintained as long as his interest in the shadows of his creations shall last. But when his ideal is changed, his thought is transferred, his interest ceases and that which he sought and valued most and considered real, he sees to be a shadow only.

Life after life man projects his physical shadow house and lives in it and enjoys the thought of it. He builds his house of shadows in this shadow world until he cannot hold his house of shadows together, and he passes through the shadow of life and through shadows of his hopes and fears, of longings and dislikes, until he reaches the end and passes through the shadows of his ideals in the heaven world which he has built: He lives through the shadow of heaven until his desires call him back into the physical shadow world. Here again he comes to project and then chase the shadow of

money, to live in the shadow of poverty, to be tortured by the shadow of pain, enthralled by the shadow of pleasure, lured on by the shadow of hope, held back by the shadow of doubt, and so he passes through the morning and evening of his life, lives through the shadows of youth and old age until he learns the uselessness of striving for shadows and sees that this physical world and all things in it are shadows.

That all physical things are shadows is learned after many lives and through much suffering. But learn it man must, whether by choice or by force. At some time he must learn the futility of longing for, chasing after or depending upon shadows, and at some time he will desist. This learning and ceasing to strive will not make of man a hater or one indifferent to his kind, a pessimist or a useless member of society. It will prevent him from giving undue value to shadows.

One who has learned that all physical things are shadows, learns also that the world is a school of shadows. He takes his place in the school of shadows, and helps to prepare others to enter or assist other students to learn the lessons which shadows teach. He knows, however, that it is not well to encourage all to become students of shadows, nor to show to everyone that physical things are shadows. The experiences of life will do this when it is time. The eyes which see shadows only are not strong enough to stand the light which their shadows obscure. The student of shadows gives full value to his own and all other physical shadows. By his physical shadow he learns the nature and use and limits of all other physical shadows. In his physical shadow he learns of the kinds of shadows which are in the other worlds and how they affect him, and how to deal with them as they pass over him.

Even while living in his physical shadow, and without being able to see astral images, and without having any of the astral senses developed, the student of shadows can tell when an astral or other shadow is passing over him. He may know its nature and the cause of its coming.

All astral shadows act directly on and affect the senses. All mental shadows act on and influence the mind. Passion, anger, lust, malice, fear, greed, slothfulness, laziness and sensuality which move the senses to action, and particularly



such which stimulate the senses without any visible cause, are the shadows of astral forces and forms which affect the astral form body, and this moves and acts through its physical shadow. Vanity, pride, gloom, despondency, selfishness, are shadows thrown on the incarnated mind from the thoughts in the mental world.

By action and reaction the shadows of thoughts and the shadows of astral forms and forces may influence the mind and the senses and impel one to do that which is opposed to his better judgment. A student of shadows may learn to detect the different kinds of shadows by watching the play of the shadows as they pass over the field of his senses or as they affect his mental states. If he is not yet able to distinguish these in himself he may watch the play of shadows on others. Then he can see how he is affected when the different shadows pass over him and prompt him to action. He will see how the astral shadows thrown on the senses by the fires of desire cause man to act like a hungry or maddened brute and commit all manner of offenses. He may watch the shadows of the thoughts of selfishness, avarice and gain, and see how they influence him to take away by intrigue or ruthless force from others, by all manner of pretext their possessions, regardless of destitution or disgrace to which he reduces them. He will see that men who are moved by and who chase shadows are deadened to the voice of reason.

When a man will deal with his own shadows as reason dictates, he will learn how to disperse his shadows when they come. He will learn that every shadow may be dispelled by turning to reason and by looking at the light. He will know that when he invokes and looks at the light, the light will dispel the shadow and cause it to disappear. So when come the shadows which cause moods of despondency, gloom and pessimism to obscure the mind, he may by consulting his reason and turning to the light in aspiration see through the shadows.

When a student of shadows is able to see his true light and be guided by it, he is able to stand in his physical shadow without being obscured by it and he is able to deal with shadows at their true value. He has learned the secret of shadows.

THE END.

## THE FAITH OF ANCIENT EGYPT.

By SIDNEY G. P. CORYN.

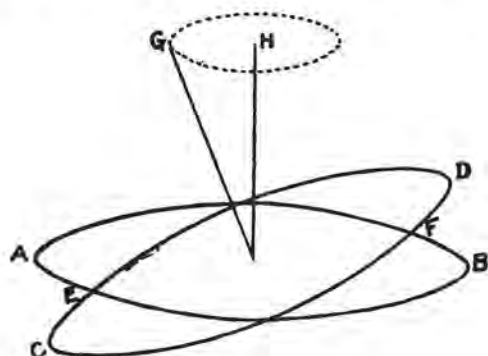
**L**ET me remind you of that most beautiful of the Platonic dialogues known as the *Timæous*. Solon, you will remember, is represented as conversing with the Egyptian priest, and he asks how it is that Egypt had preserved so marvellous a knowledge of the past and was so rich in wisdom, while the rest of the world, even his beloved Greece, was in a state almost of barbarism? And the priest tells him that Egypt, owing to her geographical position has never been subject to the cataclysms of fire, flood and earthquake that have successively overwhelmed all other nations, wiping out their records and destroying their traditions, and that as a result she possessed the stored wisdom of 50,000 years. But this, our commentators tell us, is an absurdity, an exaggeration of the Oriental mind. Professor Jowett, indeed—and he is the greatest of the Platonic critics—speaks of the “gorgeous lies” in which he supposes Plato to indulge. The Egyptian civilization, we are assured, is not more than 10,000 years old, that it began dimly with Menes of the First Dynasty, and tottered to its fall under the Ptolomies. And yet Lenormant reminds us that in an inscription of the Fourth Dynasty, mention is made of the Sphinx as being a monument whose origin was lost in the night of time, and that it had been found by chance in this reign, buried by the desert sand beneath which it had been forgotten for long generations. The Fourth Dynasty carries us back to 4,000 years before Christ. Judge then of the antiquity of the Sphinx.

But let us see if there is any way by which we can arrive at the age of Egypt and so prove or disprove the claims of the priest of Khem, that he and his sacred order had the stored wisdom of 500 centuries. It is to astronomy that we must turn for such verification. It is the zodiac that has preserved for us the mighty records of races, of worlds, of systems. It is the zodiac that measures for us the length of a pulse beat and the soundless march of the flaming stars, and the Egyptians yoked their chariot to the stars and registered the mile stones as they passed them.

Look for example at the great zodiac pictured upon the roof of the temple at Denderah. Examine its hundreds of figures, each one still palpitating with symbolic meaning. The ideographs upon that zodiac and upon the papyri tell us that when that great picture was painted the sun was in the sign of the Virgin, at the spring equinox, and that it had returned to that sign three times within the observation of their priests. The precession of the equinoctial points around the zodiacal circle occupies 25,920 years. When our calendar was formed, the sun at the spring equinox was in the sign of Aries; and six signs separate Aries from Virgo. It is therefore fourteen thousand years since the sun was in Virgo at the equinox. But that was the third appearance of the sun in that sign and for the sun to be three times in the sign of Virgo requires a period of at least 62,000 years and at most 87,000. Taking the lowest calculation we find the Denderah zodiac making practically the same claim as the Egyptian priest made to Solon.

Let me make this matter clear by a diagram which shall be in strict accord with the accepted science of to-day. It shall have nothing occult nor suspicious about it. Now I have said that the length of the precession, the time required for the pole of the equator to travel round the pole of the ecliptic, is 25,920 years. That was the ancient Egyptian measurement and it does not precisely correspond with the measurements of our astronomers to-day, who indeed are not in exact agreement among themselves. Some say that the precessional year is 25,900 years, while others make it a few years more or a few years less.

IF we are to understand the occult chronology of Egypt, a



comprehension of the equinoctial changes is essential to us. Upon these changes depended the hierarchical succession of gods, and the great cycles of time were all measured from the same basis. We are all familiar with the fact that the broad path of the ecliptic or the zodiac, is the *apparent* course of the sun and the *actual* course of the planets around the sun. The earth, on her yearly journey, passes along the belt of the ecliptic or the Zodiac, and the sun is the centre of the circle that she describes. Now it is evident that if the earth maintained an upright position as she traveled around the circle of the ecliptic the terrestrial poles would correspond with the poles of the ecliptic. But they do not correspond because the earth, instead of maintaining an upright position has her poles tilted away from the poles of the ecliptic. In other words, the plane of the earth's equator does not correspond with the plane of the ecliptic, and perhaps this will be made additionally clear by means of a simple diagram.

Here we see two circles represented as ovals for the purpose of showing their intersection and inclination. The circle A B is the ecliptic or zodiac, the apparent circle of the Earth and the other planets. The circle C D represents the plane of the Earth's equator, or the tilted position of the equator in relation to the Ecliptic. The line H drawn perpendicular to the Ecliptic is the pole of the Ecliptic. The line G drawn at right angles to the plane of the Equator is the pole of the Equator. The two points of intersection E and F are the Vernal and Autumnal Equinoxes. The Precession of the Equinoxes is caused by the movement of the Pole of the Ecliptic or, in the diagram of the point G around the point H. It is this movement that occupies 25,920 years and that forms the basis for nearly every occult cycle. There is no number of equal importance in the whole science of cycles.

Now it is evident that this movement of the equatorial pole implies a shifting of the points of intersection at E and F, that is to say of the equinoctial points. These points will indeed shift right round the circle with each revolution of the terrestrial pole. The circle of the Ecliptic being divided into the twelve zodiacal signs the equinoctial points will occupy each sign for the space of 2,160 years, and as each sign measures 30 degrees or one twelfth of the circle, the equinoctial points will remain in each degree for the space of 72 years.

It is thus evident that we can at once determine the date of any ancient event if we know the position in the Zodiac that the Sun then occupied at the Vernal Equinox. It is a simple matter of calculation at the rate of 72 years to one degree of the zodiacal circle. It may be worth while to suggest that all these movements are reproduced in man, the microcosm. The zodiac corresponds with a certain human magnetic aura, the spiritual monad is the sun, and the planets correspond with the human principles. It may be that the spiritual illumination results from certain aspects of the "signs" and the "planets" which in turn result from induced states of consciousness, the whole being governed by time periods precisely proportioned to those of the celestial cycles. As above, so below. There are, of course, other correspondences into which it would be hardly relevant to enter, but we may remember in passing that not only has every sign of the zodiac its influence upon terrestrial affairs, but also every decanate or set of ten degrees, as well as every quinary, or set of five degrees. Those curious upon such points should consult the Schemhamphorasch as well as try to identify some of the more important of the forces in their own consciousness.

But how did the Egyptians make that measurement at all? Even with our instruments of precision we cannot measure that great circle exactly, and they had no instruments. At least we have never found any. We have the paint boxes with which the Egyptian ladies painted their faces, and with the help of a little water to soften the dried color we could paint our faces with those same colors to-day, but we do not know how to make pigments that shall thus defy time. Our best surgeons to-day could not bandage a body as the Egyptians bandage their mummies, nor could our engineers erect the buildings that they erected. We have the dolls that they gave to their children, the ploughs with which they worked their fields, their implements of peace and of war, the letters of their lovers, the accounts of their merchants. We can reconstruct the life of ancient Egypt almost from hour to hour, but we cannot find that they had any scientific instruments. And yet they measured that majestic circle of the equinoxes. How did they do it? *We* have only just succeeded in doing it, but they did it thousands of years ago. I wish that space allowed me to dwell upon this precessional



cycle, because it is the key to all great cosmic cycles, and it would be easy to prove that the measurement arrived at in ancient Egypt was also the precise measurement used in ancient India, and that all the yugas and the kalpas and the manvantaras are exact multiples of the 25,920. And because there are these great recurrent cycles in the universe so also there must be recurrent cycles in human life. Learn the proportion of one cosmic cycle to another and you can learn also the human cycles and so understand practically that there are indeed tides in the affairs of men. Recall the old occult axiom, "as above, so below." It is the key to magic. Wherever you find a law or a force in the universe you will find that same law or force in yourselves. You will remember the toy known as the camera obscura. You entered a darkened room which had a tiny lens in one of its walls and then upon an illuminated disk you saw a minute reproduction of everything that would be visible from the universe. When we learn something about the universe, we have learned also something about ourselves. When we learn something about ourselves, we have learned something about the universe. Presently I shall have to recur briefly to these zodiacal cycles, because the faith of Egypt was based largely upon them as all enlightened faiths must be.

Now what do we know of the religion of Egypt? Until the discovery of the Rosetta stone we knew nothing at all. We only knew that a mighty civilization once existed in the country of the Nile, for the stupendous works of that civilization spoke for themselves. We knew that even our best machinery could not build the pyramids nor erect the Sphinx, but the inner life of Egypt was closed to us because we had no key by which to read their inscriptions. And the inscriptions were everywhere in a tantalizing prodigality. They were graven upon the eternal rock; they were painted in imperishable colors upon the papyri that encumbered every spadeful of earth, and they were printed upon thousands of yards of mummy wrappings. Wherever the eye rested there were the records of a mighty race, but they were illegible. The key was lost. The language was dead even as though it had never been.

Then came the discovery of the Rosetta stone with its carved inscription, upon one side in Egyptian and upon the other side in Greek. We need not quarrel with the scientists

who speak of the lucky chance that opened for them the doors to Egyptian literature, that gave them the material by means of which they could slowly and painfully reconstruct the language. The theory of chance usually has to work overtime when the modern scientist is the taskmaster, but we may see something more than chance in such a discovery as this. From that day until now the work of decipherment has gone on apace, but it has been outstripped by the work of discovery. At this moment in the British Museum there are said to be eight tons of Egyptian manuscripts waiting translation, and every day adds to their number. But already we have enough to reconstruct the life of Egypt. Her domestic life no longer has any secrets for us. We can watch at the birth of the child, we can see him in the nursery and at school, we can be present at his marriage, we can follow him through his business or professional career, and we can join the procession that follows him to the tomb. We know what he hoped for and what he feared; we can read the letters that he wrote to the maiden, to his children at school, to the judge, the lawyer and the doctor. In fact, we see the whole domestic life of Egypt from the cradle to the grave unroll itself before our eyes. Truly it is a marvellous story. Egypt though dead yet speaketh. If we ourselves could question the priest of Thais, as did Solon, if we could ask him what was the dominant principle underlying the religious life of the nation, I think he would say that it was a realization of eternal life. This must indeed have been the one ever present verity in the mind of Egypt, for its symbol meets the eye with an almost tiresome profusion. Everywhere we see the circle surmounting the cross. It is graven upon the rocks, the pictured gods hold it within their grasp, the mummy wrappings and the papyri are covered with it. Amid the tinsel and the gingerbread civilization of to-day we can hardly realize the intensity with which the primitive mind held to this conception of eternal life, of life for evermore. It was not a theory. It was the supreme fact in nature, obvious like the sunrise, as indisputable as bodily death. Andrew Lang tells us that among the early Britons the men painted themselves with woad and ran naked through the woods. A belief in eternal life was so real that a promise to pay a debt in a future existence was considered a satisfactory discharge of that debt. Think of such faith as that, for it was also the faith of Egypt. Think of the calmness, the resolution, the fortitude that must

come from this realization of eternal life. Not one in ten thousand of the men of to-day have any approach to it. How many even among theosophists have it? We may think we have it. We may believe that the eternity of our lives is a reality to us, but we can easily put it to the test. Could any one of the petty ambitions of the day possess us as they do if we could hold them in the perspective of a life for evermore? Would not our importances shrivel into nothing before that gorgeous vision? Could we ever again be jealous, or greedy for money or applause or approbation, if the stupendous background of eternity were before our eyes dwarfing all lesser things? Would not unselfishness and kindness be the only things comparable thereto?

The ancient Egyptians believed also in reincarnation and in metempsychosis and if we may judge from the frequent references to the "divine memory" that occur in their writings we may believe that a memory of past lives was by no means uncommon with them. It could hardly be otherwise. We also should remember, if we were but willing to dig the channels for the waters of memory that will never run without those channels. Of what advantage is it to believe in the great life if we persistently live the little life? It was said that those who lived the life should know of the doctrine, and how shall we say that we believe in reincarnation, in the perpetuity of life, while we are still swayed by petty ambitions, by trivial hopes, by pitiful enthusiasms? Every time we think and act in consonance with the larger life, with that great, careless dignity that would come with its realization, then are we digging the channels for memory and every pettiness must silt them up. If we will make the vast ocean of eternal life the criterion of our thoughts, doing and thinking nothing unworthy of it, assigning every event to its due and relative place in proportion to the whole, then indeed must memory come. If our minds as well as our bodies are bounded by the three score years and ten, then truly have we closed the larger senses of the soul. We have allowed our minds to be polarized by the span of one earth life. Change the polarity by changing the habit of thought. Think in eternities and the knowledge of eternity will come to us.

The religion of Egypt is not something that can be compressed into a creed because its externals varied from age to age. Remember that we are dealing with a vast period of

time and with a faith that was largely astronomical, and therefore that varied with the astronomical cycles. None the less there were certain basic beliefs that persisted, so far as we can tell, from the beginning to the end, and behind them is the changing panorama of the zodiacal gods. For example, the worship of Osiris, of Isis and of Horus was perpetual, and I think if I remind you of their story its meaning will be self-evident in the light of the western faith of to-day.

There was then a time when the gods ruled over men, and under the benign sway of Osiris there was no sin upon earth, and sorrow and hate found no lodgment in the minds of mortals. But there is a monotony even in bliss, and so men grew weary of virtue and listened to the tempting voice of Typhon, the destroyer, and discord broke out upon earth and the awakened powers of evil made war upon Osiris and murdered him and scattered his mutilated body throughout the world. Then Isis, mourning for her lord, and refusing to be comforted, wandered forth upon the earth and collected the limbs of Osiris into one place and fell upon his body weeping. And she, being a virgin, conceived and bore a son whose name was Horus and who should be the savior of the world. And so men, sorely repenting of the evil that they had done, and because the world was full of rage and hate, called upon Osiris to reign over them once more. Osiris was dead in the underworld, but the promise was given that in the fulness of time his infant son, Horus, born of the virgin, should sit upon the throne of his father, and the golden age should come once more upon earth and within the hearts of men. But Osiris sat in the judgment seat of Amenti holding the disc of life, the symbol of reward and the scourge of punishment, and to him must come all souls who would enter the fields of Aanru, where the wheat grows seven cubits high. "I am he that was dead, and behold I am alive for evermore, and I have the keys of heaven and of hell"; or, as said the god in the Eleusinian Mysteries, "I am life and I am death. I am the child of the night of time."

When the early Christians came into Egypt, they were sorely distressed to find there the carved images of Isis, the virgin mother of heaven, with her aureoled infant in her lap; and, fearing lest the dawning Christian faith of the world should be disturbed by this revelation of the eternity of divine love, they mixed plaster and cement and covered over the tell-

tale carvings—and so preserved them for a later age; why you might take some of those immeasurably ancient pictures of the virgin mother and son, of Isis and Horus, and transfer them as illustrations to your Sunday School books. No one would ever know the difference, so like are they. And there were other gods that never lost their place in the esteem of ancient Egypt, for we find their effigies persisting on the papyri of all the dynasties. There was Ra, the sun, the symbol of the eternal progress of the soul. Ra was the lord of the celestial boat. He carried the souls of the dead into the underworld and they went down with him over the western horizon to be judged in the halls of Amenti and before the forty-two assessors. Ra was the god of life and the god of reincarnation, for the sun that sets will rise again, and the splendor of the east will atone for the shadows of the west. And surely here the analogy is a very perfect one. The Egyptians knew well that while sunset and sunrise seem to follow each other in perfect sequence day after day, yet each dawn sees the sun with all his retinue of planets in a part of space where they have never been before. For the sun himself is moving ever forward and onward as he travels on his own orbit of immeasurable and inconceivable dimension, around a circle so vast that it is incomputable.

Then, too, there was the great god Thoth, he with the Ibis head, and who carries the stylus and the tablets. Thoth is the scribe and the recorder, and upon his tablets he writes every deed of men upon the earth. We shall see Thoth again presently, in the hall of Amenti, when he is called upon to present the life story of the dead man and to read from his tablets and to the judges every thought of his heart. Thoth is Karma and the Egyptian must have been ever mindful of the day when every secret sin should be made known before the great judge of heaven and of earth. It is true that Christianity also was reminded of the functions of Thoth, inasmuch as Christ said that God is not mocked and that for every idle word ye shall answer in the day of judgment. But then we have learned how to rob our religion of every salutary feature by the intrusion of a vicarious atonement, forgiveness of sins and such-like inventions of Satan. We have persuaded ourselves that we may live any sort of life that we please and then, by a deathbed repentance, wipe clean the tablets of Thoth and so sweep through the gates of gold on the



merits of another. But for the Egyptian, the fear of god was the beginning of wisdom and the inexorable Thoth barred the way to the field of Aanru until every idle word had been answered for, and atoned for.

And another great god was Anubis, the dog watcher, whose home was in the dog star and whose function it was to watch over and to guard the sacred mysteries from the intrusion of the unworthy. Anubis was a pyramid god and him, too, we shall find presently, as we follow the dead man into the underworld. We shall find him on guard before the door of the judgment hall of Osiris, and he will stand beside the scale as the heart of the dead man is weighed. Then there is the dark Nephthys, the sister of Isis, and you will remember the Mary who was a Magdalen, as there was a Mary who was the mother of Jesus. All these gods seem to have persisted throughout the dynasties, although sometimes one or the other was raised to special favor in the popular mind, just as Christianity has passed through its various phases, exalting and debasing particular doctrines and creeds.

But let us look for a moment at the cyclic gods that were worshipped while their particular cycles persisted eventually giving place to others as the cycles changed. And here I must refer once more to the diagram. You will have seen already how the equinoctial points fall backward through the signs, and how they pass through all the signs in 25,920 years. It is thus evident that the sun at the vernal equinox will remain in any one sign for 2,160 years exactly. Each sign being 30 degrees in length, the equinoctial points will move through one degree of the great circle in 72 years, and there will be 72 quinarities or sets of five degrees, and the equinoctial points will remain in each of these quinarities for 360 years. There is a lesser angel for each degree in the Egyptian system, as there was also in the Shemhamphorash of the Hebrews and of the Kabbalah. You will remember the references to the number 72 in Revelations. Now as the sun passed into each new sign of the zodiac at the equinox, that is to say, every 2,160 years, a new order of gods came into power. And so about six thousand years ago we find the reign of the bull headed gods, because the sun had entered the sign of Taurus, the bull, and they persisted for over two thousand years and then gave place to the ram headed gods; and they endured for another two thousand years. And then

Egypt herself came to an end; and to find the continuation of the system we have to betake ourselves to Galilee, where Jesus the Christ was born under the sign of the Fishes. You will remember the advice given to the early Christians by one of the fathers, that if they would make an image of their lord, let it be in the form of a fish, or of a ship running before the wind. And in the catacombs of Rome we find many a tomb bearing the sculptured sign of the fishes, or Pisces. Jonah, you will remember, was thrown up by the great fish. When Jesus wished to feed the multitude, he gave them fishes. The change of the cyclic gods meant that a new spiritual force had entered the world. It was the Messianic cycle, and we may believe that in all cases it was signalized by the appearance of a great teacher as well as by cataclysms, great or small, universal wars, and the birth pangs of a new thought. Jesus came when the sun passed into the sign of the fishes, two thousand years ago. The sun is now passing into the sign of Aquarius. Therefore it may be that we should do well to watch and pray, for in an hour we know not the son of man cometh. Indeed the decks seem to be cleared for some great arrival. So far as we can see there is not now upon earth a single great man, while twenty years ago they could be counted almost by the dozen. With Tolstoy went the last of the giants, while not for generations has the whole world been so full of rumors of wars, of brooding revolution, of the wrecks of beautiful and stately things. It may be that some of us here shall not taste of death until we have seen the new day break through the thunder clouds that will brood over a shuddering world.

With one impressive exception Egypt had no literature, and it is to that one exception that I want to draw your attention. I refer to "The Book of the Dead." Of this there are three complete copies in existence, the papyrus of Ani, the Turin papyrus, and a papyrus said to be the most perfect of all, that was discovered some few months ago. The Book of the Dead is so called because it seems to consist of a description of the after-death wanderings of the soul in the underworld. But no one who is at all acquainted with the story of ancient initiations can believe that this remarkable work is other than a story of initiation, a complex, detailed and wonderful narrative of the evolution of the soul until it finally triumphs forever over matter and enters into its heri-

tage of godhood. Even if this be the essential purpose of the MSS., nothing is more likely than that portions of it were also used for ordinary funerary purposes and that mourners were comforted by the recitation of the solemn hymns and invocations that had been immemorially sanctified by the highest uses to which the language could be put. None the less, the Book of the Dead is a transcript of the initiation ceremonies in the Great Pyramid; it is a description of the experiences of the soul under the hot-house cultivation of occultism.

It is natural that we should know very little of the mechanism of these ceremonies. They were conducted in profound secrecy and under solemn oaths of reticence. None the less, we know something of the procedure, perhaps through the treachery of lesser initiates, perhaps by the permission of the hierophants at a time when little but the shell of their real meaning remained. And what we do know is worth attention. But it is only of the mechanism that we know anything at all, except what we may glean from the Book of the Dead itself; and even on these ancient papyri the omissions and the erasures are strangely suggestive.

But put out of your mind all that you have ever read as to the trials and the temptations to which the aspirant was subjected. They are imaginary. Certainly there were no beautiful women to tempt the senses, nor was the candidate subjected to puerile tests that remind us more of a modern school sorority than anything else. But we may believe that the preliminary exercises were in the nature of a prolonged self communion combined with appropriate meditations and spiritual exercises. The great temptations are those that leave the brow unruffled and the pulse unquickened, and no one could even approach the outer hem of the dress of Isis in whom was the capability of the grosser sins. But we may believe that some two or three days before the final ceremony the aspirant was immured in a little rock-hewn dungeon deep in the heart of the pyramid and connected by a narrow passage with the King's Chamber. There he was left in darkness and without food until the natural force of his body must have been well nigh exhausted, and then a voice commanded him to make his way upward through the dark and difficult passage into the King's Chamber. You will remember that "straight is the gate and narrow is the way that leadeth unto

life, and few there be that find it." When at last he found himself in the great chamber, it was empty save for the mighty sarcophagus that stood and still stands in the center, with the attendant priests around it. By them he was seized and thrown into a deep trance, and crucified upon a cross of wood, and laid within the rock hewn tomb for three days and nights. At the expiration of the three days and nights he was taken from the tomb, released from the cross, carried to the outer edge of the pyramid and placed where the rays of the rising sun should strike upon his brow and so arouse him. It was during those three days of trance that he was initiated and taught the things that it is not lawful for man to utter. Henceforth, he was more than a man. He was a god, clothed with godlike wisdom and power; within his mind the memory of the shining figure of Isis who had touched him with the fire that never dies and given to him the light that never was on land or sea.

But to turn to the Book of the Dead. There are some one hundred and forty chapters in the book, and each one seems to be separate and distinct; but they are all related to the passage of the dead man through the place of shadows. The best of the MSS. the papyrus of Ani is illustrated in colors, and the colors to-day are as fresh and vivid as when they were painted on the parchment thousands of years ago. The first illustration shows us the mummy ready for the tomb. There are the mourners and the attendants, and behind the bier is the car of baked meats intended for the use of the dead man on his pilgrimage. Thenceforth we are to see the dead man in the underworld and to follow his vicissitudes until he reaches the judgment hall of Osiris and walks among the stars. It is indeed a strange pilgrimage. Judge of it by some few of the titles of the chapters.

Here is a chapter on "beating back the crocodiles." It is strange that the crocodile should here be regarded as an enemy of the soul, seeing that the crocodile was also a sacred animal. He was sacred because he reminded the Egyptian of his own dual nature. The crocodile dragged himself from the waters of the Nile to greet the rising sun, and while the upper half was buried in the mud and the slime of the river. Thus, said the devotee, is it with man whose higher nature is immersed in the glory of divinity and whose lower nature is deep in the mire of passion and self love. And so the croco-

dile became sacred as a symbol; but in the Book of the Dead it is regarded as a foe. Then there is a chapter on repulsing the serpents, on not letting the head be cut off, on not suffering corruption, on drawing away from evil recollections, on causing the soul to be reunited with the body, on the acquisition of a tongue wherewith to speak in the presence of Osiris, on acquiring a recollection of immeasurable times, and on purifying the heart that it may not be ashamed in the presence of Thoth and of Osiris.

The chief occupation of the dead man is in resisting the attacks of his enemies, and they come from every side to bar his path. They will take from him his tongue that he shall not plead, and his heart that he shall be ashamed, and his head that he shall die by the wayside, and he shall be made to forget his name that his record on earth shall be extinguished. It is indeed a veritable pilgrim's progress and he must win his way through his serried foes by valor and virtue and by the divinity within him. And he does this in a strange way. He does it by assuming identity with the great gods, by asserting that identity. Crocodiles attack him. "Back crocodiles of the north, and of the south and of the east and of the west. Behold, thou canst not harm me. I am Osiris, the lord of life, and I have the great magic words of power." And again, "I am Tum, I am the only One. I am Ra at his first appearing. I am yesterday, to-day and forever. I know the names of the great god who is in the underworld." And always there is the refrain, "Thou canst not hurt me. Thou canst not hurt me. Mine are the two feathers of Horus that were on the forehead of his father. I am that great Phoenix which is in Heliopolis." And so the enemies of the soul fall back vanquished and the dead man approaches the gates of heaven.

And there let us follow him and see his fate. He has overcome his foes, but now comes the supreme test of his endurance and of his purity. He has passed the twenty-one Pylons, each with its protecting god, and each one has told him: Thou canst not pass the gate of this, my heaven, unless thou canst tell me my name. And he has given the name of each and has passed on. Enter and take thy way. Thou art pure. And now the end of the journey is reached and he sees Anubis, the dog-watcher; he who guards heavenly secrets and who demands what is his business at the gate of Osiris.



And he replies that he has come to plead with his mouth that he may find favor in the sight of Osiris and enter into the fields of bliss and walk among the stars forever. And Anubis swings back the gate and Ani finds himself in the great judgment hall. There upon the throne is Osiris and around him are the forty-two assessors of Amenti; and there is Thoth with his tablets on which are the records of every idle word; and there is Horus, the son and the redeemer. And again the dead man is asked why he has come. And again he replies that he seeks the justice of Osiris, that he has overcome the enemies that lay in wait for his soul and that he would walk in the fields of Aanru, where the wheat grows seven cubits high. And then he is commanded to plead and to say why his heart should not be taken from him, and why he should not be thrust hence into eternal darkness as unworthy the favor of the gods that live forever. And then begins the negative confession. Listen to some small part of it, for nothing more sublime has ever appeared in the religious literature of any country or time.

Hear the dead man pleading for himself. Hail to you, ye lords of truth. Hail to three, great one, Osiris, lord of truth. I come unto thee, my lord. I draw nigh unto thee to behold thee. I have learned and I know thy name. I know the names of the forty and two who are with thee, who live and watch the wicked who come before the justified one. Hail, I know ye, O lords of truth. I bring unto you truth. I have destroyed the evil within me. I have committed fraud and evil against no man. I have oppressed no man. I have never diverted justice in the halls of human judgment. I have committed not wickedness against my brothers upon earth. I have never caused any man to work beyond his strength. I have not been anxious. I have not been weak nor wretched. I have never caused a slave to be ill-treated. There is not through fault of mine a suffering one, nor a sinful one nor a weeping one in all the world. I have deceived no man. I have never given false measures. I have not added to the weight of the balance. I have never failed to give bread to the hungry and water to the thirsty, clothing to the naked, succor to him who was in need. I have never harmed a child nor injured a widow. I neglected neither the beggar nor the needy nor did I allow any one to be ahungred, and for the widows I cared as though their hus-

bands were alive. I never refused shelter to the traveler nor closed my door to him who would enter from without. I have purified myself by love and my heart is pure, pure, pure.

Think of it! How many thousand years ago who shall say: And lo, the dead man knocking at the gate of heaven and demanding admission, not because of gifts to priest or church, not for prayers said, or penances, or psalms, but—there is not in all the world either a sinful one or a suffering one or a weeping one, through any deed of mine. I never made any man to work beyond his strength. I have never failed to give bread to the hungry or water to the thirsty.

The plea was heard in silence by Osiris and the assessors of Amenti. Its truth had yet to be ascertained. Then the order is given that the heart of the dead man be taken from his breast and weighed in the balance against the feather of the law, or sometimes a statuette of truth. This is done by Horus, assisted by Anubis, and Thoth stands by to note and register the result. And the heart of Ani is found to be of full weight, and Osiris delivers judgment that he be admitted to the fields of Aanru and fed upon the cakes reserved for the justified. And then Ani breaks forth into a hymn of praise of Osiris. Behold, I am become as the gods, and the names of the gods are my names. I stand in the fields of Aanru and the glory of Osiris is upon me. My feet are set forever in the eternal places. I walk among the stars.

Is there anyone who will ask of what value is the study of Egyptology in this new age, that has shown its superiority to the past by the invention of vivisection and dynamite? Shall we be told that the pathway to the stars is no longer as it was when the sphinx first lifted its golden head over the mighty civilization of Egypt? Has the soul then changed its laws and is it no longer true that "with the Lord a thousand years are as one day," and that as it was in the beginning is now and ever shall be world without end? If there is anything in our civilization that would negative the philosophy of ancient India, of ancient Egypt, of Chaldea, of the Gnostics, of the Platonists—then so much the worse for our civilization, for it will not endure.

The present is not the high water mark of spiritual civilization. It is the low-water mark. We can hardly doubt that the average Egyptian of antiquity, the average Hindu,

was a better man morally than we are, as well as a happier man. I am not sure that he was not more intelligent and better educated. The school child in ancient Babylon was required to know three languages as he knew his own, and in mathematics he would probably have put our college graduate to the blush. The Egyptian child was taught to look upon life as the one reality, and upon matter as its temporary covering. He did not worship cats, or crocodiles, or ibises, or any other animal, any more than Christians worship lambs or doves, but he was taught to look upon certain forms of life as special manifestations of spiritual force, as indeed they are, and he worshipped that spiritual force. And he was taught to be humble and silent and courteous as duties due by him to God and for which he must answer. And he knew that if he kept himself unspotted from the world he might claim a knowledge greater and grander than anything that is offered to the world to-day.

It may be that a new dispensation is at hand, and that the promise of the zodiac, that has never failed us yet will not fail us now. But so long as the old dispensation is with us we may remember that "out of Egypt have I called my son."

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## SOUL THE CONQUEROR OF LIFE AND DEATH.

The soul raised over passion beholds identity and eternal causation, perceives the self-existence of Truth and Right, and calms itself with knowing that all things go well. Vast spaces of nature, the Atlantic Ocean, the South Sea; long intervals of time, years, centuries, are of no account. This which I think and feel underlay every former state of life and circumstance as it does underlie my present, and what is called life and what is called death.

—EMERSON, "*Self-Reliance*."

## THE INNER LIFE AND JESUS, THE CHRIST.

### FOURFOLDNESS OF THE CHRISTIAN SCHEME OF SALVATION.

By C. H. A. BJERREGAARD.

**B**EFORE it is possible to understand what salvation is, it is necessary to understand what evil and sin are. What is evil? The question is not whether there is evil or not? Such a question does not go deep enough. Whether there is or is not evil is at best only a relative question. We all know that that which is evil for one is not evil for another. And some of us believe that there is no real evil. The question is or ought to be: how radical, how fundamental, is that something called evil? How deep down into the constitution of things does it go? Is there any real contradiction in nature and life or are there only opposites? If we put the question in that way it will be possible to handle it and to come to some definite understanding. I will try to deal with it in that way.

There is no denial of opposites in nature and life. Nature and life exist in the swing from pole to pole. We would not know nature or life if light and darkness, life and death, were not. They are terms by which we express certain observations of phenomena that occur periodically. Opposites condition one and another and thus condition both nature and life. Can that be called evil? It would be absurd to call opposites evil, unless we, with some Orientals, call the whole of existence an evil. If, by existence, we think of development and self-realization we cannot think of opposites as evil. On the contrary they are good. We live by them. We may call opposites, if we so choose, hindrances to be overcome, obstructions in our way, antagonism, dark forces, hard riders on our back constantly urging us forward with the spurs. Relatively we may call opposites evils, and in daily loose talk we do it. But examined more closely, we soon find that all kinds of antagonisms, obstacles, hindrances are really good and should be welcomed, because they promote growth and call forth that which we call our spiritual life, which cer-

tainly would not have the value we credit it with, if these antagonisms, obstacles, hindrances did not exist. Thus far no evil seems to exist. The question now arises: how deep are the opposites? Are they fundamental and constitutional? If they are, then again they are not evil as we usually understand evil. If they are fundamental and an essential part of the constitution of existence, then we are in the wrong if we consider them evil; they must be for the best and right. It is for us then to come to a true understanding of cosmic order and to do so quickly. If the opposites are only relative and thus good for us; and if they are fundamental and not understood what then becomes of the theory of salvation? It does not seem that the question of salvation as it has hitherto been treated, is in order. Perhaps the church doctrine of sin and salvation has nothing to do with opposites. Perhaps sin and salvation are not cosmic subjects or metaphysical questions. If so, what then are they? Let us hear what the Bible says about it. The Bible handles the subject of good and evil. It also handles the subject of sin. Both have to do with our problem.

On the subject of evil, the Old Testament is very explicit. In Isaiah (XLV. 7) Jahveh declares: "I make peace and I create evil; I am Jahveh, that doeth all these things"; and Amos, the prophet, declares (III. 6), "shall evil befall a city, and Jahveh hath not done it?" Certainly these words and others to the same effect in the Old Testament are explicit enough, and evil cannot be so very bad when the chief god is its author. As to the question I raised, the Old Testament evidently means that evil is merely an opposite and not something radically wrong or fundamentally contradictory to the scheme of creation; nothing cosmic and not a subject for metaphysical inquiry. Theologically, evil has been misrepresented. On the subject of sin, the Old Testament is also explicit as far as it deals with the subject. Sin arose when our so-called first parents disobeyed their God. Sin, accordingly, was an act of will, something psychological and personal, but nothing cosmical or universal. Being a matter of will, it is therefore something temporal, a passing affair and nothing very radical, nothing outside of mankind, though on account of the law of heredity we must recognize the possibility of the inheritance of sin's consequences. But while we do that, we are by no means bound to accept the terrible Augustinian doc-



trine of mankind's total and absolute corruption. No such conclusion is warranted by the Old Testament or the inference that sin's consequences are inherited.

It must be observed that the Old Testament's religious dogmas, like all religious dogmas, rest upon a philosophical dualism and in this case on an a priori acceptance, that there is a special and particular god, and, that this special and particular god had imposed upon his creatures, the man and the woman, a certain command about an apple tree. The Old Testament as well as the New Testament doctrine of sin rests upon that assumption. But that dualism has no evidence in fact and vanishes the moment we begin to reason, because it leads to endless contradictions and absurdities. With it vanishes also the story of paradise and the fall and consequent corruption.

If we prove that religion is no finality, but only one circular movement inside of another, or, inside of numerous other movements, then the seriousness of sin also disappears and becomes merely a stage of a higher evolutionary movement. And if we can realize that our religion is simply a product of our own consciousness, which has projected itself beyond itself in its spiritual search for an ideal, then the purely psychological character of sin becomes very clear. Sin then appears to be merely a mistake.

Among all the nations outside the Bible it was common to consider evil merely as a befooling of the mind, an error, a mistake. Led by nature and common sense the ancient peoples could not see evil as anything else than natural opposites and our wrong-doings as simply natural results of ignorance, and easily redeemed. Their gods therefore were merely culture heroes of progress, but not vicarious atoners.

The church stands alone with its dogmas about evil and sin. Its only proof is assertion. Evidence for their truth can be found nowhere. All mystics, not enthralled by church dogma, and, all theosophists, eliminate that too personal god which the dualistic religions and the church proclaim. They take the ground that dualistic religions are no finalities and have not understood the main problems of life. They declare that the theistic religions mistake the Demiurgos, a high elemental force, for the Supreme. They declare that a religion devoted to the Demiurgos is merely a projection of the mind, an anthropomorphic creation and no more. Hence the my-

tics and the theosophists I have mentioned, cannot conceive evil or sin in the light of the church. They go back to nature and conceive evil as a necessary opposite in evolution, and sin becomes to them merely various individual aspects of that evolution. I must also state that the church has never fully succeeded in compelling all religionists to accept evil as absolutely bad. There have always been numerous adherents to the belief that evil, so-called, is a necessity for development and that without evil mankind should never have discovered itself nor made any progress. The advocates of this view count giants of thought in all ages. I shall mention John Scotus Erigena, Calvin, Leibnitz, Schleiermacher, Schelling and Hegel.

In view of such fundamental conceptions, their idea of salvation is, of course, also vastly different from that of dualistic religions and the church. One set of mystics cut all difficulties created by evil and sin by the doctrine of Karma which, in a general way, may be called nature's self-adjusting plan. Another group lets the Demiurgos become incarnated and thus he becomes salvation to his own fallen creation. This group stands very near the church's orthodox view of the Almighty's son incarnating and atoning vicariously for men.

Now, to which of these groups does Jesus and his salvation belong, if to any of them? Jesus nowhere gives evil and sin anything like a radical or fundamental character. He recognizes both evil and sin, but merely as stages of impurity, defects, lowness, meanness, damnable enough but not any worse than that all kinds of trespasses until seventy times seven can be wiped out, and, he always appeals to something fundamentally right in the sinners. That is clear from his injunction to them "go thy way and sin no more!" Clearly, he recognizes it possible not to sin.

In general Jesus does not labor among men as if they were utterly corrupt. He recognizes low conditions, fallen states, degenerations into sensuality and moral misery of all kinds, but back of it all is the idea that man is essentially good and only "a forlorn son" at the worst. He could say for all men as one of his later followers said: "Oh God! Thou hast made us for Thyself, and our heart is restless, until it rests in Thee." Everywhere Jesus, this master mystic, presupposes good in man and that the inward self desires God. All the theological talk about Jesus saving men from utter ruin and

perdition in Hell, is apostolic and church talk, and the erratic consciousness of mad brains. It has no foundation in the character of the mild-mannered Jesus nor can it legitimately be deducted from his sayings or doings. It is sacerdotalism from foreign sources and not only out of harmony with Jesu character but utterly incongruous with the Christ idea as that idea was developed.

The salvation, if it may so be called, which Jesus offered was simply a perfect blessedness, a fellowship with God, a reception given to the forlorn son. In his offer is nothing about redemption from the wrath of an angry god, nor is his offer something in exchange for a value given either in the form of a sacrifice, a prayer, or anything else. His offer is simply a proclamation that there is salvation or freedom for all, and anybody who may be bound in sin, sorrow or sickness.

His teaching of salvation, that it is an offer of renewed fellowship with God, if that was lost, enables us to endure persecution with patience, and the sufferings of life with courage. Luke calls such a state "being rich towards God" (XII. 21) and Matthew says that those who have that freedom which such salvation involves, have their "treasures in heaven" (VI. 20). For short this statement is the same as if we said, "those who are saved have the eternal life," and that again means so much else in the mystic life; it means being sons and daughters of God; it means the "Inner Life." How sublimely simple is not this teaching? As it is, it appeals to any human heart and I cannot think that there ever was or can be an age which could not understand this and accept it. Contrast it with the variety of religious teachings inside or outside of Christianity and you must feel that you cannot accept any other meaning of salvation.

Here is the man, Jesus, telling us what we know, if we were but true to our inner light; telling us what we can grasp without any theological schooling, and, telling us what we instinctively feel must be so, because we, like Jesus, also have human hearts that have felt what communion with God may be. Jesu doctrine of salvation needs no priestcraft nor costly church organizations to preach it. Whenever souls meet souls in solemn joy of life they will instinctively tell each other about it and grow in it. The conditions for obtaining salvation are equally easy and natural. They are in thorough

harmony with the subject itself and they also reveal themselves in the Inner Life and need no priestcraft nor sacrifice.

(1) The conditions are simply, that if any one of us is out of order—and conscience tells him that quickly enough—he must change his mind and disposition; he must renounce his sinful and wrong life. Who would ever dispute the truth and simplicity of that? It does seem that some people lack the moral energy to turn or have not what may also be called faith enough to trust the good. Of course they must have such a faith, otherwise there will not be energy enough for a new life.

(2) Jesus added to this simple turning from bad to good, a few words, such as these: "Learn of me and ye shall find rest unto your souls" (Mt. XI. 29). Matthew so reports, but gives no explanation of the words. Why should we not understand them in the simplest way, like everything else which Jesus did and said? I think his words mean no more than that if we follow his example in living, we shall find rest. If you refer to the article on "Jesu Consciousness and His Theosophy" you will readily see how true it is that learning of him, we shall find rest for our souls. In that article I gave you a minute analysis of his method of living and thinking and you saw its grand simplicity.

(3) Matthew (X. 40) also reports that Jesus said, "He that receiveth me, receiveth Him that sent me" and the meaning, of course, is, that by learning from Jesus we learn from God, a very simple truth. There is no sophistry in it, nor does the statement involve any theological dogma on which any kind of craft can build any authority for themselves. The words contain a simple psychological truth, and they involve that mystic relationship which there is between our teachers and their god. And who would either deny or object to that? The church, of course, objects to my explanation, because I attack one of the church's cornerstones by this simple rendering. The cornerstone taken away is the doctrine of vicarious atonement.

(4) There is one dogma that would seem to do away with the simplicity I see in Jesu teaching. Paul and Luke and Mark and Matthew relate the institution of "the Lord's Supper," though they differ widely in their accounts. But let that difference pass. Mark (XIV. 22, 24) reports that Jesus said, "This is my body. . . this is my blood of the

covenant which is shed for many." Let us suppose that Jesus really did institute the so-called "Lord's Supper" and that he did say "this is my blood shed for many." I cannot see how it is possible to take that act in any other way than symbolically, for certainly he did not at the time offer his blood to the disciples present. And if he did perform a ceremonial act and referred to the wine in the cup as his blood, he did something of the highest mystical order and value. The act was a demonstration of martyrdom and the blessings that come to others from a martyr's blood. And all can agree in recognizing Jesus as a martyr for his people and his teachings.

All this relates to salvation in one special aspect, namely, restoration where there has been a fall into the senses, a misunderstanding, a mistake. But the word salvation means not only restoration to order of a disturbed or broken condition. It means also a positive new step or degree added to life, a progress, an evolution. There is a saying in the church, *Etiam si homo non peccasset, Deus tamen incarnatus esset licet non crucifixus*. "Even if man had not sinned, God would nevertheless have been incarnated, though not crucified."\* The sentence wisely says God, not Jesus, because this second and positive sense in which salvation can be understood is the work of the Christ, not of Jesus. The sentence becomes thoroughly Oriental and theosophic if we examine it closely. It connects with the first chapter of Paul's Letter to the Colossians, where Paul speaks of the mystery of the revelation in Christ which had remained "hid from all ages and generations." It was accordingly something in the plan of cosmic order that the universe should sometime be god-filled or raised to a divine degree and that entirely without regard to man's sin which, even according to Paul, in spite of his own explicit teaching, was a passing incident. In this idea Paul agrees with the Orient and all theosophy, be it Occidental or Oriental. The sentence also connects with Paul's Letter to the Ephesians, the first chapter, where Paul also in spite of his radical ideas about sin tells the Ephesians that Christ was chosen "before the foundation of the world, that we should be holy and without blemish before God in love." Also in this do we hear an Oriental echo. The declaration falls in with the universal belief among all theosophists and mystics, that all cosmic life, including the life

\*The idea is old in the church, but was in modern times maintained especially by Andreas Osiander in the Lutheran denomination (1498-1552).



on earth, of course, is an evolution without beginning and without end and constantly rising to greater perfection and beauty, an evolution from a *kosmos aisthetos* to a *kosmos roetos*, as the Greek mystics put it.

The progress here spoken of, from step to step, from degree to degree, is also very properly called salvation and that is the second sense of the word. As you notice, it is philosophic and theosophic rather than churchy and religious.

The next important point to understand and to know is how the doctrine of salvation is taught in the New Testament, especially by John and Paul. If we had the gospels in their original purity, free from the numerous editorial corrections in course of time, and, free from all the theological interpolations that now mar them and destroy them as an original simple story of how Divinity is winning souls to sonship, and which now makes it difficult to see clearly the portrait drawn of an ideal man, a man who is a type of the Divine-Human life—I say, if we only had the gospels in their natural simplicity, it would be easy for everybody to see whether they do or do not resemble their own ideals, and it would be unnecessary now for me to urge you to believe what I now am going to tell you. I am going to tell you that the simple life of Jesus has been and can be legitimately constructed into a Christ picture which, if we test for ourselves, we shall find is an ideal we wish to live up to, and an ideal which frequently presents itself before our vision and personally impresses itself upon us—only to be marred by fears that it may not be what the priest has told us or allowed to die a death of starvation because we are so weak spiritually that we do not even believe in our own ideals.

The literary picture of Jesus, the Christ, which now is before the general human mind, is a sort of multiple picture put together from elements in the gospels and the letters. No one author in particular is responsible for it nor is church theology the maker of it. It has grown up quite naturally and if properly understood cannot be objectionable to any earnest student of the psychology of the New Testament. You all know that picture because you have imaged it frequently, as often as you in youthful enthusiasm have thought upon Jesus, the Christ. It is a projection from your own mind, and, if you are not aware of the delusion, you adore or possibly worship that projection.

Our religion, when we are young in mind, is an art of self-projection, and if we are self-deluded we call the projection God. Our God is not the Supreme, nor in any way an image of the Supreme, but is something we play with un-awares, like we throw a ball ahead of us and our little child or dog runs to catch it and bring it back. It is a movement of consciousness, a self movement, and no more. It is a circle within a circle and becomes of great value to us, not as a substantial reality, but as movement in the direction of growth. If we are not moving, we are not living. A religious movement is the most vital conscious movement. It is one of the earliest we engage in and the last we give up. Religion is sacred to the degree this movement is cosmic and universal, but religion is a curse if it substitutes stagnant doctrines for life and limits freedom to temporal aims and ends.

The picture I refer to is simply a description of our own personality; our own personality projected under two aspects, human and spiritual, but in one form. Look upon it as a description of your own personality and leave out all question of revelation of Jesus as God. Leave out all churchiness of the picture and study it as a reflection of two men in one and you shall see the reflection as a copy of yourself when you are in a normal condition. And such a picture is the one that is commonly shown us as Jesus, the Christ. It is no more than an image projected by the first man who discovered the workings of his own consciousness. That literary picture is simply the product of immature or adolescent minds. It is not a picture of mature minds, nor could a mature mind mistake it for an outside reality.

I will examine and explain the two sides of our personality and you shall see how the compound arises. You and I are human and in the flesh, with appetites and volitions incident to that condition. Consider these appetites, volitions, working normally and in no way out of order. Think of them as doing their work properly and never intending to usurp the place of other powers or to neglect their duties. In short, look upon the flesh as not only not sinful, but idealized. I will call that feature of the personality the ideal human.

You and I are also spiritual or divine. We in our "better self" both know and do the right thing; we have in this "better self," as we call it, enormous powers and insights and

we employ them for the general good of our personality and all other personalities. This is our semblance of divinity.

These two then are the main elements of our personalities. They are not two separate parts; they are rather two sides of one person. They are two in one. Now, lift this "two in one," this personality, which already is described ideally, lift it still higher ideally, and you have that extra-normal man named Jesus, the Christ, and whom the gospel writers and the authors of the letters try to picture before us, and whom they variously call "the Son of God" or "the Son of Man." When they lay the main emphasis upon his spiritual or divine life, they call him the Son of God; when they see him like other men, only more ideally, they call him the Son of Man. This is Jesus, the Christ, the compound work of the ages.

In Asia we see no such picture. When Asia attempts to show us an ideal man, the Asiatic imagination splits the personality into two and gives us only the divine man. And when they try to show him in human form they fail completely. The form they produce is ludicrous—simply because they want to do too much.

Those in the Occident who created the Jesus ideal were wiser. They made him a real man. I said they, and that, of course, is not quite true, because some made Jesus a miracle and a miracle monger. But leaving that irrationality out, Jesus is a real man, even an ideal man.

Nobody will object to such a picture, of "two in one"; at least nobody with a mystic and religious vein in him. The men in the New Testament who are mainly the makers of this image for us are Paul and John. Go to those two and there you get all the details and much more. Paul and John are writing their own experiences. They are reproducing their own inner life and you and I, in proportion to the degree of our Inner Life can, with them, find all further help needed both as to fundamentals and as to development.

With these three points explained, I will now set forth four schemes or methods of salvation, as these have attained currency and power in the church.

(1) The first, I will explain is one based upon the ideas of the epistle of James, the brother of Jesus. James, or Jakob, was the brother of Jesus. He was also called James the Just and is supposed to be the author of the "General Epistle According to James." Whether or not he be the

brother of Jesus or the author of the ideas of the epistle that bear the name of James, its teachings are as follows: In the first place the epistle contains nothing to indicate a Christian origin. Christ is only mentioned twice in it. It is a compilation of moral teachings, all easily paralleled by contemporary Jewish writings. It may have been addressed to some Essene brotherhood. Its pious and humble character would point that way. Job and Elijah are pointed out as patterns, but nowhere the personality of Jesus nor are its teachings based on the example of Christ, but on laws of nature and the fact that man is created in the image of God. It begins with a Greek formula of greeting and advises the brethren to rejoice in their trials because the trials are "tests of faith" and by them they become perfect. They ought to glory in being humiliated. Such admonition is mystical and belongs to initiations. Again the mystical comes out clearly in the advice to fight the lusts and to seek union with light. In this advice is included the control of the tongue; to lay apart all filthiness, and to learn of the Word (Logos) "the perfect law of liberty." James is very emphatic in declaring that profession of faith is of no avail; we must show our faith by works. All of this is not merely moral advice; it comes from James with a decided mystic flavor and as rules for life on the Path. "The law of liberty" or "the royal law" as it also is called, takes the place of Christ himself. That gives the epistle a decided Oriental character and points to the yoga of work rather than of faith. Sin, by James, has not the Christian character of an offence against God, it is merely a fall into the senses and the lusts of the senses. In this, too, the epistle and the Christianity founded on it is of an Oriental character. Death, according to James, is not exclusion from God but a bodily and spiritual breakdown. In this, too, the Christianity that is built on the epistle becomes more of a philosophy than a religious treatise.

At the end of James' epistle and by another hand follow, without any connection with the foregoing teachings, some special Essene teachings which are full of instructions and without direct bearing upon the belief in Jesus as the savior and healer. These Essene teachings relate to swearing and treatment of members of the brotherhood, and, as an example of the power of the prophet, of yogi, reference is made to Elijah. (1 Kings XVII, 1; XVIII, 1). James was a Jewish Christian and a conservative man (see Galatians).

His ideal was a temporal and carnal messiah, and he was impatient at Jesu, his brother's unworldliness and once demanded that Jesus should go to Judea and manifest himself before the people. James was an honest practical and conciliatory man and such a character is found in much of the church's work. It does not rise on wings of ecstasy, it stays on the ground, but it works solid charity and does good social service. It is needed in many places and it is worth far more than howling revivalists. The tone of the epistle that is ascribed to James is ethical not dogmatic and that was just the character of James. It is characteristic that James' letter, though in the canon, has never been a favorite with speculative protestants. Luther, himself, called it a "straw epistle."

But James' epistle did not come into the canon by a mistake. He was a "pillar" in the church. And that which is still more surprising is this that he did not believe in Jesus till after the resurrection and he was not one of the twelve. (Mark VI, 3; Matt. XIII, 55; John VII, 5). All James' teachings represent practical salvation. I call this form of salvation an attempt to create a new form of Karma Yoga, as understood in India. It is a moralistic form; a sort of "ethical movement" in the epistle. It is not welcomed among faith-enthusiasts; and is rarely, if ever, preached among the so-called Evangelicals. But the standpoint is common among rationalists, moralists and all who hate the supernatural character of Christianity. Karma Yoga and James' epistle would both find salvation by working out a good life, which is its own reward. Yoga as understood by James' epistle is its doctrine of salvation.

(2) There is another form of the Christian idea which is entitled to the greatest honor and worthy a most serious study. It is a magnificent theosophic system. When I say this I know I shall call forth both the ridicule of the orthodox theologian and the malice of church people at large. The only exceptions will be found among those church people who are ignorant on the subject. As it is, we would have been Gnostics to-day had the church not used violence and the Gnostics themselves been careless and too transcendental in their views.

I should very much like to give you the Gnostic scheme of salvation, but it will require more space than I can possibly give this article. If any of you shall have time to give to the study of Gnosticism, and have a real desire for "knowl-



edge," he can easily find help. I will say this much, as a guide to the subject, that Gnosticism places knowledge where other systems place faith. Gnosticism resembles very much the Hindu Gnani Yoga. Those who know what Gnani Yoga is, will also have an idea of Gnosticism.

(3) Next in order comes the church, which arrogates to itself the power to control all the congregations wherever they are, and which is also constantly maneuvering itself into such a position by the help of the worldly power. The power gained, it has never let go. It is a paying business and it is not likely ever to quit voluntarily.

An interesting question now arises. Who established the church? What rights has it?

Jesus had no intention to set up that which later has been called the church. He did, however, intend to organize the Kingdom of God on earth, and by that he intended to establish a spiritual commonwealth embracing all who should adopt certain principles and mode of life. The church and the spiritual commonwealth Jesus intended have proved two vastly different affairs. Without any hesitation I say with all mystics behind me, that the church has been a curse; and, also with all mystics behind me, I regret that the intended spiritual commonwealth has not been realized.

The whole genius of Jesu mission and teaching proves what I say. If anybody quotes as against me the passage from Matthew XVI. 18, where Jesus says to Peter that he will build his church upon him, a passage which the Roman church claims to be its authority, I simply answer that there is no warrant for the church's interpretation of that passage in its own favor or in the favor of any other church party. Next I answer that modern text criticism rejects the genuineness of the passage.

Supposing this passage to be genuine, there is nothing in it which confers upon Peter the judicial and executive power claimed by the church. There is no more than a personality in the passage. Peter was Jesu intimate friend and powerful supporter and Jesus simply conferred upon him an honor, an honor that rested upon his personal qualification and individual worth. That it was a personal compliment and no more is evident from the fact that shortly after, when the disciples quarrelled among themselves about who was the greatest in the kingdom of God, or the spiritual commonwealth, just established, Jesus rebuked them and placed a

little child in the midst of the disciples. That incident certainly proved that any church claims for Peter's superiority are vain and of no value. If Peter in Jesu opinion was the supreme and was meant for the executive and judicial head of the commonwealth, Jesus would not have acted as he did, but declared that Peter was or should be the head.

If these arguments are not enough to refute the church claim then here are others:

If Jesus intended an organization in any way like the one which is called the church and which claims to be Jesu vicar, he would certainly have laid down an explicit code of rules or at any rate indicated fundamental principles for such an organization. But he did nothing of the kind; he spoke nothing in the remotest resembling a constitutional law. You cannot in the gospels find any trait that resembles an organizer in him. He displays no such characteristics. On the contrary he indicated clearly what he wanted when he said that where "two or three" were together in his name, he would be in the midst of them. By saying that, he explicitly characterized his brotherhood as a spiritual assemblage and no casuistry can make his words read like a church constitution such as the church would have them read. He wanted a church within; not an outward organization after a legal pattern.

There is one more point worth while mentioning. It is the so called "great commission" which is mentioned at the end of the last chapter of Matthew's gospel. Jesus, according to this passage, commanded the disciples to go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. The passage is obviously spurious because (1) the primitive disciples were most unwilling to preach to the gentiles and that preaching was not done till Paul did it. (2) Jesus regarded his own mission limited to the Jews (Matt. XV. 24) and when he sent out the twelve he directed them: "Go not into the way of the gentiles, nor into any city of the Samaritans." Are these two points not sufficient argument against his sending them to all nations? Certainly, no other argument is needed. (3) There is, however, more argument against the so called "great commission." It is the command he is said to have given the disciples "to baptize in the name of the Father and of the Son and of the Holy Ghost." Jesus could by no manner or means have used the theological doctrine of Trinity, which first arose

when the church fathers in the next centuries began to quarrel about Jesu relationship to God. The church's scheme of salvation consists in making converts to its fold. Membership constitutes salvation because the church has grace to spare and has a right to sell it. And it has done it and does it. Its doctrine is *sine ecclesia nulla salus* (outside the church there is no salvation). There is no time to spend on such blasphemy. The church stands alone and there is no yoga to compare it to. How could there be? (4) There is yet another, and an interesting, form of the Christian idea to be considered. Its name is Evangelicalism, and its history is rather modern, and largely missionary. Most of us know it from revival meetings and have seen it often in its most ridiculous aspects. We have wondered how people could be swayed by the emotional appeals of such men as Moody, the Salvationists, Methodist ranters and the like. But such religionists represent only the crude form of sound ideas. In other places, in Europe for instance, Evangelicalism appears in the garbs of pietism, such as in the so called "inner missions." These forms are hot-beds of insincerity and mental and moral abominations of many forms. Nevertheless, Evangelicalism is worthy of our attention. I will present it in its best form. If it could be reconstructed, some theosophy could come out of it. At present there seems to be no prospect of a reconstruction.

The central idea of the Evangelical Christian scheme is that the Eternal enters into the temporal and there reveals itself in its innermost depths, and this revealing is a union and that union sets up a new world. This, however, is not so much a pure Christian idea as simply a theistic idea taken over by Christianity.

As far as the statement is concerned, it reads like metaphysics and resembles similar statements coming from the Far East. But it is not metaphysical. The entry of the Eternal into the temporal is not understood as a cosmic event, nor does it mean immanence. The entry or descent is called an incarnation, or coming into the flesh. Strictly speaking the East knows no incarnation. It is a specific Christian idea. The East knows avatars, theophanies, divine descents, but these are not incarnations, or the god becoming a man like other men. The Orient has often enough after death declared men to have been divine; it has often enough declared that gods had walked the earth, and it has had numbers of prophets who attained divine translations; but all of these have al-

ways lacked that something which constitutes a real man. The reports we have do not show them as real men walking about like Jesus. An incarnation means that the Eternal is also the temporal, and that in the form of a real man. No other religion than the Christian has made such a statement. Divine manifestations, as I have said, are known in all religions, and divine descents are commonly enough reported in sacred books of antiquity; but none of them are claimed to be incarnations nor are they of that radical nature as the Christian incarnation.

Elsewhere the divine descents are for human enlightenment; they are for a help to man, to enable him to overcome all the illusions that beset him; but the divine does not mingle blood with the human. The gods of antiquity remain gods though they appear in human shape. The Christian scheme declares that Christianity is a religion of salvation; that is to say, it posits a new world, a world of love and mercy, and demands imperatively of its disciples that they start a new life, a life not merely idealistic or on a high mental elevation. It demands a life that will be constructive of a world radically different from any known to the senses or even to the best endeavors of the mind. It demands a life founded on other elements than those known to man. It demands a life not merely in relation to nature and man himself, but a life in relation to the divine and the purposes of the divine, purposes specially revealed and totally unknown before and outside itself. The Christian scheme does, however, not ignore nor deny the human, which is so commonly done in other religions. It demands of the human that it realizes itself, and it will help it to do so. In other religions there is no immediate help coming from the divine to the human in its struggle to realize itself. But the Christian scheme is to "save it"; that is to say, to free it from itself and to infill it with divinity. And this freeing the self is not merely, as in other religions, to help it out of its own sensuousness and degradation, but to free it from guilt, a guilt that the human freely has assumed by disobeying the divine.

Unfortunately, the Christian religion, as little as any other religion or philosophy, has explained how man became guilty, how man came to disobey the divine. The Christian religion has borrowed the Jewish story of a fall with its consequent curse and has used that legend as an explanation of sin and man's guilt towards God. But the explanation has

never proved satisfactory. The mystery of evil and sin is as deep as ever, and no revelation has broken the darkness that hides the mystery. The Christian religion has accepted the fact of evil and sin and offered a plan of redemption, and no more.

And God's plan of redemption, according to the church scheme, is as I have already stated: a divine descent, a descent which means a transfusion of divine blood into the human life, so that the human may partake of this new blood infused into it. That is the meaning of incarnation as formulated by Evangelicalism.

The other side of the doctrine of incarnation, also totally unknown in other religions, is this. The divine has not only infused itself as new, pure, fresh blood into the human, but it has also taken the human up into itself and is now also human. The idea, as an idea, is stupendous and the mind cannot grasp it. Evangelicalism, therefore, offers another explanation. It says that love can understand why the divine now also is human. And love can understand it because the action was and is one of love. The action was one of reciprocity, setting in mutual motion the macrocosm and the microcosm. Love knows of no distinctions, no first or last, no high or low. It knows only that it is mutual. It is the only medium of exchange known to have full face value both in heaven and on earth. It is the regenerating power and follows laws of its own.

The Evangelical scheme of incarnation is only to be explained by the principle love, love being mutual in character, the regenerating power, and the only medium of exchange between the divine and the human. The actions of love are irrational in a philosophical sense and entirely incomprehensible, and so are the causes why love should act as it does. Christianity has thrown no light upon any of these problems. It demands belief in the absurd. You know Anselm's famous axiom, *credo quia absurdum est* (I believe that which is absurd). Christianity does not think; it believes. Christianity demands that its disciples act likewise in love and from love; and, because sin and evil have radically disturbed man's normal condition, he must deny his whole existence as far as it is out of harmony with love. If he denies himself in that way then there is a possibility that the new life, the divine, may be born in him. Without rebirth there can be no establishment



of the divine within. Without establishment of the divine, no salvation, no life, but death—death in all senses of the word.

As I have said, I would present Evangelicalism in its best form. I have done so. In its cruder and strongly emotional forms it may be seen in the preachings of the Salvation Army. Evangelicalism claims for itself to be a full expression of the central idea of faith of the Christian religion.

Before leaving the subject I want to say that Evangelicalism is the very opposite of Churchism, and it is thoroughly Protestant. In opposition to Catholicism, Evangelicalism declares the Scriptures to be sole authority for a man's belief, and it urges the right and duty of private judgment; it holds that man is saved by faith alone though he be utterly depraved in consequence of the fall. It is the Holy Spirit that converts the sinner and does the work of sanctification, not ministerial intervention, mass or any sacrament. In its best form Evangelicalism may be likened to Bhakti Yoga, the Yoga of Devotion.

The Christian schemes of salvation, being products of human consciousness and not revelations, are subject to the laws of consciousness, as are all other subjects originating there. Now, the law of consciousness or the way consciousness works is this: In its earliest stages it makes no radical distinction between objects and its own productions; or, better, it is not aware of its workings. It lives in immediacy and in peace. But when consciousness reaches the age we call adolescence, it awakens to distinctions of all kinds, and with distinctions arise sufferings and conflicts of all kinds. For instance, when the adolescent boy or girl realize their bodily shape there arises shame. At this age people commonly set a sharp and irrational dualism between the inner and the outer, their spiritual ideas and what they call the lower man. That dualism creates much pain and hinders a correct view of nature's working. When they run against a will as determined as their own, they are indignant and in conflict. When religion comes into their lives, they readily accept the preacher's declaration that they are sinful and that God is angry with them and that is solely because their intellects are not developed to reason for themselves, and that their knowledge of life and of older people's experience is too limited. They seek his church as the sick seek a hospital and nurses. His church becomes a hospital for sick souls, and he the resident physician.

Their sickness is imaginary, the hospital a prison and the physician a knave or a deluded fool.

When consciousness comes to full maturity and is able to criticize itself and to place itself in rational relation to the great truths of religion, which by this time have been learned, it turns against the violent contrasts and contradictions which the preacher has talked about. It throws out bag and baggage all theology and establishes itself in philosophy and theosophy. It has now swung from nature misconceived to nature illuminated and friendly. It has swung round the dial, from not-self to self.

As it is with the individual consciousness so it is with the consciousness of an age. In leading minds, our own age has reached maturity and has turned against those sharp contrasts which the church in the age of adolescence taught mankind.

Nowadays we will no more recognize sin and evil as taught us when we were immature, nor do we want salvation. We want self-realization, that same freedom which church theology says is an attribute of its God. By this claim of freedom we therefore frankly state that the God we hitherto thought was outside of us is now within. We have not become irreligious as the preacher says. We have found Religion, therefore we have dropped his religion. Our own self has become the greater Self and the greater Self has become our own self. We are God-men, Men-gods.

Now, examine yourself, and you shall see that the ideal, your God, is after all, your own Higher Self. If you cannot see it, make haste to learn theosophy. When you find your own Higher Self, you will also fully understand the second meaning I gave to the word salvation, and hereafter you will use it in that sense. And you will understand what I have said so often, that the life of Jesus is simply the typical life of the soul and not the life of one individual in history. And you will see yourself in that life as in a looking glass.

You may also, for various reasons, still continue to speak in the language of either of the four forms of Christian consciousness, such as it has manifested itself historically, in either of the four forms of salvation which I have explained. But, if you do that, you will find yourself infilling those four forms with new wine. If the old bottles can hold it, very well. If not, they will burst and it will be still better. You will hereafter have no need of bottles, but live the Inner Life, and that finds its outer very easily.

## ON THE NERVES OF THE BRAIN AND SPINE.

By ALEXANDER WILDER, M. D.

**T**HE cranial portion of the spinal cord as defined by Bennett, consists of a chain of gray ganglia connected with each other, as well as with the cerebrum alone and the vertebral part below. The latter, which is more commonly understood to be meant by the designation, is composed anatomically of two lateral halves divided by an anterior and a posterior fissure. Each of these halves is subdivided chiefly into three columns. They contain an interior structure of ganglionic matter of crescent-form, the horns of which project outward and so subdivide the white portion of the cord with three columns, an anterior, middle and posterior. The spinal canal runs through the center, and is lined with columnar epithelium.

Mr. Lockhard Clarke examined the white matter of the cord and found it to be, as we have already stated, composed of tubes which being traced from the outside were found to be the spinal nerves continued till they united with the ganglionic matter on the inner side. This gray or ganglionic matter has been described as constituted of multi-polar nerve-cells or rather of molecular matter abounding with such cells, which together with the numerous nerve-fibres joining them are so in every arc. The number of these arcs is beyond computation. Besides these arcs, constituted of single cells each with a sensory and motor nerve, we should bear in mind that they are grouped. Every pair of spinal nerves has a distinct section or region of the gray part of the cord, to the ganglionic cells of which, its innumerable fibres are joined. There are accordingly thirty-one divisions of the gray neurine, each of which may be regarded as a distinct structure from the rest. The offices of the gray matter are very important. It maintains a communication between the two columns, also with the brain and between the anterior and posterior roots of the nerves. It thus coordinates the functions of the motor and sensory nerves; transmits sensation to the

brain and influences from it. If the spinal cord is broken or severed, the portion thus separated no more communicates with the region above, and is accordingly paralyzed. It nevertheless is perfect in itself, and so continues all that class of functions denominated spontaneous or automatic.

Longet and Van Deen perceived that a dividing of the anterior column from the rest of the cord induced paralysis of motion; and cutting away the posterior column produced a paralysis of sensation. The irritating of them occasioned spasm and pain. In these experiments the gray matter of the column, and the middle column were injured. Stilling divided the anterior column carefully down to the gray matter, producing no paralysis of motion; and Brown-Sequard, dividing the posterior column only, proved that sensibility in the legs, and pain on irritation were increased. To destroy sensation, it was necessary to cut into the gray matter.

These experiments were followed by others, which seem to demonstrate what has been asserted, that the conducting nerve-tubes of the spinal roots of the nerves communicate through the gray matter of the cord, not only with the brain and two sides of the body, but with each other. The innumerable nerve-arcs are thus operated.

This explains that peculiar action, called reflex, automatic and diastaltic. It is clear that the influences excited by irritation of the nerves run continuously through the cord in specific directions; communicating with the muscles to produce spasm, and with the gland and vessels to produce secretion and vaso-motor action. The brain has no part in the matter, and so there is no sensation.

Many molecular actions of the automatic character go on independent of sense and will, and even when the brain has been removed. Irritation to an incident or sensory nerve will be carried to the cord, and an influence conveyed thence by the motor nerves to the muscles, which will immediately contract. The appearance resembles the phenomena of sensation and pain. Animals decapitated struggle as they would if the brain was directing the operation. They seek to avoid the particular injury, put the irritating injury away with their power and writhing as in agony.

This matter has been a riddle of the old physiologists. Des Cartes and Holler were of opinion that there was some-

where in the body a common sensorium to take cognizance of sensation. Prochaska took a somewhat similar view. Sir Gilbert Blane argued the matter as follows: "When the head is cut off, its irritability remains, as appears by the motion of the ears when pricked or touched by a hot wire; and as the extremities are also irritable, it will not be said that consciousness and sensation exist in two separate portions of the same body."

Marshall Hall separated these peculiar phenomena from the category of cerebral or mental acts, and ascribed them to the spinal cord. He classified them as reflex, excito-motory or diastaltic action.

Various normal actions of this character may be enumerated. Those of the eyes when any object approaches them. The closure of the larynx in swallowing. The peculiar movements in breathing. The different actions of various muscles in the act of deglutition. The acts of expelling various substances by the excretory organism. The movements of the unborn child. Action performed from habit. Instinctive actions. Spasmodic and convulsive actions of the body.

Strychnia, calabar bean, hemlock and tobacco affect the spinal functions directly; cold and alcohol affect both spinal cord and brain. Chloral acts on the brain, and is certain to destroy its power; nevertheless, it will preserve life after deadly doses of nux and calabar bean.

The translation of impressions made on the centripetal nerves into motions the influence of which is carried along the centrifugal fibres, constitutes the so-called reflex action of the spinal cord. Its essential condition is that it is independent of the agency of the brain, and is what is denominated unconscious. All unconscious actions are thus carried on. But whether they are so solely spinal, is worth further inquiry. These peculiar actions are accomplished without the sense of fatigue. That is attributed to the brain.

In the lower animals the spinal cord does not act as a single organ; but rather as a collection of ganglia, each with powers and functions of its own.

We have set forth that the nerve-fibres of the spinal cord terminate in the ganglia there and are not connected with the brain. The old opinion was different. It may then be pleaded that the fibres could become smaller as they pro-



ceeded and so continue to the brain as they ascended. It is, however, generally conceded that the fibres terminate in the gray matter of the spine and that the gray matter performs the intercommunication. It has not, however, any direct communication with the cerebrum. Instead it passes continuously to the optic thalami and terminates in the corpora striata. It is from that region that impressions pass and motive influences are transmitted.

It will thus be perceived that the action of the cord is simple and automatic, when it acts by itself alone, and complex, when connected with the brain. The amphioxus is without a brain, and with sensory ganglia in merely a rudimentary state. It is therefore but a living automaton. It is supposed that man when asleep is in an analagous condition.

The medulla oblongata is a conical body lying between the spinal cord and the brain. Its structure extends through the pons varolii to the crura of the brain. There is great indefiniteness in relation to its lower boundary. It has an anterior and posterior fissure like the spinal cord, which are continuations of the spinal fissures and end in the calamus scriptorius above. The lateral halves thus produced are marked by three grooves, forming four eminences: 1. The anterior pyramids; 2. the olivary bodies; 3. the restiform bodies; 4. the posterior pyramids. At the anterior fissure about an inch below the pons varolii the nerve-fibres decussate; hence hurts and impressions made on one side produce their effects on the other side of the body.

The anterior pyramids consist of white fibres which originate near these decussating fasciculi of nerve-fibres. Each pyramid contains fibres which originate from the inner side of the other, as well as from its own side; they pass through the pons varolii into the crura cerebrai. This shows that the brain itself as well as the cerebellum is an outgrowth originally from the medulla. Other fibres pass around the olivary bodies and are lost in the restiform bodies.

The olivary bodies are so called from their peculiar shape. They are separated from the anterior pyramids by a groove in front, and from the restiform bodies by a groove behind. They are constituted of white nervous tissue, which encloses the olivary ganglion. This is a gray mass and connects the vesicular matter of the pons varolii with that of the

cord below. The fibres of the olivary bodies are called the olivary tracts. They are continuous with the central part of the medulla oblongata, and from behind the anterior pyramids along the back part of the crura cerebri to the optic thalami and tubercula quadrigemina. They exist only in man and the monkey tribes. The seat of power in the medulla is in the ganglia.

The restiform bodies are named from their rope-like appearance. They are continuous with the posterior and antero-lateral columns of the cord. They ascend to the cerebellum and are continuous with the inner part of its crus. Here they constitute a tract of communication from the spinal cord to the cerebellum. They each enclose a gray nucleus or ganglion, from which issue the pneumogastric nerves and some of the roots of the glosso-pharyngeal.

Back of the restiform bodies on the posterior pyramids, the line of demarcation is rather indefinite. They are separated from each other by the posterior fissures. Their fibres are continuous with the sensory tract of the crura cerebri. They each contain a ganglion of gray matter from which the auditory nerves proceed.

The name medulla oblongata implies that it is a continuation of the spinal cord, which it connects with the brain. Indeed, it may be set down as the equator of the cerebro-spinal system; the cerebral structure at one pole and the spinal at the other. The anterior pyramids and olivary tracts convey motor influences from the brain; the restiform bodies and posterior pyramids carry sensations.

The medulla is itself a center; it contains the ganglia which control breathing and swallowing. The brain may be entirely removed and the spinal cord below clear to the origin of the phrenic nerve, without death necessarily ensuing; but the wound of the medulla arrests the muscular movements necessary for the breathing process. The medulla also exhibits the property of reflex action. Its principal centripetal nerve is the pneumogastric; the violent respiratory movement occasioned by the sudden application of cold to the skin, a shower bath or the dashing of cold water into the face are conversions of this influence into reproductory muscular motions.

It may be regarded as an exclusively automatic instru-

ment, which can work after the brain is cut away. Its simple action will also continue though its commissural action has ceased; and is shown in conditions of discord or when certain drugs have been administered. In lesions of the brain breathing will continue; also when sensation and voluntary motions are supported through influence of drugs.

The corpora striata and optic thalami consist of masses of ganglionic matter, at the top of the medulla. The two are so intimately connected that an injury to one is generally attended by injury to the other. There is still somewhat of indefiniteness in our knowledge in regard to their functions; but so near as we can judge, the striated bodies are centers of voluntary motion, and the optic thalami centers of sensation, especially that which is related to sight. This is the judgment of Dr. Todd: "The corpora striata and anterior horns are centers of motions; the optic thalami and posterior horns are centers of sensation. The anterior pyramids connect the former; the olivary bodies and perhaps some fibres of the anterior pyramids, the latter." Dr. Todd accordingly argues "that the intimate connection of sensation and motion, whereby sensation becomes a frequent exciter of motion and voluntary motion is always, in a state of health connected with sensation, would *a priori* lead us to look for the respective centers of these two great faculties, not in juxtaposition, but in union, at least as intimate as that which exists between the corpus striatum and optic thalamus, or between the anterior and posterior horns of the spinal gray matter."

We must not, however, go so far as this to ascribe to them actual volition and sensation. This is the blunder to which they are always liable, who habitually think that the brain does this or that, as though it was the lord of the manor, or to be very literal, the Beel Zebub or master of the house. The real truth appears to be as follows: The posterior horns of the spinal cord and the optic thalami are the agents of the function of sensation; the anterior horns and the corpora striata are the mediums of voluntary motion. Without the brain itself, there is no will or sensation and without a mind at the brain, the matter is not helped in the least.

The corpora quadrigemina are interesting to us as constituting the origin of the optic nerves. In the earlier period

of pre-natal life, they take position at the front of all the nervous structures; but they are soon mastered and pushed back by the frontal lobes of the brain. They are closely connected with the medulla.

Many barbarous, but unsuccessful experiments have been made to determine the real powers and functions of these bodies. The injuries produced general convulsive movements; and when performed on one side, manifested the disturbance on the other. Similar results took place when the *crus cerebelli* was cut or otherwise injured. Especially is this true of the rotary motions of which so much has been said. Brown-Sequard proved that by puncturing the left side of the corpora and the *pons varolii* with a pin, the right eye is convulsed; and vice versa. The animal also moved sideways, describing a circle, the head at the circumference and the tail at the center. Magendie perceived certain injuries to the cerebellum to cause it to go backward, and others to the striated bodies obliged it to rush forward. Florenz effected like results by wounding the semicircular canals in the ears; and Lorget by evacuating the humor of the eye. Such phenomena have been observed in attacks of epilepsy. Vertigo and partial blindness may help produce them.

We have now reached the top of the spinal column and bestowed a notice on its important structures. The spinal cord, its complex divisions and curious machinery have been set forth; also the medulla oblongata at the superior extremity. It has been perceived that the cord was able to maintain itself away from the brain, and was for a most important purpose a distinct and independent organism. We have gone further and traced out the group of ganglia which pertain to the medulla, and constitute the upper termination. The motor nerves end in the corpora striata; the sensory in the optic thalami. These two bodies are really united by a gray and white commissure, and so may as well be regarded as a compound ganglion.

The crura or legs of the cerebrum and cerebellum proceed from the medulla. Each *crus cerebri* is composed of two strands; the lower one is constituted of fibres from the anterior pyramids and the olivary bodies, and ending in the corpus striatum, passing into the gray matter in little bundles. These fibres, as may well be presumed, are motor. The upper

or superior one is derived from the posterior pyramids of the medulla, and terminates in the optic thalami. These fibres are sensory, and decussate in the mesocephalon, while the others decussate in the medulla itself. Between the two strands is a layer of dark ganglionic material, denominated the *locus niger*.

The crura cerebelli are constituted of fibres from the restiform bodies, with some from the anterior pyramids. These fibres make their way to the ganglion within the cerebellum known as the *corpus dentatum*, and end there.

Thus the crura of the cerebellum end in the ganglion of that organ; and the legs of the cerebrum end, the sensory part in the optic thalami and the motor part in the corpora striata as has been stated. As these two bodies constitute a single compound ganglion, the two classes of fibres, it will be seen, meet together, in this great arc, there to carry out the purpose of registration.

Between the strands of the crura of the cerebrum and the crura of the cerebellum are included the olivary bodies; the fibres of which make their way upward and divide or bifurcate, one branch going to the corpora quadrigemina and the other to the optic thalami. This latter branch, as has been already stated, constitutes a part of the crura cerebri. The seat of power of the medulla oblongata, it will be remembered, is in this ganglion.

The crura cerebri are, as will be seen, compound structures—the anterior motor strand, the posterior sensory strand, both continuing from the medulla; and the locus niger between, connecting the ganglionic matter of the medulla with that of the optic thalami and corpora striata.

Thus from the lowest extremity of the spinal cord to these great ganglia, there is an unbroken channel of gray nervous matter.

Various nerves branch off the anterior strands as they make their way to the corpora striata. Roots of the spinal accessory, the hypoglossal, facial, abducens, the small root of the fifth the trochlearis, and the oculo-motor nerves, all motor, here exist. The other strand, posterior, gives off the pneumogastric, glosso-pharyngeal and the sensory root of the fifth.

The layer of ganglionic matter that exists on the convolutions of the brain, has therefore no communication with the



vesicular matter of the spinal axis, except through the numerous fibres that radiate upon it in all directions from the great sensory focus, the optic thalamus, and those which converge from it to the motor ganglia the corpora striata. Of these fibres there must be many millions. The brain is an exception in its structure to the other parts of the nervous system; they have their ganglia in the center, while that organ has its ganglia on the surface. In this way more surface is obtained; and this is further increased by the convolutions, so that some 670 square inches of surface is furnished, and blood is copiously supplied and freely removed. It receives the impressions from below and sends forth certain influences in return; thus giving employment to the compound ganglia which are thalami in front and striated bodies behind, and themselves do business with all the sensory and motor nerves of the body.

These compound ganglia made up of the sensory thalami and the motor corpora striata, are not, however, all that have business to transact. Before them are the two ganglia or bulbs of the olfactory nerves. Behind are the corpora quadrigemina, which are the ganglia of the optic nerves. A little way further back, at the posterior pyramids, where these join or become the crura cerebri, are those of the auditory nerves; and close by the gustatory ganglia. All these ganglia exercise the function of special nerves, and are subordinate to the optic thalami, which constitute their common register. Each of these ganglia is commissured with its fellow and with each of the others. In the same way also all the parts are commissured, the different lobes of the cerebrum, the opposite hemispheres, the various convolutions, the cerebrum and the cerebellum. Among these commissures are the corpus callosum, the formix, the anterior, the posterior, the left and the superior longitudinal commissures.

This is complexity complicated into a double twisted unity, whose operations are about as sinuous and tortuous as those of the being whose life and work is to employ these various structures.

In short, the optic thalami, corpora striata, the corpora quadrigemina, auditory and gustatory and olfactory ganglia, make up an isolated apparatus. The brain is distinct from them and superadded to them. If it is cut away, there is a certain degree of consciousness continuing; about the same

as exists in vertebrates that never had any brain. Dr. Carpenter has accordingly defined these ganglia as constituting the true common sensorium.

We may consider the intellectual principle as possessing powers, properties and faculties of its own. It is acted upon by the impressions existing in the thalamus, which are delivered to it by the intervening fibres. They act upon the intellectual principle and are acted upon by it. The returning influence, or whatever it is, comes down by the connecting fibres to the corpora striata and proceeds along the crura cerebri to the anterior pyramids of the medulla, where it decussates and acts in the opposite side of the spinal cord.

The pons varolii evidently maintains the integrity of the ganglia of the sensorium; and we shall yet see that the cerebellum belongs to the same family group. One of the triple strand constituting the crus, is connected with the corpora quadrigemina, from which the eyes proceed; and so with the optic thalami; second, with the restiform bodies in which are the ganglia of the pneumogastric nerve and part of the glossopharyngeal; and the third becomes the pons varolii.

As it stands upon the crura, it consists of a median lobe and two hemispheres; fishes and reptiles having no hemispheres or pons varolii. From the central column of each hemisphere white fibrous planes are given off; then from these secondary, and again tertiary. These planes are covered with ganglionic matter, and exhibit fissures lined with pia matter.

The anatomical structure of the cerebellum indicates its character. The median lobe appears first; afterward the hemispheres as adjunct. The lobe communicates with the optic thalamus; the hemispheres with the restiform bodies of the medulla. It is conjectured that the corpus dentatum or inner ganglion communicates with the sensory parts of the cord, and the superficial gray matter with the thalamus.

The function of the cerebellum appears to be the regulation and co-ordinating of movements. The various acts to overcome the tendency to fall, the maintenance of a standing position; the actions of walking, running and climbing, require a special organ to combine them; and the cerebellum seems to answer that purpose. Its close connection with the optic ganglion indicates that the faculty of sight has to do with the matter, and aids in this co-ordinating of the muscular motion.

## HINTS ON THE SERVICE OF FOOD.

By MACBETH BAIN.

**A**ND so I would say here that it is, *e. g.*, not good for any very active mentality, who needs an object for self-expression, to be too long in the quiet of still life, or to be too much isolated from human activities. Such brainy, nervy people need much mental food, for they work much on the mental planes—far more than they generally have any idea of. And their foods are many. And they need the foods of the manifold human activities—material, magnetic, mental and spiritual. Were country life the social joy that it should be, our mental foods could be found there. But in the present stage of our national unfoldment this life is very much of a desolate wilderness to those whose chief food is in fellowship. Over and over again I have sent hard students of the transcendental, even for the very healing and nourishing, ay, for the very saving of their mental body, into the life of the streets of London or of some large town, there to mingle for a time with the elements, and to share in the external activities of their mundane existence. And I have never known this change of mental food to fail as a cure when it was well fulfilled. For their magnetic body, which had been worn bare through the intense activity of a brain ever a-working in isolation, thus reclothes itself in the human magnetisms with which, naturally, the crowded haunts of the human family abounds. This hint will explain much to some of my strenuous readers.

Yes, our students of the transcendental and our dwellers in the inner world can overdo this good. And so it ceases to be a good for us. All excess is sin against our divine Genius; and if we thus violate the holy law of our life we shall surely suffer for it. All excess is sin, as saith the word of ancient wisdom: "Be not righteous overmuch!" *i. e.*, wear not thy strength away in needless and fruitless worrying about anything of good.

To know when a work is done and to leave it then as

done, *i. e.*, to be able not to lay hands on it again, is an important item in the wisdom of Life which we must all learn sooner or later for our peace.

The over-anxious temperament that is prone to yield itself to worry, even for perfection, must learn not to do so. It must control its tendency to a fidgety touching and re-touching of things by saying: "I will not thus worry about trifles. I shall leave things just as they are as much as I can." Yes, for the self-worried it is good to learn from the *laissez faire* wisdom of holy Nature. How slow she is to change! how very gradual are her processes of mutation and transmutation!

Oh! could the self-worrier only learn this wisdom of life from holy Nature. What a boon to his friends it would be, and what a rest it would bring to his own weary soul!

Indeed, indeed, we cannot be wiser than our God, nor greater than our own holy nature. And to give ourselves to an excess, even of introspection, of prayer, of meditation, or of concentration, is as truly a violation of the law of our life as to drink strong drink or to eat food to excess.

But it is not easy for strenuous, earnest, ardent souls to learn this lesson. And so it is that many, many invaluable vessels are shattered beyond repair in this life, just because they have failed to learn this simple truth. They have not yet allowed their artist, even their own Holy Christ-genius, to mould and form all the ways of their life according to the norm of beauty, and to keep them stayed therein. But when the Holy One brings forth the sense of proportion unto its fulness of power in such strenuous souls then assuredly they will enter into the rest of the peace of God. And I believe that what I have just said will seriously help such into this holy rest of their nature.

For the majority of the cases of insomnia I doubt not that a cure would be in holy wedlock, *i. e.*, in the true married state, wherein there is a free and full giving and receiving and an easy and continuous and spontaneous blending of the elements of human life.

Many are the foods of the bodies, and to every body its own food. And all our bodies must be fed at the right time, and in due season, if we are to be well through and through. And the foods of the affectional body are in holy love. And so I have always said to my young friends: Do

not deny, do not refuse holy love when she is offered unto you of God's good will. Verily, Love is holy; verily, in holy Love is God given freely and fully. In the sharing of the bread of Life is life. In fellowship or holy mateship is the great spiritual communion and the all beauty of the mystery thereof. And without it there is no eucharistic oblation unto God, the God of Life. But as wedlock, in its commonly accepted mode of existence, is assuredly not in the lot of every man and woman we meet amid the social tangle and chaos of the immature humanity of our day, and as its kindred friend, even a whole-hearted fellowship, seems to be hard for many victims of the isolating anti-social disorder to obtain, our doctrine must raise us even above the need of dependence on these services if it is to be a doctrine of the true freedom of life, if we are to find in it a full emancipation from the power of fear.

Now, sleeplessness becomes a terror as soon as we begin to fear it. Therefore our doctrine must raise us above even this fear.

Unto fear of any kind I give no quarter whatsoever. I go about slaying fear, and there is no service I do so willingly for any soul as to annihilate its fear bogies. I say it is the very devil; and in the state of fear is hell. For it is the great unreality, claiming to be something, ay, claiming in many minds to be all, claiming to be their God. And so it is the supreme Liar. But we know it, for we have passed through its dominion. And we know that in essence it is not.

This is why I, who am really a fearless soul, was made subject to it, suffering cruelly under its bondage for many years, until the holy Genius of my soul delivered me from its power.

And many precious lives known to me have been blighted through the fear-thoughts instilled into their young mind by a false religious training; ay, even concerning the Holy One of Blessing, our God who is Love.

And so I say most deliberately: Fear not, dear soul; there is no good whatsoever in fear for thee now. Time was, in thy past, when it was needful for self-preservation. But it is no more needful for one who knows that he is a child of eternity, a pilgrim of the ages, that the Cosmos is his home for evermore.



## SOUL.

### PART II.

And now, before I cease this talk, I would say a word about sleeplessness, a disorder that so cruelly afflicts and distresses so many of the finest minds of our day. I do so because so many have told me of what they have suffered through it. Not that I needed such information, for I myself have so suffered from my student days, when any abnormal strain was imposed on me, being sometimes even for several weeks on end without one hour's good sleep. It is almost incredible, but I well remember this condition lasting through one period of about six weeks. Such has been so common an experience with me that it ceased to alarm me. There was discomfort, but no fear for the loss of my reason. And I say so now, in order to assure the fearful ones who are, of course, told that unless they get their sleep they will lose their reason. I have known gentle sufferers from this most unpleasant disorder who have gone through many years of this pain, and, having borne it well, have received through its ministry the great spiritual gifts of patience and self-control, and many other gracious gifts of a holy and abiding beauty.

And if I can help any of our brothers or sisters by this present word either to overcome or to endure well this disorder, I shall not have suffered in vain. For a very sure way so to overcome a disorder that it will eventually cease from your experience is to know how to be able to endure it, and to do so well. Then, indeed, it becomes your servant for good.

Sleeplessness is only accentuated restlessness, taking form of manifestation, and its great cause is in the lack of the true and harmonious expression of the soul or genius of our life. If our life or soul is expressed wrongly, *e. g.*, if we are subjected to any exaggerated mode of expression or overstrain, which makes us to sound our note untruly, if the holy Genius of our health, the Christ-wisdom of our nature, is not allowed

to guide us wisely in all our ways, we shall surely suffer. This holy Genius it is who tells us what we should do and not do, where we should go and not go, what we should eat and not eat, whom we should associate with and whom we should avoid, in order to our health. And if only we allow this divine Emmanuel to guide us in all these details of our life, we shall never be subjected to overstrain nor to conditions that can seriously hurt our health. But I have spoken so fully of this in "The Christ of the Holy Grail" that I shall now refer my readers to that book.

Also, if our life or soul is expressed inharmoniously, *i. e.*, if we are compelled to live in an uncongenial way, then our life or soul is not really being expressed; there is no deliverance of the self, and there is no peace.

Rest only comes through the individualized word of the one Life, *i. e.*, our Genius uttering itself in and through our whole nature. And if the modes of utterance are in any way forced or constrained, or if the utterance is checked, there is no personal expression of our God, and there can be no rest for the soul. The great rest abides only for those who utter God, even as God wills to be uttered, *i. e.*, according to the individual idiosyncrasies. And that is the expression of the true Self or Genius, the uttering of our holy word.

Now, there is one sure fact of supreme importance here. It is that we are not forced to eat or drink anything against our will. We can absolutely control the quality and quantity of our foods and drinks. This is certainly according to the holy law of our nature, and this law should not be violated by one will ever seeking to impose itself on another equally responsible will. To do so is to sin very grievously against the holy Genius of the soul of the brother or sister in Life.

Well now, for insomnia it is of first importance that there should be the most serious abstemiousness, not only during the period of suffering, but before and after it, and all that I have already said relative to foods, and to the wise or chaste use of foods, is of vital importance here. For there must be the rest of the whole nature, and our modes of nourishing our flesh have much to do with the quiet or rest of the nerve-body. We simply must respect, ay, reverence our flesh. And the stomach is as important an organ of this body

as is the brain or heart. And if we would rest well we must so care for our stomach's comfort or health that we can never abuse it.

"Starve a fever," is an old and wise saying. And it holds good here. The sufferer from the fevers or nerve-storms of insomnia must be content to eat practically no food during the nerve-storm period. He may take that as an absolute doctrine and hold by it, notwithstanding all the persuasions of fond but ignorant or foolish friends. If he is naturally inclined for his food he must then deny this tendency. For there is a tendency in highly-wrought temperaments to be often tasting or nibbling something. This is, of course, even in itself a symptom of this nerve-disorder, even a super-sensitive anxiety about one's physical well-being. Well now, he must learn from what I now say patiently to endure as prolonged a fast as the fever of insomnia lasts.

He may sip cold or hot water mingled with a little milk, or thin barley-water, but even that not too frequently. And when he takes any food it should be of the lightest kind and quietly nourishing, such as a plain wheaten biscuit, some rice or barley boiled in milk, or a thin gruel of onion and wheat meal—just enough to keep the fire a-burning! But let all that can be done in this material degree for the quiet of the body be done, let every law of our physical life, such as those pertaining to fresh air, bodily exercises and positions, be fulfilled, if this great law of life's need, even that of our true self-expression, is not fulfilled, all else will surely be in vain, *i. e.*, the cure will not be really a perfect one. And so, I repeat, before we can enter into the great rest, we must live, *i. e.*, we must utter the Life or divinity or genius of our nature, we must allow God in us, even our Emmanuel, our deathless, ageless, healthful Christ-child, to speak forth its own word of beautiful life. Thus only can we be in health.

And for those who are thus uttering their true Self, even God, one hour of the sweet, gentle, pure sleep thus obtained, will be of much greater value for the services of recreation than may be found in many hours of the deep, heavy sleep into which the grosser animal soul plunges the grosser body.

Now, in order to live there must be an object to call forth our energy; but it must be in the Will of Life and according to the Law of Life, *i. e.*, there must be no violation

of law in any degree of our being by the overstrain of any mental or psychic or physical faculty through this expression of our Life. Thus, *e. g.*, we must not allow our mind to become engrossed in any one theme to the exclusion of all others, we must live according to the law of the middle way, even of our own holy nature. Walking thus in the holy path, turning neither to the right hand nor to the left, learning from her wisdom to avoid all exaggerations whatsoever, even in our devotion to the services of good, learning from her holy beauty to deny all extremes in doctrine, in which for many fine intellects is a most subtle temptation to a certain mode of self-indulgence, allowing her, the Gracious One, to minister to all our needs from her many pure and simple sources of comfort, thus fulfilling the whole law of Life, we shall surely live fully. And no one who can thus satisfy the one norm of his life in holy nature, even his divine Genius, will suffer from restlessness and its resultant insomnia.

Therefore, we must allow the Genius of the soul, even the Christ of the hidden wisdom, to show us how best to serve Life, and that is, how best to express our whole or true or holy Self.

How best to serve Life! Ah, there we have it. And learning this, we have learned the secret of Life, finding this, we have found the magic. We have found our Christ, our Healer, our Saviour.

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### THE SELF-RELIANT MAN THE SAVIOR OF HIMSELF AND A TEACHER OF THE WORLD.

Let a Stoic open the resources of man and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations; that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window, we pity him no more, but thank and revere him; and that teacher shall restore the life of man to splendor and make his name dear to all history.—EMERSON, "*Self-Reliance*."

## THE COMING OF HEHUH.

### A TALE OF THE ANCIENT TRAVELLER.

Translated by SAMUEL NEU.

**T**O a tale of the Ancient Traveller, told at the Court of Omee, noble king of the Great Middle Country, and by him called the Tale of the Coming of Hehuh, set down by Lipo-via, the Scribe, give ear:

The sons of Mahm, the mighty king of all Ansage had slumbered in the land of Raah, had slumbered, dreaming of the dreams of Raah, where all men dream and no man is awake save him the dreamers dream a dreamer is. But Hehuh, eldest of the sons of Mahm, slept not, for in his father's court was he and not in Raah, where all his brothers slept.

The morning came when all men should awake, and none awoke. Then rose the mighty king whose arm is even in this land of ours, and called forth Hehuh, sent him forth to Raah to wake his brothers, who should wake the land. And Hehuh went as Mahm, the king, had bid, and came to Raah and stopped before the gate. Within he saw his brother Chistobha, who slumbered in a dream of darkness dire from which anon he struggled to awake but could not, for so heavy slumber was. Therefore did Hehuh go within the gate and gaze upon the brow of Chistobha. He called him by his name and he awoke. Then told he him the time to wake had come; and they went on, their brothers to awake.

Beside a fire that burned with unseen fuel they found their brother Kapagha asleep; and he was dreaming in a dream of power, where in all men were slaves to his command and he was lord of all he gazed upon. And Hehuh spoke to him, that he awake, but he woke not because the dream of power withheld him, and he loved to dream the dream. Then Chistobha laid hands upon his breast and roughly shook him till the dream dispelled and Hehuh told him it was time to wake. And they went on, their brothers to awake.

Upon a pile of mire Dirachu slept and dreamed a dream



wherein a maiden was, and she was his to do with as he might. To him did Hehuh speak the waking word, but he heard not; the maiden's song was sweet. And Chistobha grasped roughly on his arms and shook him, but the dream withheld him yet; the maiden's touch was soft indeed. Then Kapagha went boldly to the dream and took away the maid, and he awoke. Then Hehuh told him it was time to wake, and they went on to seek their other kin.

So found they Lahuki who wrought in oil fair pictures in his dream, till Dirachu sent to the dream a maiden fairer far than all the paintings that Lahuki wrought. So found they Vahimun whose dream was gay with dancing fires and who would not awake until the fires were shaped by Lahuki so they were still and could not dance anon. And Mashivo, twin brother of Hehuh, they found upon a lonely, steep hill-top, who dreamt a dream of light till Vahiman cast shadows on the dream, and he awoke.

All these, the noble sons of Mahm, Hehuh awoke. But there were others in the land who slept, and they were Hehuh's brothers too, and these the sons of Mahm must find and wake. Therefore to these, his brothers, Hehuh spoke:

"Go forth, my brothers, in the land of Raah, and seek our brothers where they sleep in dreams, and wake them, for the time to wake has come. There will be some that my word will not wake; on these let Chistobha lay hands of might. And if too rough his hands to quell their dreams, let Kapagha and Dirachu contend, and Lahuki and Vahimun and you, fair Mashivo, each try his skill to wake. For each of you has dreamed another dream and each may know the sleeper's dream to stay. Despair not if your skill does not avail, try not too long (that yours the merit be), for one of you will waken him who sleeps, if he a son is of the great king, Mahm. And if he be not, this is not his day. Wake those the first that have the will to serve. When wakes the sleeper he will ask for food. Give him enough that he may seek for more, but do not overfeed him when he wakes. Tell him that Chistobha has food enough for all our brothers, though his way be rough, and he will feed all those who aid our work. Tell him that Kapagha and Lahuki have fiery wine, that he may drink himself to sleep again if he will not be awake. When wakes the sleeper he will be adazed. His eyes will blink, because the sun is bright. Shade you his eyes until their sight is

strong. Be patient, for yourselves have been awaked. But if he will not train his blinking eyes to see the light, and hides them in the dark, go you your way. No light will come to him.

"Go forth. You know the law of mighty Mahm: That those shall be awaked who will to wake; yet, lest one be awaked who will not wake, dire penalties shall come to him that breaks the law. The day has come to do this work. Ere passes it, see that the work is done."

Then journeyed forth the noble sons of Mahm and waked their brothers in the land of Raah. And those awaked woke others in the land. And I was there and saw that these things were.

And the king addressed his courtiers and said that truly the day had come when all the sons of Mahm should wake. And the Ancient Traveller said to me, so no one hear, that all his courtiers were sons of Mahm, and slept. This the king told them not, but I, Lipo-va, the Scribe, have set it also down.

#### EPILOGUE.

Behold the evil that has come upon the land. Who is this that can stay a river's flood when it rises beyond its banks and slays what lives and carries away the works of man? So rose the River of the South on whose broad waters men were wont to carry on the trade with the South Land.

For many years men had foreseen this great disaster and had built dams, strong and mighty, to withhold the flood. But with each season the waters higher rose, until at last the great dams burst, and the South Land is no more, and many warriors of the king have journeyed to the gods.

When the people, even those who long and well had served the noble king, Omee, beheld his warriors gone, they rose in great rebellion, and Abha, a low-born son, led them. And the land was in great turmoil.

The Ancient Traveller, he that came whence no man knew, who in the aforetime had counselled the king wisely, when rose the barbarians of the South, counselled the land to be at peace, that when the season changed the waters would abate. But they hungered, now that the South Land is no more, and heeded him not. Then did the Ancient Traveller wrap about him his great robe, and with the king and those

that were loyal of his courtiers, he journeyed forth. To seek the great king, Mahm, they went. Three days we journeyed and the Ancient Traveller was with us. And on the fourth day as the dawn broke he was with us no more, and no man could tell whither he had gone.

Therefore is the work that the noble king, Omee, laid on me in days of peace, come to an end. No more shall the pen of Lipo-va, the Scribe, set down the words of truth, for no more shall they be spoken in the days of men now living. Now, therefore, do I close this book and seal it well with the great seal of Omee, for so he does command.

Of him who may find these records in ages yet unborn, I do make one great request: That he put them into the tongue his brothers speak and give to them his name, even as a householder gives his name to the foundling he finds upon his doorstep, that they may not go nameless into the world.

Here ends the work of Lipo-va, the Scribe.

---

### PAY AS YOU GO.

A wise man will extend this lesson to all parts of life, and know that it is the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

—EMERSON, "*Compensation*."

## CHOICE EXTRACTS AND TRANSLATIONS

By F. G. D.

### EXTRACTS FROM SWEDENBORG.

They who permit themselves to be overcome by sensual appetites resemble the animals and continue in that grade. He therefore is merely an animal, when the understanding is subjected to the will and to the senses. This outward man has frequently only outward thoughts; he ponders and judges with ardour and cunning, because his thoughts are very near to his speech, and are chiefly contained in it. His understanding rests wholly on his sensations and his memory. This man may be learned, because knowledge and science are contained in his natural grade, but if he does not direct his faculties towards heaven and if his science have not the Divine for its objects, the other higher grades of divine life remain closed against him, and the learned man that only judges according to his senses, only resembles the animals, and does not possess the truth nor know the good. All this is testified by the examples of many learned men, who, with all their science, are the greatest enemies of God and their own souls.

The learned man, who regards everything in reference to himself and to the senses, makes himself like the animal and has light only in the animal instinct.

The outward is sufficient for human wisdom, but not for that of God, as that which comes alone from him. This last is the only higher science which in the eyes of God has any value; but it alone is of true value to man. What advantage to him are physics, or the eloquence of other men? None. The happiness of life consists in this, that we love God and our fellow men. The uncultured but religious man is often more enlightened than the most celebrated academicians of Europe, because he is an inner and spiritual man. He possesses love and faith, which alone ennoble mankind; he possesses the good and the true, in which is contained the sum of God and of all created beings.

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and the Brotherhood of  
Humanity

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H. W. PERCIVAL, *Editor*

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## FLYING.

**M**ODERN science has at last admitted Flying into its family of respectable sciences, under the name pneumatics, aerostatics, aeronautics or aviation. The mechanics of Flying may be studied and practiced by any qualified man without loss of his scientific standing.

For centuries there have been able and worthy men, together with pretenders and fanciful adventurers among the claimants to a knowledge of the science of flying. Until the present time orthodox science has fought and held the field against all claimants. It has been a long and hard fight. The man of merit has been subjected to the same condemnation or ridicule as a charlatan and fanatic. The aviator who now flies leisurely through the air or rises and falls, whirls or darts or glides in graceful figures before admiring spectators, is able to do so because of a long line of men, reaching from the past centuries into the present, who made his success possible for him. They endured much ridicule and censure freely given; he earns a substantial reward and receives the praises of admiring throngs.

The science of flying was not welcomed nor easily admitted into the circle of recognized sciences and by their votaries granted its title of scientific respectability. The men of the approved sciences admitted the science of flying to their number because they had to. Flying was proven and demonstrated to the senses as facts, and could no longer be denied. So it was accepted.

Every theory should be submitted to tests and proven before it is accepted as true. That which is true and for the best will persist and overcome all opposition in time. But the opposition which is shown to many things outside what are at the time the limits of restricted science, has prevented minds trained to scientific thought from taking up suggestions and bringing to perfection certain thoughts which would have been of great use to man.

The attitude of authorized science—to frown on subjects outside and not accepted—is a check to the increase and power of frauds and fanatics, who grow like weeds in the hot-bed of civilization. Were it not for this attitude of science, the frauds, fanatics and priestly pests would, like noxious weeds, grow and overshadow, crowd out or strangle the human minds, would change the garden of civilization into a jungle of doubts and fears and would compel the mind to return to the superstitious uncertainties out of which mankind was led by science.

Considering the ignorance which in varying degrees prevails among all minds, it may be, perhaps, best that scientific authority should unscientifically scowl at and deny subjects or things outside its restricted limits. On the other hand, this unscientific attitude hinders the growth of modern science, postpones valuable discoveries about to be made in new fields, burdens the mind with unscientific prejudices and so holds back the mind from finding its way through thought to freedom.

Not long ago the journals echoing the opinions of science ridiculed or condemned those who would build flying machines. They accused the would-be flyers of being idle or useless dreamers. They held the efforts of would-be flyers had never amounted to anything, and that the energy and time and money wasted in such useless attempts should be turned into other channels to get practical results. They repeated

the arguments of the authorities to prove the impossibility of mechanical flight by man.

Flight or flying is now a science. It is being employed by governments. It is the latest luxury indulged in by daring sportsmen. It is a subject of commercial and public interest. Results of its development are carefully noted and its future eagerly anticipated.

Today all journals have something to say in praise of the "man-birds," the "bird-men," the "aviators," and their machines. In fact, news about pneumatics, aerostatics, aeronautics, aviation, flying is the greatest and latest attraction which the journals offered to an attentive world.

These moulders of public opinion are forced by facts and public opinion to change their views. They wish to give the public what the public mind desires. It is well to forget the details and the changes of opinions in the flow of time. However, what man should try to become alive to and what he should remember is that prejudices and ignorance cannot forever check the growth and development of the mind nor stop its power of expression. Man can feel strong in the thought that his powers and possibilities will be best expressed if he works diligently in thought and action for what he conceives possible and best. The opposition offered by prejudices and public opinion can, for a time only, obstruct his progress. Prejudices and mere opinions will be overcome and swept away as the possibilities become evident. In the meantime, all opposition offers the opportunity to develop strength and is necessary to growth.

In moments of reverie, of deep thought, of ecstasy, man, the mind, knows that he can fly. At the time of elation, at the hearing of good news, when the breath flows rhythmically and the pulse is high, he feels as though he could rise upward and soar onward into the spaces of the beckoning unknown blue. Then he looks at his heavy body and stays on earth.

The worm crawls, the pig walks, the fish swims and the bird flies. Each soon after it is born. But long after birth the man-animal cannot fly, nor swim, nor walk nor crawl. The most he can do is to squirm and kick and howl. Many months after birth he learns to crawl; then with much effort he creeps on hands and knees. Later on and after many bumps and falls he is able to stand. Finally, by parental example and with

much guidance, he walks. Years may pass before he learns to swim, and some never learn.

Now that man has achieved the miracle of mechanical flight, it would seem that when he masters aerial flight by mechanical means, he will have reached the limit of his possibilities in the art of flying. This is not so. He must and will do more. Without any mechanical contrivance, unaided and alone, in his free physical body, man shall fly through the air at will. He will be able to rise as high as his breathing capacity will permit, and to guide and regulate his flight as easily as a bird. How soon this shall be done will depend on the thought and effort of man. It may be that it will be done by many of those now living. In future ages all men will be able to acquire the art of flying.

Unlike animals, man learns the use of his body and senses by being taught. Mankind must have object lessons or an example, before they will accept and try that which is possible for them. For swimming and flying, men have had the fishes and birds as object lessons. Instead of trying to find out the force or energy used by birds in their flight, and of learning the art of employing it, men have always tried to invent some mechanical contrivance and to use that for flight. Men have found the mechanical means of flight, because they have thought and worked for it.

When man watched birds in their flights, he thought about them and wanted to fly, but he has lacked confidence. Now he has confidence because he flies. Although he has patterned after the mechanism of the bird, he does not fly like the bird, nor does he use the force which a bird uses in its flight.

Sensible of the weight of their bodies and not knowing the nature of thought nor its relation to their senses, men will be astonished at the thought of their flight through the air in their physical bodies only. Then they will doubt it. It is likely that they will add ridicule to doubt, and show by argument and experience that unaided human flight is impossible. But some day one man bolder and more qualified than the rest will fly, without other physical means than his body. Then other men will see and believe; and, seeing and believing, their senses will be adjusted to their thought and they, too, will fly. Then men can no longer doubt, and unaided bodily human flight will be an accepted fact, as commonplace as phe-

nomena of the wonderful forces called gravitation and light. It is well to doubt, but not to doubt too much.

The motive force of flight of all birds is not due to the flapping or fluttering of their wings. The motive power of the flight of birds is a specific force which is induced by them, which then enables them to make their long sustained flights, and by which they can move through the air without the flapping or fluttering of their wings. Birds use their wings to balance their bodies, and the tail as a rudder to guide the flight. The wings are also used to start the flight or to induce the motive force.

The force which a bird uses to fly is present with man as it is with a bird. However, man does not know of it, or if he is conscious of the force, he knows not of the uses to which it may be put.

A bird starts its flight by inbreathing, by stretching its legs, and by spreading its wings. By the movements of its breath, its legs and wings, the bird excites its nerve organism, so as to bring it into a certain condition. When in that condition it induces the motive force of flight to act through its nervous organization, similarly as an electric current is induced along a system of wires by the turning of a key on the switch-board of the system. When the motive force of flight is induced, it impels the body of the bird. The direction of the flight is guided by the position of the wings and tail. Its speed is regulated by the nerve tension and the volume and movement of the breath.

That birds do not fly by the use of their wings only is evidenced by the difference in wing surface as compared to the weight of their bodies. A fact worthy of note is, that there is a proportionate decrease in the wing surface or wing area of the bird compared to the increase of its weight. The birds of comparatively large wings and light bodies cannot fly as fast or as long as the birds whose wings are small as compared to their weight. The more powerful and heavy the bird the less it depends on its wing surface for its flight.

Some birds are light in weight as compared to the large spread of their wings. This is not because they need the wing surface for flight. It is because the large wing surface allows them to rise up suddenly and to break the force of their sudden fall. Birds of long and rapid flight and whose habits do



not require them to rise and fall suddenly do not need and usually do not have large wing surface.

Another evidence that the motive force of flight of birds is not due to the surface and mechanism of their wings, is that whenever the occasion requires, the bird greatly increases its speed with only a slight increase of the movement of its wings or without any increase of wing movement whatever. If it depended on wing movement for flight an increase of speed would depend on an increased wing movement. The fact that its speed can be greatly increased without a proportionate increase of wing movement is an evidence that that which moves it is caused by another force than the muscular movements of its wings. This other cause of its flight is the motive force of flight.

*To be concluded.*

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### ELEMENTS, FORCES AND ORGANS.

The five senses are the universal elements concentrated. Each sense has its channel of expression through its corresponding organ of the body. The senses of every animal body guide that body. The animal organism depends on its sense within to be guided by the dominant element without. Each animal acts according to its nature, because it is a creature of nature, because it is governed by the force or element to which its organism responds.—T. W.

## THE DEVELOPMENT OF DREAMLIFE.

BY FRANCIS MAYER.

THE second of the excellent Kabbalistic pentacles, in Henry Khunrath's "Amphitheatrum Sapientiae Aeternae" represents his in oratorio et laboratorio. In a prominent place, that it may be readily seen is the motto: *Dormiens vigils!* When sleeping, be watchful. Though the German mystic is usually careful about veiling his Gnosis but never indulges in a favorite trick of his contemporaries, as in misleading the vulgar, he assures the student that "this paradox was intended to convey some rather important lesson."

In the verse quoted, Milton gives the reason why the student ought to watch his dreams closely. Job (XXXIII) is even more explicit in stating that God speaketh in a dream, in a vision of the night, to bring back the soul from the pit, depths or darkness, to be enlightened with the light of the living. The Book of Job is a story of initiation and the words of Elihu give evidence that he spoke from actual experience.

That this process is continuous and that it often goes on in dreams, two examples will suffice. Mohammed, like the prophets of old, received his light in a vision, experienced by him in a night during the month Ramadan. Three consecutive dreams on St. Martin's eve, in 1619, enlightened the understanding of Descartes. A religion and a great philosophical system date their origin from these remarkable dreams.

Besides such rare and epoch-making dream-revelations, dream-messages often appear in the form of dream-pictures. The astral light, called by Rama Prasad "the cosmic picture gallery," teems with living things which come from above and below, as images. These impress themselves upon human minds, but are seldom noticed in the waking state, because sense impressions are then dominant. But during sleep, when the sense avenues are partially closed, astral images emerge and impress themselves on the consciousness, usually as dreams. Many well authenticated cases are recorded by psychical research bodies which describe so called telepathic messages, premonitions, visions, as received in dreams. An experience

common to many is that in which one has struggled with some problem which in the waking state he was unable to solve, but which, after a night's rest, came quite readily by itself. Such experiences are expressed in the saying, "Let us sleep over it," and in the old adage, "*La nuit porte conseil*" (Night brings advice). This is accepted as its motto by a New York daily, which properly added to it the symbolical crescent and the owl, the night-bird of Minerva.

One step down the scale dreams are not connected with astral influences. Such are caused by sense impressions or functional or organic disturbances, some times by the ordinary welsh-rarebit. Our present day pedagogic official psychology is inclined to reduce the causes of all dreams to such external or internal influences or disturbances, and is supported in this tendency by many a doubting Thomas, who points out, that in his family or in the large circle of his acquaintances no other kind of dreams were ever experienced.

Modern psychology has helped to an understanding of some of the mysteries of sleep, but it has not solved the problem of dreams. Comparatively few persons have experienced dreams that have a meaning. But then few care or are ready to develop a deeper insight into their dreamlife. Any textbook of physics teaches that the ether around a wireless receiving station may exhibit many flashes, but no message can be communicated if the coherer of the receiver is not attuned.

Descartes and Mohammed were well prepared to receive revelations, by study and meditation. The student who would learn of dreams and interpret them correctly must prepare himself. By study and meditation he must attune his coherer, the mind. Mind is here used in its broader sense as *mens* or *nous*. By meditations not only a deeply concentrated thinking upon some subject is meant, but the whole series of mental practices, necessary for proper psychical development. Dreamlife may be developed in many ways, such as yoga, alchemy, or even by simple devotion; but, whatever the method chosen, it is necessary to keep on; mere study alone is not development. Meditation is needed to develop the faculties of intuition and understanding; study is necessary for the sifting of the material collected from carefully observed dreams; intuition and understanding are essential to the correct interpretation of dreams.

The ancients classified dreams into two groups, one class

they called "enhyponion," such as are caused by normal organic functions, the other was called "oneiros" dreams which come from the invisible. A similar analogical classification was made by Paracelsus. He considered dreamlife to be a vegetative life; that when during dream the life of the sidereal (astral) body predominates, the dreamer is en rapport with the stars and the dreams are manifestations from the astral world and give mysterious knowledge and inspiration, but when the elementary (flesh) body is dominant, the dreams are according to the desires of the flesh. French occultists make a similar distinction. By "songe," they speak of dreams which are caused by the entering of the astral body into the astral world and returning charged with images, and "reve" dreams in which only the blood and the inferior principles of the body act on the brain. In English, the "oneiros," astral dream, or songe, is usually called vision, sometimes prophetic dream, and by the simple word dream is meant the enhyponion or reve, the dream according to the flesh. But such distinctions are not general. It is important to remember that astral does not mean a place, but a state or condition of mind and also of matter.

Modern physiological psychology does not admit supernormal influences, but throws much light on dreams as classified above, according to the flesh, which should be studied carefully. It will also be well to study mental pathology with regard to hallucinations, and especially to hypnotism and mesmerism. The analogy between sleep and trance is generally admitted, and many dream phenomena may be explained or illustrated by the analogy of trance experiences.

As to the supernatural elements in dream life, the student must collect his data from various authors. The writer does not know of any one book which deals satisfactorily with the subject and which is written from personal experience. Yet there are some skillful compilations. The advanced student may read Eastern authors to advantage. Their fourfold division of consciousness into jagrat or waking, swapna or dreaming, sushupti or dreamless sleep and turya or nirvana, gives important teachings on the subject. So also do the Yoga Sutras of Patanjali. But only advanced students can make use of them; others will only be puzzled by finding that, in the fourfold classification, ordinary dreams are included in the jagrat state of waking consciousness, the dream consciousness

begins only with clairvoyance, and, that Patanjali does not deal with the subject of dreams.

He who would explore Dreamland seriously and with profit must have a considerable amount of data and, as a safe compass, his whole stock of common sense. It will also be well to take some precautions in diet. As far as is in one's power, it is best to do away with the causes of ordinary dreams. The mind should be kept free from disturbing thoughts—especially such as are of business or an esoteric nature—and in an open, expectant and receptive mood. The bedroom should not be too warm nor too cold but well ventilated, the bed comfortable but without heavy covers. For position, the head to the north and feet to the south is generally favorable. Care should be taken that the light of the moon or the sun does not fall upon the eyes, as either light only disturbs sleep; it is also a frequent experience that when on awakening we face the light the memory of a dream is lost. Strong stimulants must be avoided, the organs of the body, especially the digestive organs, should perform their orderly functions and the alimentary canal kept clean. An exclusive meat diet does not aid the purpose, nor will many vegetables and fruits be favorable to it. The last meal of the day should be a light one and taken not less than three hours before retiring. It is important to keep the vehicle of life, the blood, pure. This can be done directly by pure air, pure food, and pure thoughts, and indirectly by avoiding impure psychical environment, such things as may defile the imagination, and by abstaining from drugs and narcotics. These preparations are necessary, yet they alone do not insure success. The student must also have a clear and cool head, the ability to act in emergencies, courage, determination, endurance and be in good physical health.

Here arises the question. Will the result warrant the amount of work required to attain it? Is it worth while? The successful development of the student's dreamlife is in fact a genuine initiation, one in which Nature herself acts as hierophant. If Jason is quite prepared, the Golden Fleece awaits him at the end of his journey.

Let us suppose that one who knows a little, but is, practically, undeveloped, attempts to explore Dreamland. The experiences of the first week may not be encouraging. Most of the dreams are chaotic, exaggerated, distorted, phantastic, in-



coherent replicas of the sensations and thoughts of the waking state and according to the nature of the dreamer, who is, to use a bon mot of V. Cavalli: the author, actor, manager, spectator, and, even the theatre, in one. But the show is poor: one gray colorless mental picture following the other, as in a cheap moving picture show, where old and worn out films are used. But if one is not discouraged, and keeps on with his study and meditation, after a time the dreams become more vivid, the subjects less commonplace, the actor plays his part better, colors come into the scenery. Still the dream may be incoherent, or good or bad. Of course there is no clear vision; no message whatever. Nevertheless, the interest increases. For, by habit of constant watching, the spectator-part feels itself more and more separated from the actor-part of the dream personality. Dream consciousness begins thus to unfold itself vaguely and indistinctly, but is separated from the waking consciousness. A dim gray light, like the twilight of morning begins to be spread before the inner man, and then follows the first lesson.

From the many dreams, the spectator will involuntarily draw a character sketch of the actor. This will probably represent the composite picture of a child and a beast; a character selfish, brutal, cunning, without any self-control and inclined to sensuous pleasures. A curious picture and a surprise to the beginner, but by continued observation he will see that this mixture of child and beast, though exaggerated, is nevertheless a true illustration of the mental impulses, habits and appetites of himself, as they are in their crude state, without restraint and without the varnish of civilization. At this point in his development, the actor on the stage of his dreams is but the lower, the appetitive soul, *anima bruta*, the *nephesh* of the Kabbalists, the conscious energy of the *linga sharira*. The first important lesson and benefit derived from the systematic observation of one's dream is, that he gets a much clearer insight into his own nature than in any other way. At first he learns of the lower, but later he becomes acquainted with the higher. The mirror of dream reflects *Psyche* as she is, if one is really willing to see.

This first lesson is important. No matter what a man thinks about his character in his waking consciousness, so long as the actor is in his dreams selfish, sensual and uncontrolled, spiritual progress will not be made. The actor is the truly reflected image of the lower subconscious nature. If he

acts like a villain, it is a sure sign that something bad is still deeply rooted in him. In the psychically undeveloped man the lower subconscious nature makes up the greater part of the inner man, and by its memories, appetites and inclinations it controls the waking, conscious mind, even when the mind is unaware of the existence of such control. It would lead away from our immediate subject to attempt to explain in detail how the lower nature should be controlled. Nevertheless, the writer briefly offers his opinion as the result of experience.

This is the period of dream initiation, when the student has not only to show resolution in holding to his desired end, but his ability to understand subtle meanings, to handle finer forces. The little book "Light on the Path" is highly recommended. It is a priceless, safe and reliable guide, when properly read and understood. But its real meaning must be perceived and rightly used, otherwise the results will not be satisfactory. One should not immediately try to put into practice the rules, grouped in it as triads, before he clearly understands the fourth rule, usually attached to each triad. In all esotericism, the number of realization is always the quaternary, and in every quaternary it is always the fourth factor which brings stability and harmony into the whole. Do not forget that progress is gradual and that, according to the guide mentioned, "the vices of men become steps in the ladder one by one, as they are surmounted"; and that, "the whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth and the life. But he is only so *when he grasps his whole individuality* . . ." The last sentence is the key to the whole book, nay, to the whole of psychic development. The lower subconscious mind is a product of natural evolution and has its definite work, as housekeeper for the body and its Psyche. It is the condenser of forces, and as such it cannot be replaced. In the process of psychical development these forces are to be transmuted into higher ones, as the acids of the unripe fruit are changed into sweets when ripe, by the maturing process. One should be cautious in dealing with the subconscious nature; but he should control it, transform its lower into higher tendencies, its lust into pure love, its ambition to satisfy the senses of the body into an ambition to satisfy the aspirations of the intellect and soul, and he should use the procreative power for regeneration only.

The lower subconscious nature seems to be only an obstacle on the Path. In fact, it is there to teach man how to discover his forces and how to develop them. Of her own initiative, nature invites the neophyte to bridle evil, and, symbolically, to ride the goat. And it takes a master to ride the goat which nature offers. With ordinary man, thought follows life. Reverse the process, change the polarity, make life follow thought, and you will ride easily. Children may do much harm to themselves and others by playing with fire; nevertheless, fire is useful.

Let us suppose that in some degree the student has succeeded in controlling his lower subconscious nature and has transmuted its energies. There is an immediate change in the general character of the dreams; they are purer and their subjects are from the higher aspects of life. The purification of blood and brain increases the sensibilities and the powers of the mind. Astral images not recognized before, because of the dullness or distraction of the perceptive faculty, are now more clearly perceived in dream. Strange persons and strange scenery appear on the stage, unusual animals or colors are seen, and composite scenes pass before the vision as could not, previously either as a whole or as parts, have been recalled by the memory or created by the imagination of the dreamer. Later on, space, time and matter, take on different meanings. With the rapidity of thought the dreamer may be transported from one place to another. Vision becomes clearer, voices are heard, like as in the waking state, where dreams make a more vivid impression and are not so easily forgotten as those in sleep. Dream consciousness begins to develop with the feeling of ego during sleep. This ego is by no means the real ego, but nevertheless it is different from that which is felt in the waking state, and the student should try to catch this vague impression, and to realize and fix it permanently. The development of this dream consciousness, accompanied by the beginning of psychic sight and hearing, is an important step toward the realization of dream life. This is a period of hard work for the student, who must use his power of discernment and his whole stock of good sense, to recognize and understand the nature and origin of his dreams. It should be remembered that all dreams take their final shape in the mind, and that they are formed or transformed by the imagination of the dreamer. So astral images often assume the forms of persons

and suggest scenery well known to the dreamer, who is frequently puzzled by seeing his friends or acquaintances act differently from the characters he knows them to be. The actor in dream is the subconscious nature and is easily influenced by suggestion. If a suggestion is taken, from whatever source, the subconscious nature may develop it into a coherent and consecutive story, though based on its own exaggerated fancy.

In the classification and interpretation of dreams all circumstances and factors should be weighed carefully. It is difficult even for an experienced dream-interpreter to distinguish between the dreams which represent the future and those which represent the past. No positive rules can be given to guide the student, but by constant practice, aided by his intuition and good sense, he will learn. He should be advised, however, to avoid two mistakes, which many are lead into.

The first is, not to look for or expect prophecies, messages from above, nor any telepathic communications in every unusual dream. These rarely do come, especially at the beginning of the unfoldment, but when they do the mind will be so impressed that it will not mistake them. Without internal evidence the interpretation given is most likely to err. In the chapter on the mind, in his "Nature's Finer Forces," Rama Prasad illustrates this. He writes, "A man in the same quarter of the city in which I live, but unknown to me, is about to die. Pregnant with death, the tattvic currents of his body disturb the atmospheric tattvas, and are through their instrumentality spread in various degrees of strength all over the world. They reach me, too, and when I am sleeping, excite the sympathetic chords of the mind. Now as there is no special room in my mind for that man, my impression will only be general. A human being . . . will come into the mind on his deathbed. But what man? The power of complex imagination unless strongly kept in check by the hardest exercise of yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these tattvic qualities, will make his appearance in my consciousness."

The second advice is, do not see in some unusually vivid and lifelike dream a previous incarnation of your own ego. Without here discussing the question whether it is possible to have such an experience before attaining full spiritual consciousness, suffice it to say that at a certain point of develop-

ment the mind comes into magnetic rapport with some living thoughts in the astral, and is likely to identify itself with them. The dream resulting is very vivid, but not true as dreamed. Nevertheless, such dreams are important, because they show some of the mistakes in the astral which the mind is likely to make; and, that the student is developing the magnetic power necessary to future progress.

At this period, strange and sometimes frightful visions appear in dreams, which are often accompanied by functional disturbances in the bodily organism. Well regulated diet, purification of blood and cleanliness in thought are now most important. If the student fulfills these requirements, there is no fear of danger, unless he commits the serious mistake of trying to force progress. Otherwise, all the disturbances are only such as usually accompany every growth. These are incidental trials of initiation which the student might welcome, well knowing that growth is attained by the overcoming of difficulties. Kabbalists teach that the human tree grows and unfolds its flowers toward the sky in exact proportion to the depth to its roots. Let the pure in heart read Romans VIII, 28-31, and they will realize that no one is given more than he is able to bear.

The higher or noetic mind now begins to take a more active part in the dreams. This becomes more evident as the lower mind is purified and acts as the servant of the higher. As further development continues, dreamlife is as real as the actual experiences of waking life, and the line, "I slept, and dreamed that life was Beauty," may be realized in the literal sense. The Psyche now has a foretaste of freedom, of the life to come, when, freed from the flesh, it can travel beyond the limitations of time and space, and consciously enjoy universal life. Like clouds before the full moon, the shifting scenes of life pass before the mind, and permit an insight into the workings of Nature and the meanings of life.

Cavalli was right when he said: "*La vita del sogno e gia un'altra vita, sempre l'altra vita.*" His two papers, "Problemini onirici," and "Della vero e della falsa hallucinatione" (Milano: Luce e Ombra) are worth reading. They contain much interesting and original thought on our subject, though treating it from a different point of view. Dreamlife is *another life* and it may be *the other life*, especially if the student is able to perceive the esoteric sense of the religious statement that



"prayer is the key to Heaven," and, if he can turn this key with the magical power called Faith. For by the exaltation of such prayer the mind is attuned to universal life. If the philosopher is able to use the stone as a pillar, as Jacob did, he will dream Jacob's dream.

Dream consciousness now assists the waking consciousness. Thoughts are the progenitors of deeds, which in their turn cause other thoughts. The student may receive minor spiritual gifts, or receive help. Synesius said that dreams were often of great service to him, especially in the arrangement of his thoughts and the improvement of his style. In the course of development, prophetic dreams will come. The one so far advanced does not need an explanation of prophetic dream, though it may be of interest to say that in "Kabbala Denudata," Ed. Subibach, 1677, Apparatus in librum Sohar, the writer says, "There are two mirrors. Tiphereth is a bright and polished mirror, with which Moses prophesied and had visions; in it he saw everything as it was, at a glance. Malchuth is not a bright mirror, therefore he who prophesies by it does so in enigmas and parables."

A student receives only that which he is ready to receive. Permission to enter the cosmic picture gallery, is given for instruction but not for pleasure, and it is the duty of the one who enters to learn the lesson intended by these pictures. These lessons are sometimes given directly, at other times, in symbolism, but then the capacity of the student will be equal to the symbolism. For, as previously stated, the individual mind transforms the astral impressions or pictures seen, regardless of the source from which they come, and these take their final shape in the dreamer's mind. As these lessons are strictly individual, a few examples may be given to illustrate their character.

Nearly everyone has had the experience in dream of flying. This is either a rapid transit in thought without any sensation of the presence of a body and without any effort of conscious volition, or it may be the floating through the air in a dream body by conscious effort and volition, but without the use of wings or motor parts of the body. If the student pays attention to the circumstances attending a dream flight of the second kind, he will learn more about volition, which will be of use when he learns another method of flying.

Another valuable lesson may be learned, in the dreams in which we dream that we are dreaming. Volumes cannot tell

what a dream within a dream shows, how it is that a separate subconscious life exists within our conscious life, that there is a life within a life, as it is written, there is a wheel within a wheel (Ezekiel, X, 10). It may also be learned what the transition called death means, what occurs in the short period between dream and trance and lucid vision, when for a time consciousness seems to cease. In dreams of a higher order, the trumpet-calls, mentioned in the Apocalypse, signify resurrection, regeneration. In this connection the works of two practical hypnotists or mesmerists, Gregory and Rochas will be useful.<sup>1</sup> Gregory declares that frequently during the mesmeric sleep, or rather during a consciousness unlike that of the ordinary, a third consciousness, different from both, occurs spontaneously and is seemingly interpolated. Rochas describes the separation of consciousness more definitely. Such readings may help the student to realize the different degrees of consciousness during dreamlife, which begins with the morning twilight of dreams. For though these different states are not at first clearly defined, they are steps on the ladder, which rises through increasingly lucid states and finally leads to Consciousness.

A well developed and clean dreamlife is the crowning results of continued and well directed efforts. But in the course of its development many dangers must be avoided. One of these is the temptation to overdo. The student who experiences progress, should not forget that real progress is not and cannot be made artificially, but that it is a natural growth in the course of which man cannot do more than assist, like as a gardener assists nature in the production of fruits and flowers. The dreams only indicate that there are changes going on during development, not only in the mind but also in the body, as the smoke over a volcano indicates that there are fires in its depths. Nerve currents must be controlled and the molecular composition of the blood changed, much of the gross matter eliminated, psychic breathing developed. The adaptation of the organs to these changes requires much time, and every attempt to unduly hasten the process not only ends in failure, but causes harm to the delicate organism and the relation between the physical body and the Psyche. To illustrate. When life is concentrated at certain parts of the body, the blood, which always follows life, may be in such excess as to cause

<sup>1</sup>I. Animal Magnetism, by A. Gregory, and Les états superficiels de l'hypnose, les états profonds de l'hypnose, by A. Rochas.

disturbances in the brain, heart or lungs and the blood vessels may be ruptured, long swoons may ensue, or serious illness may result. As the mind grows in strength it attracts denizens of the astral world. These the student must dispose of and must keep out all unwelcome guests. It is true that if the neophyte is not strong enough to ride the goat, the goat will ride the neophyte.

The student with an open mind, who controls his own inner nature, who concentrates his efforts and forces on spiritual development, can assist Nature, and thereby make rapid progress in his natural development. This is done by keeping up a steady vestal fire of pure spiritual aspiration, which is the attractive, or magnetic psychic will. He who is able to direct the breath at will and who can distinguish between the different breaths, should watch Nature and wait patiently for the signs given by her, when she is ready to advance. When she gives the sign, he should do his best to assist her labors and to fix the result.

So the persevering student goes on to that long expected but always surprising time when in silence the mysterious event will occur which will prove that the way has been found, and a messenger comes; a messenger without form or substance but nevertheless permeating his entire being and filling it with indescribable calmness and happiness, with a sensation of grandeur and power and bliss such as was never experienced, even in the most pleasurable moments of his earthly love. This is the Presence in his Soul's Sanctuary! The Messiah, the Redeemer, has manifested once more; the word has become flesh. This may happen in the dream-like trance during sleep and meditation, or during the initiation from above. At that time the mind suffers the strain of suspense; everything is dark; long buried doubts are revived; a heavy fog benumbs the reasoning faculty; suffering and despair are keenly felt; faith and hope vanish. Then the soul stops struggling and waits for the moment which will end all. But the light breaks through the darkness and the soul is bathed in a new life and a new love. Suffering and despair give place to the great bliss.

Let the student work and wait patiently for that blessed hour, but let him not force its coming. Impress on the mind another motto of Kunraths: *Festina lente!* Rush slowly!

*Lectoribus salutem!*

## MAN'S PSYCHIC LIFE.

(ITS MANIFESTATIONS AND INCIDENT DANGERS.)

By DR. W. WILLIAMS.

### VIEWS OF THE PRIMEVAL LIFE OF HUMANITY.

**T**HE state and condition of mankind on its first appearance on the earth have often been a subject of deep thought to philosophical students in all ages. Views have been put forth and opinions entertained and promulgated the most unlikely and improbable; myths have been invented and imaginary modes of life conceived and assumed with no basis of fact or any certain knowledge of man's first advent upon the plane of existence whereon he was destined to play so great a role, and work out his destiny save but a few legendary accounts of a golden age, philosophy has nothing but vague conjectures and surmises on which to frame a rational and intelligent account of human history, to trace and expound that law of progress and development, the evidences and manifestations of which are visible and cognizable in all parts of the universe and from which we can logically infer that humanity, for better or worse was not, in the first stages of its career on the earth plane, the same as it is at present.

From archaeological discoveries and investigations in different parts of the world, the finding of human remains, along with hunting implements and domestic utensils in the debris of ancient caves in France, the Küchen-middens in Denmark, of lacustrine dwellings in Switzerland, of chipped arrow-heads of flint, broken potsherds used for culinary purposes, savants have concluded that man's earliest state was that of the savage, and but one degree above that of the animals from which he is lineally and physically descended, and therefore brutish and barbarous in character, and in instinct and disposition. This conclusion in a measure agrees with ancient myths, especially with that of Prometheus, who, it is stated, first taught man the use and advantage of fire and other useful arts, which

enabled him to acquire and exercise power over the rest of the animal creation and at the same time shield and protect himself from the afflictive forces of nature to which he was continuously subjected. Gradually man thus toiled on through the ages, gaining knowledge from experience which, utilized, led up to inventions and higher modes of living, more conducive to his physical welfare and the development of those intellectual faculties which at first, as in an infant, lay dormant. Hunting and fishing, his first employment, gave way to the more settled and profitable avocation of the agriculturist, the beginning of civilization. Wigwams and tents, log huts and enclosed stockades, became discarded, and more substantial abodes were erected, formed of baked bricks or roughly hewn and chiseled stones. All these greatly contributed towards the development of families, societies and nationalities more or less strong and powerful in numbers, either for aggression or defence. These eventually gave rise to institutions, manners, customs, laws and observances for the protection of life and property. Hence the origin of disputes, quarrels, contentions and wars that are still considered by professedly Christian nations as the legitimate and justifiable means of arbitrament and settlement of international differences.

On the other hand, there have been writers who have contended that the golden age is no unfounded and fictitious myth or tradition, but the true legend of a period in human existence when mankind in general, through following the light within and obedience to the teachings and guidance of the Pnuma or Higher Self, attained to that degree of physical, moral and spiritual development, that knowledge of himself and his own constitution as also of the laws of nature which gave him pre-eminence over all creatures, causing them to obey his commands and minister to his necessities and convenience. He enjoyed perennial health, for his physical nature, pure and as yet uncontaminated by indulgence in vicious propensities, engendered not those germs of disease that are the result of habits of excess in sensual delights. To his wondering gaze, the heavens then declared the glory of God and the firmament showed forth his handiwork. At night he read and learned to understand the hieroglyphic language of twinkling stars and shining planets and listened enraptured to the mystic music of the spheres resounding as



the echo of myriads of voices from on high. The speech of bird and beast and winged insects was intelligible and understood by him as he roamed over sunny plains or through leafy forests. He felt at one with all animated creatures and recognized that the same divine life vibrated and pulsed alike through them and himself, that the one life was common to all things surrounding him. The bounteous earth, on whose breast he peacefully reposed at night, poured forth lavishly her fruits and corn for his sustenance and support. During that bright period of existence, pain and sorrow, tears of anguish and despair and regret, illusive dreams and ambitious desires for position and power were unknown to him; and, if there was what is known as death, it was but the painless transition to the sphere of angelhood, for, as it is stated of Enoch, so was it with him, "He was not, for the Elohim took him."

Thus man's psychic life rolled on and ages passed away into the sepulchre of time, until at length either through satiety of wellbeing or the law of change that involves the gradual inbreathing of the Great Breath, it declined on its receptiveness of the divine life, through the period known as the Silver Age. This deterioration continued, its effects slowly manifesting themselves on a lower grade and quality of life and a less earnest sincere service and devotion to the Higher Self. Yet Astria, goddess of Justice, continued her abode in the world and held sway over the minds, if not the hearts of its inhabitants. A change in the seasons, though slight at first began to manifest itself and mother earth became less bountiful in her productions, so that the arts of agriculture were called into requisition to meet the deficiency and led to the division and cultivation of lands and the creation of rights of property. The ebb of human life and character, however, ceased not to flow, and ultimated in the ushering in of the third or Bronze age.

*"Savior ingeniis et ad horrida promptior arma;  
nec scelerata tamen."*

It proved an age rife with quarrelings and strifes between families and tribes, nations and peoples. The sense of right and justice became more obscured and the divine within could scarcely hold its sway nor justice restrain the ambitious from the perpetration of robbery and wrong doing and the unjust usurpation of rights to which they had neither claim

nor title. War and bloodshed, at all times cruel and barbarous, were not as yet resorted to for the settlement of international and individual disputes. Earth's virgin soil remained unstained and unpolluted with human blood. The ties of love and affection and filial duty were not yet mere words. They only became so at the advent of the fourth, the Iron Age, the Kali Yuga of the Hindus. This, with all its horrid deeds and wickedness, its awful depravity and heinous vice has led, if not to the severance of the tie between man's psyche and pneuma, to the almost closing up of those avenues through which flow spiritual life and power. Their diminution and cessation spell ruin, death, annihilation and extinction of every individual soul that lives, and the reversal of it to those primal elements out of which it was created and elaborated by its own pneuma. Such is a brief outline of views of the history of humanity since its advent on the earth. This history, vague and inferential in its narrative and details, are too shadowy and doubtful in their character to afford the philosophic student indubitable data from which to deduce correctly the primary course of man's present condition and that of his future evolution and development.

Which of these views is the true one must be determined by each student of human history for himself, as he is guided by his own researches and investigations in the phenomena of human nature and by the degree of his intellectual intuition and spiritual enlightenment, which will enable him to formulate for himself a truer and more satisfactory philosophy of human life and destiny than the imperfect systems of modern and ancient theology. It will enable him to form conclusions based upon and corroborated by the facts of present experience, which will show that man's present state is entirely owing to himself, that the awful prevalence of suffering in the world, is his own creation and will continue to endure so long as lack of harmony and union between his psychic and pneumatic natures prevail.

Without trenching on the domain of the Biblical record, we need only to acquaint ourselves with the annals of ancient and modern history, which afford ample proofs of this statement. Authentic accounts from all quarters of the world tell the same tale, all proclaim and reveal the low moral state in which humanity has lived. No country is there that has not

reeked with human blood. Rich alluvial plains and tracts once teeming with vegetation, have been changed into wildernesses and deserts. Powerful empires have crumbled and flourishing kingdoms and states have gone to ruin; vast and magnificent cities, fair and beautiful in their architecture, once the abodes of monarchs, princes and nobles, lie mouldering under heaps of rubbish. Wherever man has lived and dwelt, he has left behind him wrecks and ruins. Babylon, Nineveh, the Egyptian Thebes with its hundred gates, Rome, Athens, the ancient cities of Mexico and Peru, hidden in and overgrown with thick impenetrable forests, all attest to the degraded state of the psychical life of mankind, divorced, refractory and renouncing obedience to its divine ego.

Turning from national to individual life and perusing the pages of Plutarch, Tacitus, Surtonius and other historians, and reading the acts and lives of such atrocious beings as Tiberius, Sulla, Nero, Caligula, Domitian, Heliogabalus, Cleopatra, and, in more modern ages, the Borgias, a Catherine de Medicis and the Marchioness de Brinvilliers, what pictures loom up before us, what fearful glimpses into the dark cesspool of human depravity making us to shudder with mingled feelings of horror and disgust and ask the question: were they really human beings, or demons in human form? No wonder that, unable to divine the true cause of the existence and apparition on earth of such monsters of depravity and wickedness and of the barbarous and unhuman state of mankind in general, recourse has been had to a Satan in order to explain the enigma of evil in the world and thus afford an excuse for man's corruption and depravity, his lawlessness and wickedness which are the outcome and result of his own psychic life. Yet though this be so, the theosophical student of history through his knowledge of the human constitution and the true relation between the higher and lower nature is able to comprehend and understand clearly and correctly the rationale of the degraded moral life that for ages has prevailed throughout the world. He is also able to discern clearly that through ignorance of the existence of the spiritual ego, man's psychic life could not be otherwise than a declension, in proportion in which it inclines to the sensual and material world that appeals so strongly, and so powerfully excites within us, passions and emotions, thoughts and con-

ceptions that give rise to inclinations and desires, the indulgence of which, as proved by experience, brings us disaster and ruin and causes the psyche, in scriptural terms, to become a "dead soul" wholly insensible and impervious to those divine influences and operations that incite within us aspirations for a higher and truer life.

Though the psychical life of mankind has degenerated so low in the past, its thermometer has not altogether reached its zero point, which would place it on a level and in the same scale with the animals. This fact is proved by the generous deeds and acts performed at various times, when acting under the impulses of the Higher Self. Human nature, except perhaps in exceptional and rare instances, has never been so radically and inherently corrupt and depraved as to be wholly incapable at some time or other, of acting unselfishly and ministering to the benefit and welfare of its suffering fellows. In the lives of myriads that have lived and died, in each one's great book of life will have been recorded, many a deed of kindness, many a loving word of sympathy, many an act of self denial and self sacrifice in saving others in their moments of jeopardy and peril, though unknown or forgotten, were proofs and tokens of that high state of moral and spiritual grandeur to which humanity can and will ultimately attain when, having learned from experience that things are not what they seem, it turns to listen to and obey the inner voice of its ignored creator, its truest friend.

#### REMARKABLE INSTANCES OF PSYCHICAL LIFE.

In the works of ancient historians and writers are records and notices of many noble, generous and upright individuals whose lives and acts reflected great honor and credit upon human nature, from which we are able to perceive the silent operation of the pneuma in the reformation and ennobling of man's life, no matter what his color or nationality may be, where his abode and what his position, there is his own divine ego, operating in the inmost recesses of his being and bringing to bear upon him its influence to guide and keep him in the path of rectitude and endeavoring to impress upon him the necessity of self discipline in the restraining and curbing those animal propensities and sensual inclinations and tendencies, that yielded to, pampered, fostered and gratified, issue and result in death physical and psychical.

Of this cardinal fact of the existence and operation of the pneuma within each individual, interesting instances are furnished by ancient authors, such as that of Aristides the Just, a native of ancient Athens. Though not altogether a good man in the high sense of the word, he was greatly respected and admired by his fellow citizens for those traits of justice indicative of the high state of development his psyche had attained unto. On one occasion, when the Grecian Confederate fleet, during the Persian war, lay at anchor in one of the harbors on the coast adjacent to Athens, Themistocles, whose great ambition was the enhancement of his country's power and mastery at sea, announced in a public assembly that he had conceived and elaborated a scheme which would ensure that object, and desired the citizens to appoint some eminent person to confer with him and judge of his plan. All eyes were turned towards Aristides, who was at once unanimously elected to listen to it and report to them what he thought respecting it. After learning from Themistocles the nature of it, that it involved the burning and destruction of their Confederate's fleet, which would give the control of the other states into the hands of Athens and make her supreme over her allies, Aristides, disgusted with the unparalleled treachery and baseness of the project towards their comrades in arms, returned to the assembly and told his countrymen plainly that though what Themistocles had proposed and planned would undoubtedly prove of great advantage and conduce to the aggrandizement and supremacy of Athens over all other Grecian states, it was at the same time the most unjust design that could be imagined. On hearing these words the assembly at once decided not to entertain it and forbade Themistocles to think any further of it and ordered him to relinquish all intention of putting it into execution. Though elected to fill the highest posts and most honorable positions in the state, Aristides remained poor to the end of life and left not enough to bury him, so that the Athenians took care of his funeral, providing for his family and erecting a splendid monument in memory of his wishes. Once when a cause was brought before his tribunal, the plaintiff thinking to gain the ear and favor of Aristides and thereby to exasperate him against the defendant, related many injurious things and slanderous observations the latter had done and said against him. Refusing to listen to them, "I desire," said Aristides, "to know what



offence your opponent is guilty of against yourself and not against me, for it is your cause I have to judge and determine upon." This attribute of justice greatly distinguished the Romans, ere luxury and ambition of conquering the world assailed and corrupted them, leading them at last into the lowest depths of vice and dissipation, most infamous and appalling. In the course of a war between them and the Falisci, a neighboring nation, Camillus was appointed to the chief command of the army. After marching his troops into the enemy's territory, he encamped and laid siege to the city of Phalera in which was a large public school, the master of which designed within his mind a most treacherous plan against his own countrymen. He accustomed his scholars, sons of the chief men of the city, to walk with him outside of the gate where the Romans were encamped and by degrees drew them so that they fell into the hands of the besiegers, to whom he gave up both himself and his scholars and desired to be conducted into the presence of Camillus. On arriving at his tent, the treacherous schoolmaster said, "that he preferred the pleasure of obliging him to all the duties of his profession and gave into his hands the city by delivering into his power the children of the chief and leading citizens of Phalera. Horror-stricken at an act so abominable, Camillus turned to those about him and said: "What miserable thing is war! how much and how great injustice does it produce; yet has it its laws and rules amongst men of honor and probity. No one ought to be so eager after victory as to purchase and acquire it by mean and villainous actions. A man who would merit the name of a good general ought to rely upon his own courage and conduct and not upon the injustice and perfidy of others." Then, ordering the wretch to be stripped and his hands tied behind him, he bade his scholars whip him back into the city. What arms failed to do, the justice and magnanimity of the Roman general accomplished, for as soon as the base treachery of the schoolmaster was made known throughout the city, deputies were at once appointed and despatched to ask for peace; for they recognized the Romans preferred justice to victory and confessed that though not inferior to them in power and valor, they were so in virtue. Camillus received them kindly, and, stipulating only for the expenses of the war, made a treaty with all of the Falicis and then led his troops back to Rome.

Similar instances are indications of the qualities and attributes the psyche may acquire to exhibit and are the result of the slow action and operation of the pneuma which, scientifically expressed, works on the line of least resistance, giving rise to the many and varied characteristics that distinguish both nations and individuals. It has been said that the proper study of mankind is man himself, from whose nature and constitution must be collected, arranged and coordinated those facts and truths that are the most essential and necessary elements, in the elaboration of a true system of psychology and science of life. Within our own selves lies a field of research, a realm of knowledge which, owing to the opposing influences of the material and sensual world, remains ignored and uncultivated, but which, had it been otherwise, had the same attention been directed and given to it, as has been devoted to physical science, had equal thought and energy been concentrated, by means of introspection, study and observation of the human constitution, its principles, its capacities, its capabilities, its functions, the laws by which it is swayed and controlled, human history would have proved and been far different to what it has been and humanity in general would have approximated nearer to the goal of its high destiny. As it is, man is the greatest of all enigmas to himself. Powers, faculties and forces that are observed, manifesting themselves at times in individuals, remain uncomprehended and regarded as mysterious, weird, strange and supernatural, giving rise to thoughts "beyond the reaches of our souls." Hence we may gather how it has occurred that, through this ignorance of them, superstitious notions and erroneous views have been entertained of miracles, marvels. Thaumaturgic wonders which, according to circumstances, have caused the subjects and professors of them to be regarded as magicians, wizards, sorcerers and servants of the devil, or esteemed, revered and canonized as saints and servants of the Divine Being, the dispensers of his gifts and blessings. There is scarcely a religion that has existed but has had its devotees whose psychic development has been adduced and put forth as incontrovertible evidence of the divinity of its origin and distinctive teachings; whether Pagan, Jewish or Christian, psychic development in various modes and ways, as attested by facts, takes place and manifests itself amongst all nations and parts of

the world, irrespective of church and creed. Wherever man is found, no matter whether he be learned or illiterate, cultured or uncultured, it goes on uninterruptedly and evidences its existence in divers aspects and ways corresponding to the natural idiosyncrasy, and peculiar temperament of the individual, its manifestations being as described by St. Paul, as gifts and endowments of the pneuma or spirit, given more or less to every man to profit withal; namely, "the word of wisdom, the word of knowledge, the gifts of healing, the working of miracles, prophesying, the discernment of spirits, speaking in divers languages, and the interpretation of tongues."

In confirmation of this statement respecting the ubiquity of these psychic developments and their independence of churches and religious organizations and denominations, a conclusive case is that of the life and acts of Valentine Greatrakes, an Irish gentleman who lived in the middle of the eighteenth century and, whose remarkable psychic power in the healing of diseases as testified to by two celebrated and learned men, namely, Boyle, president and one of the founders of the Royal Society in England, and Cudworth, author of a well known and profound work on theology and philosophy, they both having been his patients, after the doctors of the day had failed to cure them of their complaints. He was of a spotless character, receiving no recompense and acted in the purest spirit of piety and benevolence. By merely laying his hands on sick persons and stroking the affected parts, large numbers of sufferers from various diseases were cured, including, as the then Lord Bishop of Derby described them, "dimness of sight and deafness were cured, pains dispelled, grievous sores of many months' duration healed, obstructions in various parts of the body cleared away, stoppages removed, and cancerous knots in the breast dissolved by his manipulations." Even then there were some who ascribed these good effects to satanic agency, some to the power of imagination and others to mere hand friction. By John Glanvil, a profound student in psychic philosophy, author of "Scepsis Scientifica" and other interesting works, it was oracularly described as "a sanative quality inherent in his constitution."

So great and extraordinary were the healing powers of Greatrakes and so famed his name throughout the country that, had he been a member of the Roman Church, he could undoubtedly have been canonized and regarded as a saint and

his name and wonderful deeds have been recorded in the annals of the *Acta Sanctorum*, as was the case with a poor and illiterate monk mentioned by Gorres in his interesting and learned work on mysticism. His name was Sauveur d'Horta. After death he was canonized for his wonderful psychic power of healing though during his lifetime he was regarded by his superiors, perhaps through feelings of envy and jealousy, as somewhat of a bore and an annoyance, rather than a benefactor to humanity. After becoming a lay brother and an inmate of a convent, remarkable psychic power and influences manifested themselves which, directed by will power towards the afflicted and suffering, wrought great and marvelous cures so that large crowds out of all classes of society on learning his whereabouts flocked thither to be healed of their peculiar maladies. Far from being pleased at witnessing the benefits and blessings imparted to and enjoyed by these poor sufferers, his superior and brethren were highly chagrined and complained to the provincial of the order, who on his annual visit to the convent, caused Sauveur to be brought into his presence, to hear and listen to his reprimand and displeasure. In haughty and austere tones he thus addressed him: "I expected to find peace in this house, but find trouble, of which you are the sole cause. Tell me, therefore, Brother Sauveur, by whose authority have you been commissioned to engage in such work and who has given you the right and power to cure diseases? Are you not ashamed and abashed to hear the people saying: 'let us go to the holy man at Horta for relief from pain and suffering,' instead of, 'let us seek the bad and malignant spirit that troubles the brethren?' I therefore order that you do penance for unjustly causing your brothers to become accounted as less holy than yourself, that your name be changed to Alphonsus and that at midnight you be sent to the convent of Renso, situated in another part of Spain, along with a brother who will deliver this letter to the Superior respecting you."

The poor and confounded Alphonsus was at the appointed time and at dead of night removed thither. After reading the letter before the assembled chapter, the superior remarked: "In order to prevent this crack-brained fellow from disturbing our peace and repose by his miracles, I will place him where he will trouble no one." Heading him down into the kitchen, he enjoined upon him to act as cook and washer up for the

convent, saying: "This is your work for the future. If you want to work miracles, practise and work them on the broken dishes and plates and battered utensils." Patiently, quietly and obediently, brother Alphonsus discharged his menial duties.

The same thing, however, happened as at Horta. After a few days a large crowd of sufferers, impelled by some invisible and powerful influence, flocked to the convent and asked to see the holy man, as they termed him. The gate keeper went at once and reported to the superior who, on finding they would take no denial, but insisted on seeing him, consented at last to admit them into the church. A few moments afterwards Alphonsus was ushered in. Addressing a few words to them, during which all felt conscious of a strange and peculiar influence and power creeping over and through them, he gave them his blessing and returned to his duties in the kitchen. On beholding the great number of crutches, bandages and walking sticks left behind in the church by those who had been healed, the superior exclaimed: "Behold the foul rubbish with which Alphonsus fills the church, so that it is converted into a stable or pigsty." To prevent a recurrence of it, Alphonsus was sent away to Barcelona, Saratoga and other places and eventually into Sicily, where the same occurrences took place. Wherever he went, crowds of suffering and afflicted humanity discovered his place of residence and their maladies were cured by the strange power which emanated from him.

Though the subject of envy, jealousy and persecution from his brethren, he never resented it or complained. On rare occasions when the life principle vibrated through him upwards, thus counteracting the force of gravitation, he was, like the Sanyassins in India, raised in the air, in the presence of a multitude of spectators. He died in 1517 at the very hour and moment that he had previously predicted, and many were unable to determine within themselves whether his extraordinary deeds of healing were the results of satanic or divine agency. Be that as it may, Alphonsus was only one of many who have attained to this remarkable degree of psychic development and power. There is at the present time residing in a small village near Maidstone in England an individual endowed with similar if not exactly the same power, and who



devotes the whole of his time in relieving and curing of the numerous patients suffering from various diseases which have been pronounced by medical men as hopeless and incurable.

There are, however, many other remarkable phases of psychic development, such as clairvoyance, clairsaudience, psychometry, seership, that might be referred to and mention made of several noteworthy instances that the writer has met within his experience extending over a period of half a century. Of these, the following is an instance. Two years ago he was introduced to a young lady, known as sister Lydia. She was born of parents in humble life, amidst conditions and in an environment not altogether favorable, endowed with a fine and sensitive organization, she grew up and gradually developed psychic powers and gifts that attracted attention, and especially by her seership of what the poet Campbell in his strange poem entitled "Lochiel's Warning" described as "Coming events that cast their shadows before." Fully three months before the late King Edward's death, when there existed not the slightest apprehension of such a national calamity, she informed the writer and a few of her personal friends of the approaching demise of the monarch, which took place at the exact time she predicted. A month after the royal obsequies and after a visit to a cinematographic exhibition of them, being asked what she thought of them, she replied: "I saw every thing, in every particular pass like a panorama before my gaze, three months ago, as has just been exhibited." On another and more recent occasion she said: "Some awful railway accident has occurred, but I cannot determine the locality." The following morning, the papers were filled with the most heartrending accounts and details of a collision at Hawick station, near the City of Carlisle.

Though endowed with such a clairvoyant development of psychic vision, sister Lydia is quite ignorant of the philosophy of it, and not until recently understood the distinction between the psychic and pneumatic selves. At times, her psyche has visited Yonkers and New York and given information respecting the writer's friends, which has always proved to be correct. She has never been the inmate of any nunnery, nor has she ever subjected herself to any ascetic modes of life and training and her psychic development has been slow and spontaneous in its growth and character.

## THE MANUFACTURE OF MEDIUMS, ITS EVILS AND DANGERS.

Come we now to consider the obverse and dark side of psychic life, the dangers, the disasters, distress and misery to which it is liable when undisciplined by education and moral restraint and training, as also deaf to the interior voice of the pneuma, anyone seeks by forced and abnormal methods of development to pluck of the tree of knowledge for his or her own selfish purposes, to satisfy their own ambitions and desires. Since the advent of modern Spiritualism, and the appearance of professors and teachers of occult science, many of whom are only what is termed "black magicians," whose antecedents and characters will not bear investigation, there has been excited and brought into activity an unnatural craze and craving after psychic development and the acquirement and wielding of psychic powers and forces that require the utmost caution, prudence and circumspection, together with a self mastery and control over the emotions and passions, to avoid the ruin both of body and soul. And here is a most important fact that doubtless has attracted the attention of theosophical students, namely, the radical difference between mediumistic phenomena and those that become manifest in a normal and purely moral life. Experience teaches us there is no necessary connection between psychic phenomena and ethical conduct, that the one does not imply the other. Why this is so, can be readily discerned when we learn the *modus operandi* adopted and followed in the manufacture and development of mediums and psychic phenomena; exciting, invariably, within witnesses of them (especially young men and women), a desire and ambition to become themselves possessors or subjects of such power and be brought into connection "with the Sperrits," of whose influence on their own physical health and constitution, as also on the forming and moulding of the character and complexion of their future lives, they are wholly ignorant. By the payment of an entrance fee, they become enrolled as members of a development circle, as it is termed, under the direction of a recognized medium, usually devoid of the elements of a rudimentary education, without the least vestige of mental culture, and altogether ignorant of the philosophy and laws of psychic life. These aspirants after mediumship thus enter on a course of training for a short or long period, according to their nervous tempera-

ment and constitution, often resulting in some of them becoming clairvoyant and clairaudient mediums, others physical mediums for the production of extraordinary and often wonderful phenomena, such as the materializations of astral forms, others, inspirational speaking mediums whose ambition is to appear in public and discourse on subjects in illogical and ungrammatical language, interspersed with adjectives the most incongruous and inappropriate, as also with stock phrases and forms of expression, the monotonous repetition of which is wearying and trying both to the ear and understanding. Occasionally some of them become poetical mediums, whose verses are void both of rhyme, sense or reason, yet accepted as indications of a budding genius that will sometime command and attract the world's attention.

Thus the manufacturing process goes on, in total ignorance of the dangers and perils they are incurring through this forced and abnormal development of the psyche, by placing themselves in connection with the astral world and its denizens of elementals, shells of murderers, suicides and others, who in their previous earth lives were demons of vice and dissipation, infamous by their deeds and acts of obscenity and horrible depravity, and who, entering into the psychic aura of these young incipient mediums, obsess them permanently and eventually cause them to become insane, or moral and intellectual wrecks.

It is oftentimes painful to be present at a development class and witness the process of the development of mediums who, after the completion of their training, are far from being happy and contented, as they find themselves subjects of powers and influences over which they have scarcely if any control. Instead of becoming masters, they are slaves of an extraneous will. They, too late, discover they have raised a Frankenstein they cannot exorcise away nor get rid of. Some lose all moral control over themselves and exhibit in their traits and manner of speech, a peculiar nervous timidity, a lack of decision and what will power and stamina of character they formerly possessed. They are afraid of being left to themselves or to sleep alone, being uncertain by what power they may be controlled and what they may say or do. In their general appearance is observed a kind of mental vacuity, a want of intellectual balance. Their conversation is oftentimes frivolous in character, discursive and inconsequential. With

many pitiable cases of such individuals has the writer come into personal contact. To enter into details would be painful and repulsive to the moral sense of the reader. Said once to him, a young clairvoyant medium: "No one need desire to become a seer. I rue the day I ever became one, for involuntarily I have beheld scenes, forms and things most ghastly and appalling to view." Another who in his time had been a noted medium and had held sittings with members of the royal family, to exhibit the wonderful phenomena of his peculiar form of mediumships, and after becoming a physical wreck, said: "I have wasted all my bodily energies and almost ruined my nervous system and have become like a sucked orange, discarded and cast away. I have a brother, a farmer in Australia, and should like to emigrate there in order to recuperate and recover my former bodily health and vigor. If I can accomplish this, never again would I be so foolish as to play ducks and drakes with my psychic nature. No power on earth would ever induce me to become again a medium to gratify the morbid curiosity of the public." Another remarkable instance was that of an American lady clairvoyant, whose Christian name was Lottie and whose extraordinary powers and gift of seership were widely known throughout the United States, Europe and other countries. She was a person of ordinary education and humble birth. She visited most of the courts of Europe, giving sittings to emperors, monarchs, princes and nobles, with whose presents of diamond rings and other jewelry, she had an almost insane penchant for bedecking herself when she appeared before public audiences. Her income was chiefly spent in the purchase of jewels. Her career, brilliant and dazzling, like a meteor, ended in the obscurity out of which she had come. She became a half lunatic, a mental wreck, altogether devoid of a single trait of spiritual life. We heard of her death a few years ago and that she escaped being interred in a pauper's grave through the charity of a few friends who knew her in her days of fame and celebrity. There are, however, instances and those not a few, of aspirant mediums who, owing to their previous moral training and education and whose psyche had come under the influence of the higher self and learned obedience to its inner teachings and silent admonitions, that enabled them to keep conscience as the noonday clear and live in the

light which is the life of men—have escaped the many pitfalls that surrounded them on all sides, so that they became in the sphere of life in which they lived and moved, true guides, counsellors, teachers and instructors to their fellow brothers and sisters in that knowledge and science of the one true life that sooner or later is enjoyed and experienced by those whose pilgrimage is in the path of light that shineth more and more unto the perfect day.

Several other phases and modes of psychic development are in vogue at the present time upon which we cannot now dwell, one of which, known as "Sex Magic," is the foulest, most abominable and shameless in its methods, the practice of which leads to the wreck and ruin both of body and soul, of physical health and vitality resulting in confirmed idiocy and insanity. *Verbum sapienti sufficiat.*

In response to the question that may be asked, what is the best method of bringing the psyche and pneuma (soul and spirit) into harmony and union, our reply is that of the Psalmist, "Keep innocence and purity and do what is right, for these things bring peace within, at last." It is the greatest and truest Magic, and Occultism the highest and most effective, leading students of it to enter the path of Light, that "no fowl knoweth, and the vulture's eye hath not seen, the lion's whelps have not trodden it nor the fierce lion passed it by." It is the only path whereto progressing man's psyche becomes "a thousand times more beautiful than the earth on which he dwells, above this frame of things in beauty excelled, as it is of quality and fabric more divine."



## THE INNER LIFE AND JESUS, THE CHRIST.

### X.

By C. H. A. BJERREGAARD.

#### SOCRATES AND JESUS—A COMPARISON.

**M**Y subject is a comparison between Socrates and Jesus, not between Socrates and the Christ; nor do I make the comparison with the preconceived plan to praise Jesus at the expense of Socrates and by doing violence to truth. Such comparisons have often been made by church people. As shall be seen, my comparison will be entirely impartial and the result of the comparison will be, as also shall be seen, that both Socrates and Jesus are of vital interest to us all, in this way, that they are types of two personalities within us; and not only types of two personalities, but of two civilizations, two culture movements and two forms of inner life. Both of them also represent certain mysteries of life.

Do not for a moment think that I am simply playing with imagination and with my own fancies, and that I make the facts I shall present answer my fancies in order to present a plausible case. Nay, I am neither fancying nor playing with facts in order to entertain my reader. I shall present the characters of Socrates and Jesus honestly and shall give only historic facts and self-evident conclusions. Every point in the comparison I make may be easily verified by a scholar.

My special object with the comparison is to make my readers see their own historic positions and the sources whence comes the civilization we live in. Everybody ought to know as much as possible about the national karma under the influence of which we live. "An unexamined life is not worth living," said Socrates.

Even if it be denied that we Americans are a nation, it must be admitted that we are in the formation of one and that our environment is full of the greatest variety of race Karma. If anyone thinks our civilization or frame of public life is

Anglo-Saxon, he is very much mistaken; only a very small part of it is Anglo-Saxon, or of the character of northern Europe. The cast of our public and family life, our literary tradition, our grammar, our philosophical phraseology and theories, all are classical so dominantly that there is but little left derived from other sources. As for our religions—well? Where did they come from? We all know that they were imported.

I shall not at present express myself for or against the introducing of Oriental models, nor advocate or condemn classicism, but this I will emphasize, that for the present moment it is of great importance that we should all know what classical civilization is and also learn what Christian culture ought to be and would have been if the church had not killed it in the beginning. My present paper will furnish a few elements for a fundamental study of our immediate need.

Eliminating all influences and karmas excepting the Greek and the Christian, I shall write in general about these, but will deal with influences and karma more specially under the form of Greek civilization arising in Socrates, so called self-assertion, and as culture coming from Jesus and his transcendental strivings. These two forms, civilization and culture, are naturally striving within each one of us who takes hold of the ethical problems and tries to put himself in true relation to them. I said that these two forms naturally strive within us. I said so deliberately, because they are the two main forms for all ethical life, whether called Socrates and Jesus, Nature and Spirit, Greek or Christian, or by any other names.

Greek ethics is suitable for those who look upon our life as an open question and who think that we can do no more than strive for solutions and act as best we can, testing our ideas. Socrates is an example. In the striving and acting so characteristic of Greek consciousness, there was a self-assertion which was peculiar to Greece and which was new in the way in which it appeared in the Occident. With Socrates came the idea that man was of more importance and consequence than nature and the gods. Socrates meant self-realization, but the popular understanding made it self-assertion, and ever since his time that misunderstanding has to be counted with in ethics as a factor that claims rights and

a place in human moral economy equal with self-realization. It has a place, but has no rights. Church Christian ethics, on the other hand, is for those who take for granted that a final judgment has been passed and definite foundations have been laid for our conduct, and, not only for mine and yours, but for all in the ages to come. Jesus, to some extent only, is the basis for that standpoint.

There is something revolutionary in the life principles introduced by Socrates and Jesus. New intellectual and spiritual eras begin with them. They tend away from the old simplicity of the respective spheres in which men lived and worked. Both men urged a fuller and freer development and both in the direction of the Inner Life. Socrates used reason as the means and the path. Jesus would regenerate man and place him upon a basis beyond his ordinary abilities. While both thus aimed at the *Summum Bonum* for man; the one, Socrates, would perfect man as a natural being; the other, Jesus, would idealize him on a plane transcending man's life at the moment he came under Jesu influence.

These statements would seem to make a wide chasm between the two. But really they do not. I can imagine a conversation between Jesus and Socrates, and I can see how readily they would find a common ground for an exchange of views. The common ground would be what mystics call the contemplative life, or those states of mind and heart in which the soul beholds the Ultimate. Furthermore, they would both agree upon a practical life, a life in which we put into practice all our knowledge and belief. A superficial look upon the biographies of these two men, even in the fragmentary forms in which we have them, will show that contemplation and work are their at-one-ing elements. Under the forms of contemplation and work these two men may be found and ought to be found in each one of us; and, I hope that at least some of my readers may realize what these two men may be to them on the subject of life on the Path. I hope some will understand "the two in one" in this case. Socrates is a good guide in practical life and Jesus is a good guide in wisdom. The two make an harmonious personality. Both will urge at-one-ments; they never tell us to split up our personality into warring parts, as it has become the fashion to teach among those many fakirs in this country who pretend to be leaders in the spiritual life. The leading idea of life in

the Occident is that we strive to hold the personality together and when it falls apart we call it insanity and place the unfortunate individual in an asylum. In the Orient they desire the personality to fall apart when they begin to cultivate spirituality and they apply occult means to gain that end. They commit suicide and call it spirituality. Here, we call a suicide insane. We have around us many persons who are insane because they live according to such Oriental methods. They will not obey the present laws of development, they try to live in the past.

Jesus and Socrates have often been compared. Men like Clement, Origen, Schleiermacher, Maurice and Stanley, to mention a few, have felt the spiritual reality in both, and marveled. Justin Martyr was enthusiastic for Socrates, but Tertullian, another Father, spoke of him as a false and immoral philosopher. That judgment was dictated by fanaticism. Tertullian could and would not, like Clement, see in philosophy anything noble and inspiring; to him Greek science was an invention of devils. Men, like Origen, Eusebius, and even Athanasius of old, and Lamartine, Priestley and Farrar of later days all verified the thought of Victor Hugo's, "*Dieu que cherchait Socrates, et que Jesus trouva*" What Jesus found and brought, that Socrates sought for. And what was it? It was "the true light that illumines every man that cometh into the world": the Divine immanence!

It is strange that Paul never mentions Socrates. Paul could not possibly be ignorant of Socrates' existence. He had an admirable opportunity to mention his name when he stood in the Athenian *agora*, on the very spot where Socrates, five centuries before, had preached the doctrine of self realization. The Athenians had laughed at Socrates, and now they called Paul a vain babbler. Why was Paul silent? Paul's silence is so much the more peculiar when we remember that the very language which his Christianity employed was largely framed by Socrates. It was Socrates who gave to the Greek tongue those sharp ethical distinctions which made it capable of expressing every shade of moral and spiritual meaning. What Socrates started, Plato had finished, and without the two Paul could never have spoken intelligently to the Athenians and to the Stoics and Epicureans, who called him a vain babbler.

Jean Jaques Rousseau once remarked "If the life and

death of Socrates are those of a sage, the life and death of Jesus are those of a god." The words may be no more than a rhetorical exclamation, but they show how a man of Rousseau's stamp makes comparisons. The famous church historian, Neander, called Socrates "the greatest man of the ancient world."

(1) Socrates, like Jesus, was of humble birth. His father was a stonecutter, perhaps a sculptor, and his mother a midwife. His character, like that of Jesus, was formed at home and in his father's workshop; both places freed him from youthful temptations and steered him in that ethical direction in which he became famous.

As for Jesus, we can hardly imagine how he would have developed, if the weight of motherly influence and the mathematics of carpentry had not fenced in his high psychic gifts and disposition. He might have become a mere fanatic. Socrates might have spent his energy in license and sophistry, had stonecutting not given form to it. Sculpture and carpentry are both building arts, and their elements are fundamental in the cosmic as well as in the moral economy. Our world order is a building order, and only as builders do we succeed in this world. Both Jesus and Socrates knew this, and both became builders, builders of character, builders of mysteries.

(2) Socrates was remarkable for a native shrewdness in the form of a marvelous simplicity. And I surmise that this power was the awakened karma of former incarnations. He was so direct in his approach to opponents and so frank in his questions and statements that they alone disarmed opposition and caused the other party to unmask themselves unwittingly. Purity of character always has that power. This quality of directness taken together with his power of sculpture seems to me to point to an earlier existence as a warrior. And my surmise is confirmed by the fact that Socrates actually was a soldier, and a soldier of fame in his maturer days.

Compare this trait of Socrates to Jesus character and the similarity is apparent at once. There was nothing conventional about Jesus. On the contrary, there was an easy and unconscious directness in all his words and his heart always went out to those he spoke to, even to his enemies. Both Jesus and Socrates had the air of poetry about them and they always lifted the question before them into its highest sphere, thereby



confounding the Philistines and at the same time charming right-minded people. In both I sense a delightful mellowness of character that only comes from vast experiences and, in their cases, from past incarnations. Many a man's or woman's character atunes itself readily to a mystic evening and to moonlight romanticism, but exceedingly few characters suggest their mystic bases to be in the daylight. But Jesu imaginings always fit in even with the sun in mid-heavens; and, Socrates' humanity is so big that you forget the light of day and you move in an exalted sphere.

(3) Cicero (*Tusc. disp.* iv. 80) relates that a physiognomist, Zopyrus, once told Socrates that his face belied his philosophy; that it pointed to bad passions and a depraved character. To the surprise of the physiognomist and the disgust of his pupils, Socrates readily admitted his ugliness and that he was full of bad passions and of a depraved disposition; but, said he also, I am master in my own house; I rule myself; and he told them that his object in life was to eradicate his bad passions.

Hamerling, in his novel "Aspasia," records a conversation between Aspasia and Socrates, in which he makes Socrates say: "Am I not too ugly to be a Greek? My snub nose does not belong to the pure lineaments of my race. I shall make a virtue of necessity, and seek an ideal of life compatible with unloveliness." At that time Socrates was very young, which proves that he was aware of his own genius in early life.

As for Jesu physiognomy we know nothing about it. Portraits are known, but none of them are historical; they have been drawn by artists of late date to express an ideal character and they paint him under various aspects. Certain it is, that none of them are ugly or would suggest physiognomic remarks like those made to Socrates. But by the ancient prophets a portrait has been drawn which in this connection is of interest. In the fifty-third chapter of Isaiah the coming deliverer is said to be of "no form nor comeliness" and to have "no beauty, that we should desire him" and the description has often been understood literally. Whatever may be meant by the terms just quoted, they would not indicate depravity, they might, however, indicate a person of no remarkable appearance. Even Mary Magdalene mistook him for the gardener (*John XX.15*) and that was after his resurrection, when we might expect something exalted about him and his appearance. The

disciples on the way to Emmaus (Luke XXIV.16) did not recognize him. Nor did they recognize him when he met them at the sea of Gennasereth (John XXI.4). To say the least, these occurrences are peculiar. Those church fathers who had occasion to express themselves, as for instance, Clement of Alexandria and Origen, declare that Jesu appearance was unprepossessing and without authority, but they probably said so under the impression of their reading in Isaiah. In a later article I shall deal fully and historically with Jesu portrait.

I shall not press the point of Jesu similarity to Socrates. It is striking that two such giants, as pictured by the ancient records, should both be uncommon in their appearance and unattractive. There is, however, a certain concurrence of facts, that seem to point to a law in these matters. Almost all the culture-heroes, the great reformers and builders of civilizations, have had something so rugged about them, that they in no way could be called handsome, such as that word is ordinarily understood. They were compounds of great nature-forces, and so self-centred that they did not allow themselves to be rubbed down by common sandpaper. They were causes, not results. That accounts for what is called their ugliness.

(4) Socrates was a man of fine intellect, quick perception and vivid conceptions. His conversation abounded in original views and living picture illustrations. At times he rose to sublime heights. His hearers never suffered on account of his neglected education, because his powerful mind completely overshadowed the subject and gave it a turn far superior to that which a scholastic mind in its logical limitations could or would give it.

In Jesus we discover the same peculiarity. He is never academic or discursive or displaying learning. Whatever the subject, Jesus treats it most originally and his words call for no further discussion or explanation; with a dispassionate turn of mind he has exhausted it and said all that needed to be said even much more than that. His reply to a question places the question on its highest plane and answers it, too. And all is done without rousing passion and under a sublime discipline, such as only rich and well balanced minds possess. Here again are two minds similarly constructed and acting under the highest motives. Only minds resting upon vast

experience in past incarnations are of such a stamp. What was back of these men? Whence their strength?

(5) In Socrates' case the answer is his daemon (daimonion semeion, or "supernatural sign" or "voice" (phoné) as the "divine sign" is represented in Plato's dialogues. According to Plato its operation was always inhibitory, restraining and checking, never positively urging or enjoining any definite course of action. Only one case (Phædrus) is recorded in which it caused Socrates to perform a religious duty, he otherwise would have neglected. As a rule it directed him to abstain from politics; whom he should admit to his society; it did not allow him to defend himself at his last trial. Xenophon gave Socrates' daemon a much larger power. He says (Mem. I.1.4) that it was positive as well as negative in its activity. Socrates himself declared (Rep. VI.496 C) that such a daemon "has been granted to few or none of those who have lived before me." In short, Socrates regarded himself as a subject of special and unique revelations from the gods, or at least from his own special god, who was Apollo (Phæd. 84 E).

The accusation raised against him at his trial is explicit on the subject and charges him with introducing new gods in place of the gods of the state. Christian writers have followed the idea of the accusation, but classical writers do not understand the daemon to be a personal god. Cicero calls it "*divinum quoddam*" (something divine). Plutarch, and after him, Apuleius, understand it to be a power of vague apprehension by means of which Socrates guessed at the future. But most people, and even modern philosophers, still believe that Socrates' daemon was a personal spirit. It is now generally conceded that Schleiermacher's view is the correct one; that Socrates himself did not mean any separate and distinct person, but a heavenly voice or a divine revelation, and that the accusation against him was false. Certain it is that in Plato and Xenophon, Socrates never speaks of holding intercourse with a spirit or genius. He refers to heavenly signs and to a voice by which warnings were conveyed to him. But he nowhere defines himself, probably because he did not know what it was which helped him. Xenophon and Plato give us a direct help to the understanding of what daemon was. They include the whole subject under the general conception of divination, and place it on a par with divination by sacrifice

and the flight of birds. And Xenophon's Socrates says that that divination must only be resorted to when man cannot discover by reflection what to do or what not to do. (Mem. I.1.6.) All this at once shows us that the subject of the daemon is not a philosophical subject.

To set this question of the daemon right and to prohibit any sipiritistic explanation, let me state emphatically that Socrates tells us explicitly that the Deity had given him his vocation in life. He never said he received his commission from a daemon. All the daemon did was to assist him in his calling and prevent mistakes. If we accept this statement made by Socrates himself we must place him among the mystics and look upon his work as mysterious. The daemon has also been explained as conscience, and that is on the whole the best interpretation because the whole tendency of Socrates' life supports this interpretation. He followed his moral consciousness. Its admonitions he personified and called his daemon. Moral consciousness is the main power of Socrates and his teachings, and both Plato and Xenophon agree in that. The only valid objection I can see against this interpretation is this, that those critics who will not agree to the conscience theory say that there is no reason why his conscience or daemon should forbid him, as it did, to make a judicial defence when he was accused and condemned to death. But I do not recognize that objection. If Socrates respected the daemon he was obliged to obey and would not deny the mystery. Another way of explaining the daemon is to say that it was an "inner voice of individual tact." That explanation harmonizes well with the idea of conscience. The two are related as inner and outer. Tact is a sense of relationship and an impulse to act properly in external affairs. In having tact, Socrates proved how thorough a Greek he was. The mystery as to what his daemon was, is easily solved, it seems to me, by paying due attention to the general tendency of all of Socrates' teachings and his own life; namely, to subjectivity which he substituted for the objective notions of his contemporaries. Socrates was an Inner Life man; that is the explanation. The innovation cost him his life.

And now as regards Jesus? What was his source of strength? In a former essay I have fully stated one source of his strength—his life in the Open. I called him a Light-man

and suggested that he was a re-incarnated Brahmin and pointed to several reasons for my thought. But let me, for argument's sake drop that now, and refer only to the Bible. What does the Bible say that is parallel to Socrates' case? According to John's gospel (XVI.32), Jesus declared "The father is with me," (XIV.10) and that the father was in him and he in the father; and (VIII.29) that he always did the things that were pleasing to the father. It is hardly necessary to quote more Scripture passages; if these are not parallels to Socrates' claims, then no better can be produced and there is no evidence that Jesus was the Son of God. His sonship must remain a mystery.

(6) Socrates was rightly called "the father of philosophy." He was not only "a heathen with many of the virtues or more of the aims of Christianity," but a thinker of the right kind. Not a logomacher, but a man who dealt in facts and experiences. To give an accurate description of Socrates' philosophy requires a clear understanding of Xenophon's *Memorabilia* and Plato's *Apology*, the only two sources available for the purpose, excepting, of course, references to Plato's dialogues. The object of the *Memorabilia* was to defend Socrates, hence they are perhaps more of a lawyer's defence than an accurate description. However, this stands out as a fact not controverted, that Socrates was in the main a teacher of life-principles, an instructor in soul philosophy. He made it the object of his life to draw others, especially young people, to the Inner Life, where he declared all truth rested and could be found by right thinking. He put this object of his life in the form customary at that day, by calling himself a teacher in duty and virtue, a physician or healer of the soul (*Phaed.* 89). Socrates' reference to the Inner Life always meant self-realization, and he was right in placing that as our object; but self-realization only too often becomes nothing else than selfishness, and that is not our object. Self-realization means divinity, selfishness means devilry. Aristotle credits Socrates with two discoveries: inductive reasoning and the art of definition.

As for Jesus, I need not restate from the Scriptures what his object was and what the Kingdom of God is. All know about those ideals. They all tend to self-realization and the establishment of God's will on earth.

(7) Socrates cared little for blind actions, however vir-



tuous they might be. He referred all moral action to correct knowledge. Only that is a real and true moral or spiritual action, he said, which springs from correct thinking and knowledge which conforms to facts, facts on all planes, both inner and outer, spiritual and physical. Socrates' method involves the rejection of the independent testimony of the senses. The senses are declared to be untrustworthy and one-sided. They give only relative evidence, or, opinions merely. People who trust the senses and the suppositions built upon them, delude themselves and get no correct knowledge: knowledge of the mysteries. Knowledge being of such a supreme interest, is therefore according to Socrates to be sought everywhere and at any cost. The idea of knowledge (epistemology) comes to be the central point of the Socratic philosophy; but by knowledge he does not mean scientific knowledge of nature, but an insight into consciousness, that enables us to distinguish between the true and the false. And by the true and the false, reference is made to fundamentals, not merely to common things and parlance.

Socrates is the first to bring out the idea of knowledge as knowledge. Love of knowledge was of course nothing new, but the idea of knowledge as knowledge or as something in itself, as a separate fact, that was something new. The knowledge which Socrates demanded differed from knowledge as hitherto understood. Socrates demanded that knowledge must be based on trustworthy evidence. It must not be opinion merely. It must rest upon a conception, that is to say, the mind must be so impregnated by facts, that its conception as a real product, a child of the mind as mother and the fact as father. Such a demand and method was unknown and naturally created an entire change in all intellectual procedure ever afterwards, because it was recognized as the true method and Socrates' demand was recognized as correct and just.

Xenophon lays much stress upon the fact that Socrates was neither a naturalist nor a theologian nor a politician. Physics, theology and geometry were useful enough, Socrates taught, but the laws of life ought to go ahead of all these, because the art of living is the first and foremost concern of us all. When that art has been learned, then it is time for the sciences; and, moreover, we are better fitted for the study of the sciences when we have learned how to live. Of course,

Socrates did not attack the scientific training nor disrespect it. Politics, however, he did not regard with any respect.

Socrates was more especially bent upon correct moral notions and moral concepts. He was essentially a teacher of morals and duty, or as I would prefer to say, a teacher of the "Inner Life," because morals and duty meant to him vastly more than to ordinary people and to a democratic community. "Ethical culture" to him meant spiritual life and involved much theosophy and mysticism. The object of nearly all his disputations was to determine "how we ought to live."

Socrates was not a sophist nor a psychopant. He was more than a reformer. He was a New Man, a New Beginning. He wanted to found a new Society Order. And that new society could not arise before men had learned what "right thinking" was. In this effort of his we are reminded of Buddha's work. Buddha's endeavor, too, was moral; it was an endeavor to erect a new society to take the place of Brahminism and he tried to erect it on an Inner Life basis.

Socrates saw in knowledge a moral force hitherto unknown and unused; and, when he declared that knowledge was virtue, he meant by the word virtue true manliness, just what the word means etymologically. The word virtue in Latin means virility, manliness, true human centrality; all of which we now may call self-knowledge, self-control and self-reverence, the three that truly lead to sovereign power. Where such knowledge is established there man is Man; "his own measure" and "Man, the measure of things." The point of gravity is removed from the outer impersonal world to the inner plane of mind and heart. By such knowledge man becomes himself and is no longer an element merely. Man appears with an importance not even suspected before Man became the object of philosophy, the place hitherto occupied by nature and divinity. And the wise man becomes the aim of all moral endeavors. Hitherto Greek morality could not conceive of the individual apart from the community, and taught man that his first duty was that of a citizen and to the state. But now, with Socrates, that is changed and man's first duty becomes a duty to himself, but not in a selfish way, of course.

*To be continued.*

## PHYSIOLOGICAL CEREBRATION.

By ALEXANDER WILDER, M. D.

**T**HE contents of the skull consist of the cerebrum or brain proper, cerebellum, the sensorium and medulla oblongata. The cerebellum is associated with the sensorium in the function of coördinating motion; while the pons varolii is essential in the establishing of sensation. All these organs are double; and those on the left side appear generally to be the more active. The nerve fibers which proceed from them decussate or cross one another, so that the peculiar influences are transmitted to the opposite side of the head or body, as the case may be. The point of crossing is called a *chiasm* from the Greek letter chi, which is like our X.

The cerebrum is divided into halves or hemispheres; and each of these again into three lobes, the frontal, middle and posterior. The cerebellum is divided into three lobes; the median, the right and the left. The cerebellum is connected with the medulla oblongata by two crura or legs, which on the inner part are a continuation of the strand-like or restiform bodies. Inside of those bodies are the ganglia of the pneumogastric nerves.

The cerebrum is also connected with the medulla by two crura or legs. It is important to have our idea of these very distinct. They are also extensions of the medulla oblongata, as well as the crura cerebelli and the three lobes at their extremity. The crura cerebelli consist of two strands or cords of white nervous fiber, and a dark-colored, substance between them, called the locus niger. The inferior strands are chiefly a continuation of the anterior pyramids of the medulla to which are added fibers from the tract or white substance of the olivary bodies. They pass to the corpora striata, supplying as they go, the roots of principal motor nerves of the head, neck, face and the eye. The other strand, is a continuation of the posterior pyramids of the medulla and ends in the optic thalamus. It gives off the pneumogastric and some of the nerves which transmit sensation from the face, mouth, throat, eye and nose, as well as the interior of the skull.

These two strands, and with them, as has been noticed, fibers of the olivary tract, thus extend to the compound ganglia, one extremity of which is the motor corpus striatum, and the other the optic thalamus. Bennett remarks that they pass through these bodies and are lost, or have their final termination in the cerebral hemispheres.

We perceive accordingly, the fact on which we lay so much stress, that all the contents of the skull may very properly be regarded as the continuations of the medulla oblongata. The seat of power as in the olivary bodies; the coördination of motion in the cerebellum; the establishing of sensation, in the pons varolii, the compound ganglia consisting of the optic thalami and the corpora striata being the point at which the functions of motion and sensation meet.

I attach little importance to the conjecture that the cerebellum is the seat of animal instinct. At least, its size, density and other characteristics, do not bear any apparent relation to the phenomena and intensity of the sexual attraction. We will, however, at this time, leave that matter undiscussed.

The white fibers of the nervous system act also as commissures to attach the various ganglionic structures together, as the cells of the ganglia are multipolar, fibers can extend from each to others for this purpose. These commissures consist therefore of transverse fibers which connect one structure to another; and so enable the various parts to act in harmony and to a single purpose. The various parts of the spinal marrow are associated by commissures; the pons varolii is a loop of fibers passing from one leg or crus of the cerebellum to the other, acting as a commissure, while at the same time continuous below its surface with the pyramids of the medulla and containing gray matter or a ganglion of its own. Every little ganglion has a commissure attaching it to its mate of the same character; also others connecting to every other ganglion of the encephalon, not excepting the cerebellum and cerebrum. One layer of fibers from the crus cerebelli extends to the corpus quadrigemina from which the optic nerves proceed and the optic thalami, which constitute the focus of all sensation; another layer becomes the pons varolii, as was just remarked.

The cerebrum is joined together in like manner by commissures in every part. The hemispheres are attached by the corpus callosum, the fornix, and commissures. The three lobes on each side are also joined by fibers of this nature, as

well as every subdivision, whether convolution, single ganglionic structure or cell. Besides, as we have partly indicated, there are also like connective fibers and structures from every part of the cerebrum to the cerebellum, and every other nerve center and ganglia in the cavity of the skull. The complexity is inconceivable, and assures perfect harmony of function; the disordering of which is insanity.

We will endeavor to define the sensorium. Old physiologists of a philosophical turn, have asserted the existence of such a region, where all the sensations are reduced to a common consciousness. Van Helmont, for reasons which cannot be easily controverted, regarded the solar plexus in the region of the stomach as the genuine seat of feeling. Everything which is independent of time and space belongs there exclusively, he declared.

When, however, we are dealing with that which relates to the sphere of time and space, we look to other parts of the structure. I would not regard the brain, the cerebrum, as a common sensorium. It has little or no sensibility at all. We must take the organism that lies between. Descartes, Holler, Whytt and others sought to approach to the brain, mentioning the pineal gland. This is a structure evidently related to the sympathetic system, the functions of which are little known. It is conjectured that it was most active before birth. The conclusion latest arrived at is, that the sensorium pertains to the region of the medulla oblongata, as being the equator and actual center of the nervous structure.

We will mention together the ganglia, which are found here, that have these functions. It has been shown that the pneumogastric and the various motor and sensory nerves of the neck and face, were given off from the legs or crura of the cerebellum. We also called attention to the fact that both the corpora striata and the optic thalami were attached to these crura, and that they constituted the centers of sensation and motion. All the ganglia having a special sensory function are close by these; and, as we have shown, are closely connected. Just anterior to them are the olfactory ganglia which are seated upon a peduncle; and behind these the corpora quadrigemina, which are the ganglionic centers of the optic nerves. These in their grouping are not greatly dissimilar to a cluster of fruit. At a little distance back, at the fourth ventricle, are



the auditory ganglia, and the gustatory ganglia are also in the medulla. The ganglion of the pons varolii, in the cerebellum, must be associated with them. These are the ganglia of special sense, as we have seen, they are all commissured with one another, and also with the cerebellum and the various parts of the cerebrum. The optic thalamus is their common register. Dr. Carpenter considers them as constituting the true sensorium, which with their nervous arrangements in the medulla, spinal cord and outgoing nerves, make an isolated apparatus; distinct from which and superadded are the cerebral hemispheres.

The centripetal fibers, convey impressions to this sensorium, and motion ensues thereafter, as in the simple nerve arc. The amphioxus, a vertebrate without a brain, is after this plan.

In creatures having a head and brain, the impressions of sense are received on the optic thalamus, and transmitted by it along the fibers that radiate from it to the convolutions of the brain. Here they undergo transformation into thoughts and purposes. The former are retained in memory; while the others are transmitted to the corpora striata, thence along the lower side of the crura cerebri to the anterior pyramids of the medulla, decussating at the mesencephalon, to the opposite sides of the cord.

We may state it in another way. We have shown what constituted an automatic arc, one in which the sensation was resolved into an influence and resulted in contracting or otherwise influencing the muscular extremity. The spinal cord has been declared to be a series of such arcs. By adding to it the compound ganglia, the corpora striata and optic thalami, it becomes a compound registering arc. When the hemispheres of the brain are superadded, it is also an influential arc.

In a simple arc, an impression is converted into motion and leaves no traces; all force is expended on the instant. In a registering arc, a part of the impression is retained; the whole may be. This transforms sensation into consciousness; for ideas or thoughts pertain to sensation and are dependent on this retaining of impressions. There can be no thought except there is something to think about. Yet that thinking requires a structure or organism to work with; and that is furnished by the brain.

Having discoursed at some length on the various parts of the encephalic apparatus, let us now turn to that structure

denominated the cerebellum, or little brain. It is totally unlike the cerebrum in texture. The brain is molecular, a fact that is seldom noticed as essential. On its surface it is covered with gray matter and it is fissured after the analogy of the sulci of the cerebrum; as if to add to its surface. The gray matter, however, does not line the fissures all over. Capillary arteries abound all the way through.

The cerebellum is developed at the extremity of the crura cerebelli, and consists of three lobes. Only one of these, the median, is found in fishes and reptiles. From the central column of each hemisphere are given off planes of white fiber; these are covered with layers of ganglionic matter. Second and third planes also exist in like manner. These produce the fissures, and are lined with pia mater. The median lobe is formed on a plan analogous to the others. Its fibrous stem comes from the optic thalamus by the commissure called processus cerebelliad testes. It is the first part of the cerebellum to be formed; and the other lobes, though larger, are really subordinate to it.

The curious appearance of ganglionic matter, alternated by planes of white fiber, suggests to us very vividly the structure of the Voltaic pile, so powerful as an electric battery. That the cerebellum is correspondingly potent in the animal economy is certain. When we reflect upon the extraordinary, overbearing wild-bull powers of creatures with large sexual energy, and the analogous fact that the cerebellum is constructed like an electric battery of prodigious power, we do not wonder that such mighty original thinkers as Gall and Spurzheim, assigned the amative nature to that part of the back head. Nevertheless, it is a mistake.

Lussana of Florence supposes that the cerebellum is the seat of the muscular sense, which is defined as the sense of weight, or sense of resistance. Carpenter is of opinion that the ganglion at the core of the cerebellum, the corpus dentatum, is the ganglion for this peculiar sense; but Brown-Sequard showed that the disease of that organism did not affect it. Bennett accordingly suggests that the layers of gray matter which we have mentioned possess that peculiar function. He says: "That the cerebellum is connected with a special sense, through which it influences the coördinate action of the muscles, is a doctrine worthy the attention of physiologists. Its external layers of gray matter, constituting a complex

ganglionic structure, have probably the same relation to the muscular sense, as the hemispherical ganglion has to sensation in general."

Draper appears to favor the general theory. He remarks upon the general correspondence which exists between the size of the cerebellum and the degree of energy and complications of the motor powers of animals. Fishes and birds are characterized by the relative size of cerebellum; and so also other animals. The apes that more frequently assume the erect posture have their cerebellum more closely approaching that of man. It appears, however, that it is not so much muscular power as the quality of coördinating and governing minute muscular motions. To maintain the standing position motionless, there are many muscular movements required which serve to antagonize all the little incidents producing a tendency to fall; and also to a greater degree in walking, running and such movements. Theoretically, some special organ is requisite to combine such various motions; and that organ seems to be the cerebellum.

That the cerebellum possesses little power of sensation or intellection is apparent from the fact that no irritation of it gives rise to convulsive motions, or to sensations. The removal effects and even destroys the power of an animal to walk or maintain its equilibrium. Flourens accordingly adopted the conclusion and has been sustained by later authors that the function of the cerebellum is for the control of combined muscular action, but was not the source of voluntary movements, nor for sensation or mental operations. He nevertheless supposes that the cerebellum is for the perception of the sensation derived from the muscles, and enabling the mind to exert a guiding action. This view is sustained in a degree by the connection which the cerebellum maintains with the sensory columns of the spinal cord, and the pain experienced on irritating the restiform columns of the medulla, from which the crura proceed. It has been suggested that the peculiar connection which exists between the cerebellum and the optic ganglia, also favors this hypothesis; as though it favored the purpose of employing the organ of sight to aid in the coördination of muscular motion. It is certain, at any rate, that disorders and injuries of the eye, are reflected upon the nervous and glandular systems, producing serious and painful affections.

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

CONTAINING THE DOCTRINES OF KABBALAH, TOGETHER WITH  
THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE  
GREAT KABBALIST, RABBI SIMEON BEN JOCHAI, AND  
NOW FOR THE FIRST TIME WHOLLY TRANSLATED  
INTO ENGLISH, WITH NOTES, REFERENCES  
EXPOSITORY REMARKS.

BY NURHO DE MANHAR.

*(Continued from page 121.)*

### A COMPARISON BETWEEN NOAH AND MOSES.

**S**AID Rabbi Jehuda: "Whilst the antediluvians were living, the Holy One looked down up the hearth and beheld no one able to save them from being destroyed. If it be asked, was there not Noah? the question is of no force, since Noah had not that abundance of personal merit to save them; it only sufficed to save himself and for repopling the world. Therefore it is written of him, 'For thee only have I seen righteous before me in this generation' (Gen. VII, 1); that is, compared with the rest of his contemporaries, he was the only one who lived uprightly."

Said Rabbi Jose: "The words 'in this generation' far from diminishing the merits of Noah, rather exalt and increase them. The meaning of scripture is, that they were not comparative with respect to others, but intrinsic and would have made him distinguished had he lived in any other age, even if it had been in that of Moses. If Noah with his righteousness was unable to save the world, it was because there were not ten righteous men to be found to effect this. We infer this from the request of Abraham, whilst ruin was still impending over and threatening the destruction of Sodom and Gomorrah. 'Let not the Lord be angry and I will speak yet but this once: peradventure ten should be found there; and he said, I will not destroy it for ten's sake' (Gen. XVIII, 32). Now in the time of Noah, including himself with his sons and their wives, there were not to be found ten such men as he, in that genera-

tion, otherwise it would have been spared for their sake and escaped destruction."

Said Rabbi Eleazor to Rabbi Simeon, his father: "Tradition informs us that when the sins and iniquities of unrighteous men abound in the world and attain their climax, and divine justice is ready to overtake and destroy them, the just and upright should plead on their behalf, for they alone are able to expiate the guilt of their fellowmen."

Said Rabbi Simeon in reply: "We have learned that when Noah came forth out of the ark, the Holy One desired he should repeople the earth. The judgment of the antediluvians was unable to fall upon and affect him, as he was concealed in the ark and so escaped the eye of the destroying angel. Observe it is written, 'Seek after righteousness, seek after meekness, it may be, ye shall be hid in the day of the Lord's anger' (Zeph. II, 3). This was done by Noah, and by entering into the ark he was hid in the day of the Lord's anger and so escaped the power of the accusing angel. This passage of scripture has reference to a great mystery known and understood only by the highest initiates and adepts; that is, the thaumaturgic power of the twenty-two letters of the celestial alphabet wielded by angels in destroying and exterminating the wicked. Therefore it is that scripture states, 'they were destroyed from the earth' (va-imchon). Remark now the difference that distinguished Moses from all other men. At the time the Holy One said unto him, 'Now let me alone that my wrath may wax hot against them and that I may consume them and I will make of thee a great nation' (Ex. XXXII, 10). Moses without a moment's hesitation replied, 'Shall I give up and forsake Israel for my own personal exaltation and advantage? If so, will not worldly people say that I was a traitor and sacrificed them because of my ambitious and selfish desire of becoming ruler and chief of a great nation, like unto Noah who when the Holy One said unto him, 'Behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life from under heaven and everything that is on the earth shall die, but with thee will I establish my covenant and thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee' (Gen. VI, 17-18). Far from entreating God for his fellowmen, not to destroy them, Noah thought only of his own safety and that of his own family, and, owing to this neglect on his part, the



waters of the deluge bear his name; for so it is written, 'For I have sworn that the waters of Noah should no more go over the earth' (Is. LIV, 9). But Moses thought thus: If the people of Israel is destroyed, it will be said I acted selfishly in that I refrained from interceding on their behalf and allowed them to perish for the sake of personal gratification and ambition to become the head of a great nation. No, it is better for me to die and by my death save Israel from perishing; and so it is written, 'and Moses besought the Lord, his God, and said, Lord, why doth thy wrath wax hot against thy people' (Ex. XXXII, 11). He prayed for mercy and it was granted to him, and thus was Israel saved."

Said Rabbi Isaac: "How could Moses in his entreaty with the Lord on behalf of Israel say, why doth thy wrath wax hot against thy people? The Israelites had worshipped an idol as God, had just informed him and become idolators as other nations, for they had made them a molten calf and bowed in worship to it and sacrificed unto it and said, 'These be thy gods, oh Israel, which have brought thee out of the land of Egypt.' Yet after such heinous iniquity and forgetful ingratitude, Moses could say, 'Let not thy wrath wax hot against thy people.' What was his reason in so doing? In reply we say, whoever takes upon him the office of a mediator and intercessor is bound to exterminate the delinquency of the offender before the injured one, and magnify it in the sight of the guilty one. Thus acted Moses who spoke as though the iniquity of the Israelites was of little account, yet did he not fail to upbraid them severely, and said unto them, 'Ye have sinned a great sin' (Ex. XXXII, 30). Yet ceased he not pleading for them, and even offered his own life for their forgiveness and preservation, as it is written, 'If thou wilt forgive their sins, and if not, blot me I pray thee out of thy book which thou hast written. It was after the utterance of this prayer, the Holy One pardoned the Israelites and repented of the evil which he thought to do unto his people. Not so did Noah act, but prayed only for his own salvation and made no effort to save the world; so that when divine judgment afflicts it, the cry of the Holy Spirit is heard far unto the world when no Moses is found to intercede for it. But it is written, 'He remembered the days of old, of Moses and his people. Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy spirit within him' (Is. LXIII, 11). These

words allude to Moses, especially to his earnest intercession; so that the Lord said, 'Wherefore criest thou unto me? Speak unto the children of Israel that they go forward' (Ex. XIV, 15), and thus they were saved at the Red Sea through his prayer, so that they went into the midst of the sea upon the dry ground and the waters became as a wall unto them on their right and on their left.' It was also through Moses that the Schekina descended and made its abode in their midst and, therefore, on account of his constant care and solicitude for their welfare, are they described as 'the people of Moses.' "

Said Rabbi Jehuda: "Though Noah was a just man, yet was his righteousness not such as to prevail with the Holy One to forgive the sin of the antediluvians. Observe that Moses never trusted in or made mention of his own merit, but of that of the patriarchs, and in this had a great advantage over Noah."

Said Rabbi Isaac: "Notwithstanding Noah could not avail himself of the merits of the patriarchs, he should have prayed for his fellowmen when God said unto him, 'I will establish my covenant with thee,' and the prayer of thanksgiving he offered after coming out of the ark, he ought to have made before the deluge, and pleaded for the preservation of the world."

Said Rabbi Jehuda: "In defence of Noah, how could he offer sacrifice on behalf of the antediluvians when they were continually committing outrageous and heinous offenses against the Holy One. It is true he saw the awful judgment impending over mankind that was about to destroy them off the earth on account of their exceeding wickedness, and feared lest he himself might be overwhelmed by it."

Said Rabbi Isaac: "Always whenever the wicked increase in the world, it is the righteous found amongst them who are the first to suffer, as it is written, (and begin at my sanctuary) (Ez. IX, 6) (*mimiqd Ashe*). Now this word should not be translated and read at my sanctuary, but rather by those who sanctify me (*miniqdashi*). But why was it that Noah escaped the impending destruction? Because it was destined, through him, the earth should be repopled, inasmuch as he alone was found just amongst his fellowmen. Furthermore his preservation was owing to his earnest exhortations and continuous preaching to them, notwithstanding they persistently refused to listen to him or to regard his predictions of coming evil. It

is therefore to him the words of scripture apply, nevertheless if thou warn the righteous man that he sin not and he doth not sin, he shall surely live because he is warned, also thou hast delivered thy soul. (Ez. III. 21). From which words we may gather that whoever warns sinners, saves himself even though they give no heed unto him. He has performed his duty, and if they perish, it is owing to their perverse refusal to take advice."

Rabbi Jose, whilst on a visit to Rabbi Simeon, asked this question: "What impelled the Holy One to Destroy, along with sinners, the beasts of the field and the fowl of the air? Were they alike responsible for the vast wickedness of the antediluvians?"

#### WHY THE ANIMAL WAS DESTROYED BY THE DELUGE.

Said Rabbi Simeon: "It was because, as we read, And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way, upon the earth (Gen. VI. 12); implying that the animal creation also had forsaken its natural habits and desires after its own species resulting in the production of monstrous and abnormal forms. This was mainly owing to man's corruption and transgression against natural laws, and therefore the Holy One said, Through following and indulging in your lustful inclinations and passions you seek to derange and destroy the order of nature, I will destroy from off the face of the earth all living creatures and will purify the world by water, as at the beginning of creation; and, after that, will repeople it with a new progeny both of men and animals, better than what now exists.' It is written, 'Noah with his sons and his wife and his sons' wives entered into the ark, because of the waters of the flood' (Gen. VII. 7).

Said Rabbi Hiya: "We read, 'Can anyone hide himself in a secret place, that I shall not see him, saith the Lord. Do I not fill heaven and earth (Jer. XXIII. 24). How great the number of those who foolishly refrain from meditation on the law and the words of their Lord, imagining they can conceal their sins and wrong doing from his all-seeing eye, and say unto themselves, who will see and know what we do? Of such it is written, 'Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us and who knoweth us?' (Is. XXIX. 15). To them may be applied the following parable. A certain king

built a large palace with subterraneous passages and chambers. Eventually his attendants rebelled against him. He then ordered his guards to seize and imprison them. In order to escape punishment, the rebels went and hid themselves in the secret underground chambers. On hearing of this, the king said, 'Do they think to hide from me who planned and built the palace and therefore am fully acquainted with all its secret hiding places?' To those who seek to hide their sins and misdeeds, God says, 'It is I who have built the secret places; it is I who concealed light and darkness, and you imagine you can hide from me.' Observe when anyone commits sins secretly, the divine law of karma will cause them to become revealed and manifested to the world. But if he repents and desires to atone for them, the Holy One hides him in a manner that the avenging and destroying angel is unable to behold and afflict him. Therefore it is the opinion of Rabbi Simeon that one who has the evil eye, that is, who is naturally envious and jealous in disposition, is biased by the spirit of evil, and, in the sphere wherein he moves, becomes himself a power of evil to others and should be avoided, in order to escape injury from him. For the sake of self-preservation it therefore behoves everyone to shun by the exercise of caution the deadly glances of the destroying angel. Speaking of Balaam, the scripture states, 'And Balaam the son of Beor hath said, and the man whose eye was closed hath said' (Num. XXIV. 3). Now Balaam possessed the evil eye and whenever he directed on anyone his looks, on him the destroying angel alighted. And knowing this, he turned his gaze upon Israel in order to afflict and destroy them. But note what is said. 'And Balaam lifted up his eyes.' It is not written eyes, but 'his eye,' and he beheld Israel abiding in their tents according to their tribes.' As he looked, he detected the presence of the Schekina in their midst, overshadowing and protecting them, so that the glance of his evil eye proved powerless and ineffectual to afflict and injure them. Then he exclaimed, 'How can I prevail against them, seeing that the Holy Spirit their protector is watching over and guarding them against all evil, for he coucheth and lays down as a lion and as a great lion, who shall stir him up?' (Num. XXIV. 9) or, in other words, who shall cause the Schekina to depart from the midst of Israel so that I may attack them with the power of my evil eye? It was in a similar manner the Holy One wished to protect Noah and hide him from

the power of the destroying angel's evil glances to afflict him, and so commanded him to enter and conceal himself within the ark and thus escape from the onrushing waters of the deluge."

Said Rabbi Jose: ("Noah saw the angel of death approaching and therefore went into the ark in which he was concealed for a period of twelve months, respecting which there is a difference of opinion between Rabbi Isaac and Rabbi Jehuda, one affirming that this term is the fixed duration of the punishment of the wicked, the other that it was necessary for Noah to pass through the twelve degrees or stages of righteousness ere he could become a just and perfect man.")

Said Rabbi Jehuda: "The punishment of the wicked endures six months by water and six months by fire. The punishment of the antediluvians was by water, why therefore did it endure twelve months?"

Said Rabbi Jose: "The punishment of the guilty in Gehenna is effected both by water and fire; that is to say, first by the descent upon them of waters cold as ice, for a period of six months, and of boiling waters for a like period and that rise from below, and is the chastisement by fire, as has been handed down by tradition. It was therefore essential that Noah should remain in the ark for twelve months to avoid the glances of the death angel who was then unable to afflict him when it floated upon the face of the waters, as scripture states, 'And it was lifted up above the earth.' Woe unto evil doers who will never rise again and appear at the day of judgment. They become blotted out of existence, as it is written, 'Thou hast blotted out their names forever'; (Ps. IX. 6) words spoken of those who perish everlastingly in the primordial fire. 'And the waters bare up the ark and it was lift up above the earth.' (Gen. VII. 17). The actual punishment lasted only forty days upon the earth, as scripture states, 'And the flood was forty days upon the earth,' the remainder of the year serving for the complete effacement of the antediluvians from off the face of the earth.

Said Rabbi Abba: It is written, 'Be thou exalted, oh God, above the heavens, and let thy glory be above all the earth' (Ps. LVII. 11). Woe unto the wicked and unrighteous who daily insult their Lord and by their misdeeds repulse the schekina from them and cause it to forsake and depart from the world. In this verse the Schekina is called Alhim. Observe the words



of scripture, 'And the waters bare up the ark'; that is to say, the deeds of sinful men repel the Schekina, of whom the ark is a symbol. When this happens, the earth is left without a defender and protector against impending judgments and affliction that assail it from all sides. Only after they have run their course and the wicked have been destroyed, does it return again into this lower world."

Here Rabbi Jose asked the question: "If this be so, why has not the Schekina returned again to the land of Israel after the dispersion of faithless and sinful Jews?"

Rabbi Abba replied: "Because there are found in it no longer any just and righteous men. Wherever the just are, there is the Schekina abiding and dwelling amongst them, even though they leave their native land and emigrate to a foreign country. Of all the sins that tend to drive the Schekina from the world, self-defilement is the most heinous, as was already remarked, and he who is guilty of it will never behold the face of the Schekina, and never ascend into the heavenly palace, but will become as scripture states, 'destroyed from the face of the earth,' and that completely, so the Holy One shall raise the dead.

#### THE GILGAL OR REVOLUTION ANIMARUM.

"Observe when the Holy One shall raise the dead he will form bodies for them similar to what they were incarnated in during their earthly existence, whether they lived in a foreign country or in the Holy Land; for in every body there exists a mysterious bone, like unto a seed hidden in the earth, and by it the body will be formed anew at the day of resurrection. It will be to it, what leaven is to bread and by it the Holy One will reconstitute the whole body, but only those who are raised again out of the Holy land, as it is written, 'Prophecy and say unto them, thus saith the Lord God, behold oh my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel' (Ez. XXXVII. 12). At the time of the resurrection their bodies reformed and renewed will revolve under the earth and appear in the Holy Land in order that they may be incarnated again by their souls, scripture states, "And I will put my spirit in you and ye shall live and I shall place you in your own land." Thus will all bodies be reanimated by their souls, excepting those who have defiled themselves and corrupted the earth by the sin of self-pollution, for of them is written as of the antediluvians, 'They

were destroyed from off the face of the earth.' Though amongst the doctors and sages of ancient times there have been great disputes and differences of opinion respecting the exact meaning of the word *va-imahou* (and they were destroyed or effaced from), yet by its use, it is certain that scripture teaches such sinners shall never rise again, the elements composing their lower selves being dissolved and consumed in the primal fire out of which they were first evolved, equivalent to being effaced and blotted out of the book of life."

Rabbi Simeon, in replying to these observations of Rabbi Abba, said: "It is certain that the antediluvians will have no part in the life to come, as it is written of them, 'they were destroyed from the earth'; this word here signifying the future life, as in the words 'they shall inherit the earth forever' (Is. LX. 21). And even if they do appear at the judgment day, it is written of them, 'and many of those that sleep in the dust of the earth, shall awake, some to everlasting life and some to everlasting shame and punishment' (Dan. XII. 2). The difference of opinion that exists arises from the question whether or not the unjust will ever rise again in the judgment day. On all points the initiates of the Secret Doctrine are in perfect accord."

"AND EVERY LIVING SUBSTANCE WAS DESTROYED WHICH WAS UPON THE FACE OF THE GROUND." GEN. VII. 23.

Said Rabbi Abba: "The word '*ath*' preceding '*col hay-qoun*' (every living substance) includes in the deluge also the celestial chiefs and rulers under whose jurisdiction the earth was placed at that time, for when the Holy One punishes mankind he first chastises their spiritual rulers and then those over whom they ruled, as it is written, 'In that day shall the Lord punish the host of the high ones that are on high, the kings of the earth upon the earth' (Is. XXIV. 21). But how can these angel chiefs be destroyed? Are they consumed in the primordial fire, as is written, 'For the Lord they God is a consuming fire and by that element, angel rulers are destroyed as those under their rule were destroyed by water, and thus it was that every living substance upon the ground was exterminated therefrom; that is, the cattle and creeping things and the fowl of the heaven, all were destroyed from the earth and Noah only remained along with those in the ark.'"

Said Rabbi Jose: "Even Noah himself did not wholly escape injury, for it has been said that he was crippled by the bite of a lion. 'And God remembered Noah and every living thing and all the cattle with him in the ark.' "

Said Rabbi Hiya: "A prudent man forseeth the evil and hideth himself' (Prov. XXII. 3). These words refer to Noah who entered the ark and hid himself therein, seeing the oncoming of the waters and the destroying angel."

Said Rabbi Jose: "They refer to the man who when death rages in the world hideth himself and goes not forth that he may not be seen by the destroying angel who has then the power of afflicting and destroying whom he beholds, and so in the second part of this verse it is added, 'but the simple pass on and are punished.' By the word along (abron) scripture teaches that the simple pass along before the exterminating angel and suffer. This word also signifies to transgress, and we are taught the simple break the commands of their lord and consequently are punished. My second part of the verse is also applied to the contemporaries of Noah who if he had not hid himself in the ark would have perished along with them in the waters of the flood, but was saved by his obedience to the divine commands, and therefore it came to pass, as it is written, 'and God remembered Noah.' "

Said Rabbi Simeon: Whilst divine judgments operate in the world, the word *zakar* (remember) is never found used in scripture only after punishment and judgments have been accomplished and the world has been broken and the destroying angel reigns rampant, and not until he has executed his mission, does the world revert to its normal state, and therefore it is written, 'and God remembered Noah.' The word remember is here applied to Noah as being a just and perfect man. It is written, 'Thou rulest the raging of the sea, when the waves thereof arise thou stillest them' (Ps. LXXXIX. 9). When the waves of the sea arise mountains high and its depths are upheaved, the Holy One unseen sends forth his word by which the angry billows are assuaged and the fury of the waters is restrained and calmed. Jonah was cast into the tempestuous sea and a fish was prepared to swallow him. How was it he continued to exist and retain consciousness? It was because the Holy One rules and governs the powers of evil that proceed from his left and excite and cause storms and tempests. When however the good powers come forth from his right and, de-

scending upon the waters, meet those from the left, then the billows rage as beasts hungering after prey. Then it is that the Holy One stilleth them and causes them to return to their place. Another interpretation of the word 'stillest,' (the-shab-hem) giving the literal sense is, 'thou praisest them,' because the tempestuous billows are a manifestation of the desire on the part of the evil forces, to come into contact and union with the good ones proceeding from the right, and hence we infer from this passage of scripture that a man is worthy of praise when, desirous of the knowledge of divine mysteries, he engages and addicts himself to the study of them. He is worthy of commendation even if, through lack of intellectual and natural abilities, success does not crown his endeavours.

Said Rabbi Jehuda, whilst in the ark, Noah became apprehensive lest the Holy One had forgotten him, but after the judgment on the antediluvians was completed and they had been swept off the face of the earth, then is it written, 'And God remembered Noah.' "

Said Rabbi Eleazar: "Observe, when the world was undergoing punishment, it was better for man that his name should not be mentioned before the presence of the Holy One on high, as then his sins and misdeeds would have been remembered and given rise to examination into them. What ground have we for making such a statement? From the case of the Shunamite woman. It was on New Year's day, when God sits and judges the world, that Elisha was staying in her house. And he said unto her wishest thou that I should speak unto the king for thee, that is, the Holy One who called a King, the King of righteousness, the Holy King. And she said, I dwell amongst mine own people; meaning, I wish not to be remembered or spoken of to the Holy One save as one and along with those with whom I live, so that our deeds and acts may not be judged and examined separately but collectively together. This she said because when the actions of a whole people are adjudicated upon, those of an individual are less remarked and manifest and therefore avoid censure and disapprobation. Observe, that whilst judgment was being executed on the world, there was no remembrance of Noah. When however it was accomplished, then the Lord remembered him. Another interpretation of these words is, they have one and the same meaning as the words 'I have remembered my covenant' " (Ex. VI. 5).