

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

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

H. W. PERCIVAL, *Editor*

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THE WORD

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NATURE GHOSTS.

Nature Magic and Nature Ghosts.

THERE are places and there are times which favor the achievement of magical results, when obtained by the action of nature ghosts. Where the actions go on without the interference of man, they are just as magical, but man deems them little worthy of his respect, and considers their results, if he notices them at all, as natural, common, ordinary, and not to be wondered at. The actions of the elementals, which are a part of the work of nature, are considered normal. The unnatural or supernatural or magical aspect of their actions is seen when a man, understanding the laws which govern the actions of the elementals, uses the elementals to hasten or retard the natural events, or to deviate the natural action, according to his own personal desires.

Examples are the accelerated growth of a tree in a few hours to what would ordinarily require many years, the making of peculiar poisons and their antidotes, the curing of disease, the breaking down of rocks, the quarrying of huge blocks for building, the lifting and transportation of monoliths, the levitation of any solid object, the formation and growth of precious stones, the transmutation of subtle mat-

ter into metals, like the growing of gold ore in quartz, or gold dust in sand, and the transmutation of lower into higher metals, the liquefaction or solidification of the elements into any desired form, and the changing of solid forms into a liquid and turning a liquid into the original element, precipitating rain, drying up lakes or marshes, causing typhoons, whirlpools, waterspouts, sandstorms in the desert, thunderstorms, electrical discharges and displays, producing optical illusions such as mirages, causing a rise or fall in temperature, awakening fire in inflammable objects, causing light to appear in darkness, transmitting sound and messages over great distances.

Time and Place for Magic.

If a man is powerful enough, time and place make little difference in his command over elementals and the phenomena they produce. He makes the time. But ordinarily a season or hour determines the proper time according to stellar, lunar, and solar influences as related to the earth and its products. But one who has command of the elements can compel the influences to manifest at any time. He makes the influences, instead of waiting for them. Likewise, a man may be able to draw together and adjust to his ends, at any place, influences which ordinarily can be had only at certain places on or in the earth. He can transfer occult influences from their ordinary channels of emanation, by making a new channel for them, which may be temporary or lasting.

However, the majority of men desiring magical results have not the power to command the elementals so as to create the time and the place for the desired magical work, and so they depend on season and environment for success.

Time is an essential because only at certain times are influences, that is, elementals, powerful. The time is signified by the relation to the earth of the sun, moon, and planets in the circle of the zodiac. Ordinary astrology, psychism, or astralism are no reliable guides. The gathering of simples for the cure of disease must be done at certain times if the simples are to be effective.

Diseases Caused by Interfering With Nature Ghosts.

The curing of diseases, which are all brought on in natural order by improper eating, improper acting, and improper thinking, has at all times been sought to be accomplished by supernatural means. Though diseases are developed slowly and though it often takes a long time before they become obnoxious, painful, or dangerous, yet they must be gotten rid of at once, and that can be done by none but supernatural means. So men thought; so they think today.

An ailment to be cured lawfully must be cured after the fashion of its cause and coming-on. Supernatural means, that is, that which is not natural, not orderly, not lawful, can be sought and applied. Nature ghosts are the means of executing the desires of those who would be cured, but though those who seek cures by such methods may find a cure for the particular disease or affliction, another trouble or complication, will appear as the result of the unlawful interference,

Diseases Are Cured by Nature Ghosts.

Whatever the means used in effecting a cure, nature ghosts are the things which do the curing. A disease is an obstruction to the natural working of elementals which compose and work the organs of the physical body. The curing is the removing of the obstruction and putting the disturbed elementals back into proper relations. This is done by the administering of simples, drugs, medications, or by magnetic action of elementals directed by a healing touch. The effect of curing is the result of action by sympathy or antipathy. Antipathy between the physical things administered and the diseased portion of the body, drives out the physical or psychic obstruction or interference. For instance, podophyllum will move the bowels and drive out the physical obstruction; but the touch of the hand will, without the drug, induce peristaltic action; the drug being antipathic and the touch sympathetic. The obstruction is removed by one set of elementals; the peristaltic action is then

induced by the touch of the magnetiser sympathetic with the peristaltic elemental in the body. Healing thus is done lawfully, as there is no interference by any human intelligence with the natural order.

The ordinary human mind has not intelligence sufficient to warrant its interference with the natural order of curing disease. The natural order of curing disease is under the watch of a great Intelligence, far superior to the human mind. The nature ghosts obey this great Intelligence, being in touch with it and under its control. The unlawful interference of a human mind consists in bringing or attempting to bring its feeble intelligence to change the natural order, that is, the work of the nature ghosts under the great Intelligence.

When the human mind is directed to the removing of physical ills without the physical means of medication and diet, air, and light, it calls into action a set of elementals which interfere with the natural, though diseased, condition of the body. There might appear to be a cure, but there is no cure. There is merely an interference, a usurpation of the duties of one set of ghosts by another set; and the result will be disease in the physical, or moral, or mental nature of the operator and of the patient. Soon or late the disturbance injected by the puny interference of a mind against the natural law will bring its reaction and the inevitable consequences.

Why Medicine Cannot Become a Science Until There Is Scientific Study of Nature Ghosts.

The mental power of the healer of diseases is lawfully exercised when it is applied to an understanding of the elementals and the laws governing them at the time of gathering, preparing, and giving of simples. There are some simples which aid in the cure of physical ills, and some, like poppy, which can cure or bring on mental ills. Other preparations, such as alcohol, may be made from roots, seeds, grains, leaves, flowers, or fruits, which may adjust the mental and psychic and physical nature, or disorganize it. It is lawful for a human to search the secrets of nature, and dis-

cover the powers of simples and drugs and what has to be done to use them most effectively in curing. The use of the mind of the healer is legitimate in so far as it seeks to know all about the curing properties of the medicines, and about the condition of the patient. Both have to do with the action of nature ghosts.

One of the reasons why medicaments cannot be relied on and why medicine is prevented from being an exact science, is that vegetable drugs are gathered irrespective of the elemental influence prevailing at the time of gathering. The effect produced varies according to the time of gathering and the time when the influence of the herb or root or flower or extract is brought into the system of the patient. If proper contact between the elementals in nature and the elemental in the plant is not made, and if these are then not brought into the right contact with the patient, there is no cure, but often an aggravation of the ailment or a new trouble results. The effects of healing are caused by bringing elementals in nature into direct touch and action with the elemental in the diseased organ or system in the body, and by setting-up a reciprocal action between them. The means of bringing this about is by connecting through an elemental in a healing plant, the elemental in nature with the elemental in the diseased organ or part, that makes the bond and interaction possible. The medicament does not make the cure, it simply allows the elementals in nature to come into touch with the human elemental, and through that into touch with the organ or part or system in the human body. By setting up this reciprocal action, the adjustment is made between nature and man.

Action Between the Ghosts in Nature and Ghosts in Man.

The elemental of the human body, the coordinating formative principle, is like nature. It is a miniature of nature, and is kept alive so long as it is kept in reciprocal touch with nature. Its food are the elements, fire, air, water, and earth, combined in what it eats, drinks, breathes, and the light it

lives in. If the human elemental is thrown out of touch with nature, functional disorders, nervous troubles, ailments follow.

Individual men are like so many electrical clocks which are kept going and depending on a common central clock. So long as the clocks are in the same phase as the central clock, they are in order, they keep time. Nature is like this central clock. If there is an obstruction in the works or connections that must be removed, to permit again the regulating influence of the central clock. Some other influence must be introduced to remove the obstruction and bring the individual clock into contact with the central clock.

Physicians not knowing of the reciprocal action between nature and man, nor how this is brought about by elemental intermediaries, nor giving attention to the proper time to gather and to prepare simples, cannot depend on their medicines to produce certain definite results. Often wise old women and old men, shepherds, people who are in touch with nature, are, though without medical knowledge, yet able to effect cures. They do it by observing and following—while they gather and prepare and administer simples—the prevailing influences in themselves. A simple which, if gathered at one time would be a cure or antidote, is if gathered at other times, a poison.

(To be continued.)





COLONEL OLCOTT: A REMINISCENCE.

The accompanying article and supplementary letter are published without the name of the writer thereof. The reasons are, that there has had to be so much personality used in the telling of these reminiscences, and the writer wishes not to be known to the public as a psychic.

The editor of *The Word* vouches for the genuineness of the article and letter and gives assurance that these are the production of one whose association with the founders of the T. S. was well known, whose clairvoyant powers were familiar to them, and who was a chela of the Masters.

The article and letter will be followed by reminiscences of William Q. Judge, and of Helena Petrovna Blavatsky.—Ed.

WHEN Colonel Olcott was in this country for the last time, in 1906, I had not anticipated the pleasure of meeting him, although he had written me of his approaching visit and expressed the wish to see me. What with his public meetings, and private appointments, I felt he would have no time for a call upon me, who was not interested in his public work nor acquainted with the conditions surrounding it. In fact I was so entirely out of touch with the world and its affairs, that I had no right to expect those who were, to be interested in me.

But one day there came a letter from him saying he could not consent to leave America without seeing me, and asking if I would not, in view of his many engagements and limited time, and for the sake of Auld Lang Syne, come to New York to meet him? He wrote from Boston, I think, saying he would be in New York at the end of that week, and appointing Sunday afternoon, and his hotel as the time and place of our meeting. On Sunday evening he was to speak at Carnegie Hall, and the afternoon we would spend together.

Pleased as I should have been to meet him once again, I think I would have excused myself from going to New York, had not his master appeal been made in the name of his sister. "I want to talk with you about Belle," he wrote, "and if you knew how closely you are associated in my thoughts with her, you would not hesitate to come to me. I will keep this afternoon free for a last heart-to-heart talk with you."

While greatly doubting his ability to keep the afternoon free—as he proposed—nevertheless, I decided to go, and did so, prepared to encounter any number of callers in his parlor, and perhaps not have opportunity for a private chat with him at all. But I found him alone, and "anxiously expecting me," he said, and he gave me such a genial welcome, and showed such unaffected satisfaction in my presence, that I was altogether glad I had accepted his invitation.

Of the recent bereavement I had suffered, he spoke kind words of sympathy, and his cordial interest in all that concerned me touched my heart. I recognized that the Colonel Olcott of a former period had been chastened and mellowed, and that the man before me was a far more attractive personality. This is said in no spirit of covert criticism, for to me Colonel Olcott was ever a good friend, ready to serve me if he could, and apparently eager to be approved by me. If I attributed his friendliness largely to the fact of my attachment for his sister, it was none the less appreciated. Then, too, he was an agreeable man, well-informed and interesting in conversation. Now he talked at his best, recalling memories of his sister: of their childhood, their home life, the vicissitudes of fortune both had known in the changing years, and of the fate that had separated him from her and her children when she was left widowed. Several times there was a sob in his voice while speaking, particularly when he had remarked: "I did not fully realize her death until I came back here, where I am constantly reminded of her; how could I go away without seeing you? You know it is my final leave-taking of America and all my old friends."

I encouraged him in his reminiscent mood, and, while he talked, I noted the changes that time and events had traced upon his face and form, and studied the attitude of his

mind. So sad to see were the signs of physical decay, that I could not give assent to his several times repeated regrets that his sister had not lived to give him a parting blessing, and I finally said to him: "How can you entertain such a thought when you stop to consider what sufferings she would have endured in a final leave-taking of you? Think of her sorrow under such circumstances."

"You convict me of selfishness," was his contrite reply. Then, with something of his old impulsiveness of manner, he exclaimed: "How unselfish all her life was! How good she was to me! She was never a Theosophist, but was a Presbyterian, devout and creed-bound; still to me always a faithful, courageous sister believing in me, trusting me, overrating me, and loyal to me all my life."

I am sure he was wholly sincere in attributing his depression of spirits to his sorrow for this dear sister, but my sympathy for him was too genuine to admit of self-deception; I realized that loneliness and homesickness were prime factors in his case; as also were physical infirmities; and, as were memories of other faces now absent. Quite sure was I of this when he was speaking of Madame Blavatsky whom he repeatedly characterised as his "dear old colleague" who had gone on ahead of him.

Of her he spoke as one of whom he was bereft—not only of her presence, but of her prestige. He sorely missed both, and was growing to be more and more conscious that a great force had been taken out of his life, and the motive power removed from the work he was prosecuting without her; conscious, too, that his influence was departing, if not departed.

"My sense of loss—the magnitude of it," he said, "I realize more and more, as I note the trend of events in the Theosophical Society since her death. I am President-Founder, but other and younger workers are in control of its affairs: This is right, and as it should be, but H. P. B.'s mighty mentality is not here to guide and make steadfast, and her personality is missed more and more. I, too, will soon be gone, and then all the older influences that surrounded the Society will be removed."

His demeanor was pathetically abject as he sat before me; he was greatly depressed, and, at times, was compelled to struggle with his emotions. Suddenly it occurred to me to speak of that other able and faithful comrade who had worked with H. P. B. and himself from the first inception of the Society, and I did not resist the impulse to say to him: "And have you no word now for that devoted co-worker of hers and yours, toward whom, after her death, you were hostile? He is indelibly associated in my mind with you both. Do you not mourn him at all, that dear old friend of the long ago?"

"You speak of Judge," he slowly replied.

"Yes, of him."

Then, as he seemed lost in reverie, I laid my hand upon his arm, and said in a low tone:

"Henry, at such a time as this, and for the sake of the memory we shall both retain of this meeting—for me—whom you say you love for Belle's sake—will you not tell me that your old feeling for him survives?" You know——."

"Yes, yes," he interrupted, "I know how you feel about him and always have felt." Then, taking my hand in his, he gave my face a searching glance, before he answered, in a manner subdued and most impressive:

"We learn much and outgrow much, and I have outlived much and learned more, particularly as regards Judge."

"Yes, Henry," I said eagerly.

"I know now, and it will comfort you to hear it; that I wronged Judge, not wilfully or in malice; nevertheless, I have done this and I regret it."

"God bless you," I said, and then I thanked him fervently for his brave recantation.

"How much, at this moment, I wish Belle were here; how proud she would be of her brother. For your sake as well as mine, I am so grateful to you for this assurance."

My words and manner moved him greatly, for there were tears in his eyes when I repeated the assurance that he had given me renewed cause to love him, and that he would be happier himself for evermore for his tribute to one who had suffered so much because of their estrangement.

He arose and walked up and down the room several times; then, coming and standing before me, and with a tone and gesture I cannot forget, said:

"Oh, how foolish we are to spend any moments of this brief life of ours in contentions, in accusations; how weak, how vain; I regret every row I was ever concerned in; I wish I could efface them—all of them—completely from my mind."

Then he sat down, and again taking my hand in his, told me that he had often wished he had never taken part in contentions of any kind; and had he the power, he would blot them out of the minds of others.

"Forgive yourself, Henry, as well as others, and put love and faith in your thoughts of every one; then all will be well."

"You are the same monitor, dear —, and when I am gone from you I shall recall every word and gesture of yours, and wish that you were with me again. How I do wish I could see you once more, but this is our farewell meeting. Were it not we would not be so deeply moved."

"Take with you the assurance, my Friend, that I thank you more than I can express for what you have said regarding Mr. Judge. The old days will seem nearer to me now that I know in your heart you feel right again toward him."

He looked at me attentively before saying to me:

"To no one else have I ever said as much, and since you are so pleased, I am glad that I could say it to you. And, now can I not see you more cheerful before you go? Make me one of your characteristic predictions. In the old days you merrily prophesied for us; and, sometimes, I recall, you read us warnings that some of us were sorry afterward we did not heed."

"In the old days," I answered, "I was often more foolish than wise with my prophecies; but now I have lost my gift."

"Not so," he retorted; "predict for me the future of the Theosophical Society in this country; will it prosper? Please do this for me."

"Personally," I replied, "I should not like to venture with remarks on the subject, for not in twenty years or more have I taken the least interest in it, nor do I now know the

status or the personnel of the organization. Why, Henry, I have not even read anything you have written, nor seen a Theosophical magazine since I met you last."

"All the more reason why you can see clearly now: go ahead and tell me the future of the Theosophical Society in this country; will it prosper?"

"Will it prosper, in numbers do you mean?"

"Yes."

"No, it will not, nor in unity either—not for a long, long time at least. But there will come eventually an awakening, when real Theosophists the world over will clamor for unity and for growth, and whenever there is a concentrated wish or demand for it, both growth and unity will follow. This will not be until there is a concerted determination for a change of methods and of rulers."

"And who will then be at the head?"

"A man," I exclaimed impulsively; one who, as wise as H. P. B., will refuse to be head though chosen President, but who will show the right way to the selection of an executive quartette, the four square international committee that will lay the foundation for an enduring organization."

"And this man you see, so unselfish—who is he?"

"I will tell you; he is a son of learning, a man of wisdom; humble-minded, chaste; a trained seer; and one who loves his fellow beings. He will seal his faith with life-long service to the cause of Theosophy; a cause he is already serving loyally and wisely, and has been for some time."

"Do I know him?"

"Ah, now, you have broken the spell: my predictions have to be impersonal, or I lose the thread. But you have the assurance you wanted: let this suffice."

A little later I rose to go, saying, "Dear old friend, it is time for me to leave you, for I have to get home before dark."

"Poor —, your home is a darkened one now. I often think of you in it, and how changed it must be to you. What an unsatisfactory thing life is! I never realized the meaning of death until H. P. B. died. Strange, how she comes before me now; I almost sense her presence here; do you?"

I did not answer immediately, for the reason that I

wanted him to speak more on the subject; his heart seemed so full. This, he did, after a short pause, seeing I had re-seated myself again.

"Years ago," he went on musingly, "we talked together of death, and I told her I would be the first to go, that she would live on to be a hundred; and I recall her jocular reply that she did not wish to pose as a 'century plant'; and here I am yet and she has been gone these fifteen years."

After a little he continued: "We agreed upon a word that should be given by the one who went first to the other, and, strange to say, I had almost forgotten that pact between us. I recall the agreement now perfectly. I wonder if she has forgotten it in her present state?"

"Nothing survives death ultimately but unselfish love. Jesus, the Christ, made that perfectly clear in his teachings," I murmured. Then, suddenly—impelled by some inward prompting—I exclaimed:

"What the word was that you and H. P. B. agreed upon as a sign between you, I do not know, but the word I see about you, over you, surrounding you on every side, is 'c-o-m-e'."

Colonel Olcott sprang to his feet, and manifested more surprise than satisfaction at my statement.

"That is the word—that is the word," he exclaimed. "Do you think it means I am going to die?"

"Nonsense," I said; and added; "If it is the word agreed upon years ago, it means no more now than it did then. And what more natural than that 'come' is the invitation you would get from her, could she speak to you today. But it has no other significance, nor is it necessary to conclude that her spirit is present here because I caught this word. You had it in mind, and I read it there. You remember that Belle always maintained there was nothing half so wonderful on earth as the human mind, and that we did not half comprehend this truth.

But he would not be soothed nor permit me to speak lightly on the subject. His depression increased, and I felt it my duty to leave him, so that he might recover his usual serenity and cheerfulness before evening. He saw me go

with evident reluctance, but his parting promise to me was that he would forget the incident, and would write me from Europe, and again on his arrival in India.

* * * * *

This promise he kept, writing me while on the voyage, and saying in his familiar way that he "was the gainer by what I had characterized as our 'memorial service'"; that he did not have a renewal of the heartache after his attack of depression had spent itself; and, would I forgive him for his selfishness in pouring out his sorrows upon me?"

"But," he concluded, "you are like Belle, in that you are ready to think well of me and see the best side of me; for this I thank you."

I kept that letter as his farewell, for, though I heard from him afterward, this one was written when his mind and his time were given entirely to me, and it reflected, in its every sentence, the kindly and cheery nature of my old time friend, Henry Steele Olcott.

SUPPLEMENTARY LETTER

To the Editor of THE WORD:

Soon it will be a year since, in a casual conversation with you, I told you of my interview with Colonel Olcott, and the pleasure his statement regarding Mr. Judge had given me. The desire you expressed to have this statement in writing I intended to grant at once, yet have not done so until now. The meagreness of the interview, for one thing, has deterred me, for I did not seek a confession from Colonel Olcott, nor did I want any confidences from him not voluntarily extended; and, furthermore, I was, and am reluctant to make myself a feature of the occasion; yet unable to tell the incident without doing so.

You agreed that the retraction was not as full and complete as it might have been made; nevertheless, you requested it for publication and now I give it to you, fragmentary as it is.

As I told you, I was, at the time of meeting Colonel Olcott, almost wholly indifferent to outside matters. I think that he, seeing my effort to subordinate my personal sorrow, and, entertaining a real affection for me, threw off restraint and revealed his heart to me unreservedly. And, he, also knowing my friendship for Mr. Judge—which he had shared with me in the old days—wanted to comfort me, and so gave me the assurance that he, too, had love for “Judge,” despite everything he had felt and said to the contrary.

Such was my opinion then, and such is my thought now, and, knowing as I do that love is the strongest faculty of the soul, I understood why Colonel Olcott, almost despite himself, revealed to me, in his brief, but genuine confession, his unchanged affection for Mr. Judge.

That he stated the real sentiments of his heart I did not doubt, and that he felt happier after having done so, I had convincing proof. And, furthermore, it is my earnest belief that if he could speak to me now, he would approve of my giving to you what he said to me without reservation and with no thought or expectation that it would be repeated.

And after this long lapse of time, and with a sense of justice due to the memory of both himself and Mr. Judge, I feel I am doing right in consenting to its publication. I cannot reproduce his earnest, contrite manner, nor can I impart to you the atmosphere of peace and harmony that characterized the occasion. It was as though we were surrounded by influences of an exalted order; and he could not, and I would not resist the sense of nearness to us of those who were most interested in our common welfare. For instance, when I told him of the password that he and H. P. B. had agreed upon, he started as though she had come into the room. And when I reminded him, as I did, of how long and how unalterably she had loved Mr. Judge, he sat like one

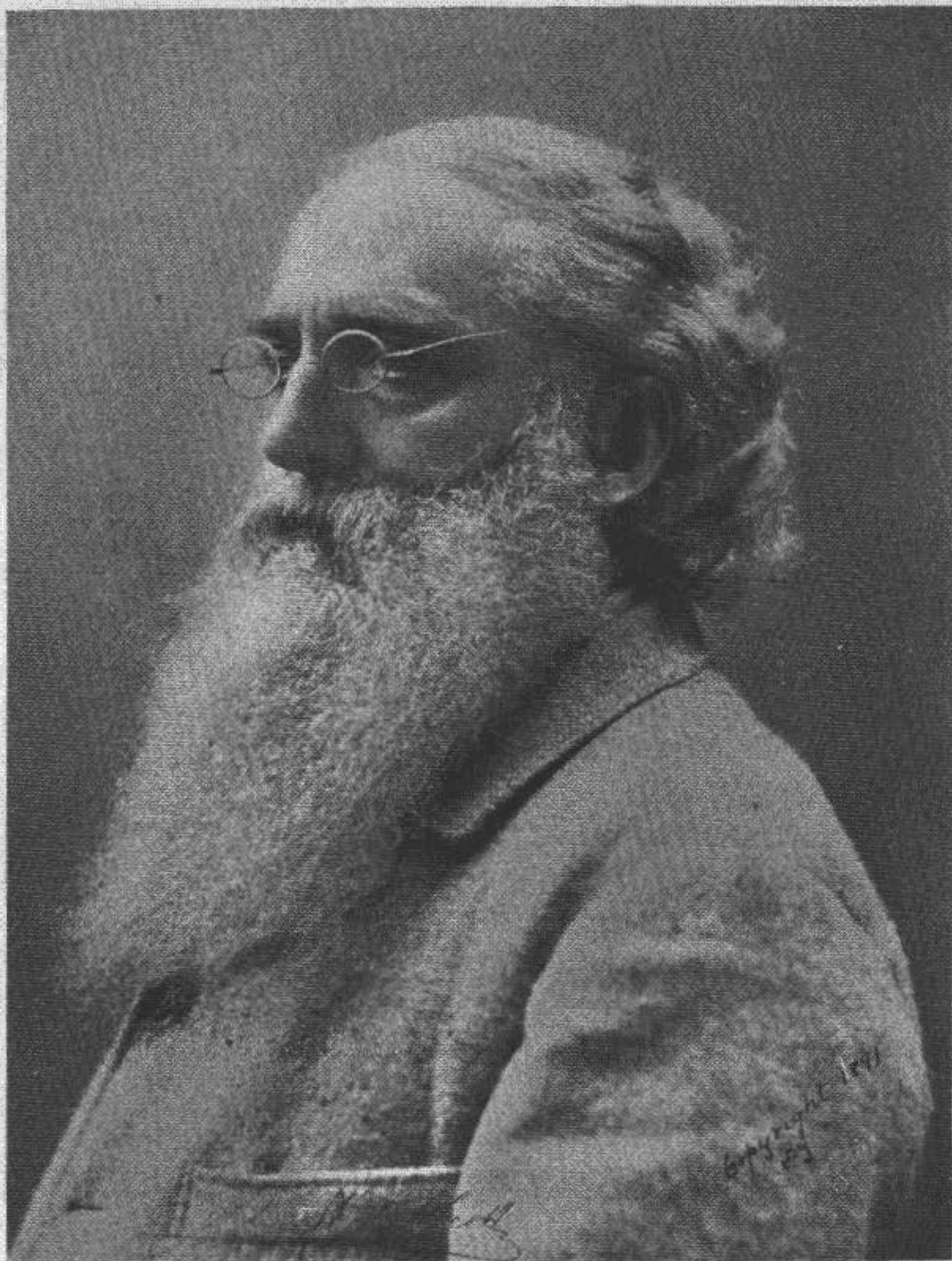
listening to an unseen speaker. But these things cannot be portrayed in this telling of the few words he spoke in vindication of Mr. Judge.

It has been nine years since that meeting, and so vivid is the scene before me now, that I am living it all over again; space and time seem so flimsy when thought can thus annihilate them. Yet the bowed head and the eloquent humility of that chastened spirit pictured in voice and manner are yesterday's memories. He talked almost wholly of the dead, and the past had a charm for him that made him forgetful of the living, and the present. His sister, "H. P. B." and Judge—these three who were with him in the beginnings of his life as a Theosophist, were his theme; and, as he was talking with one who recalled to his mind all three, his feelings were deeply stirred. Looking back upon it, I wonder he did not make a stronger recantation than he did, but the reason is to be found in the measure of his emotions. These overpowered him; utterance was difficult where memory and love dominated speech. Feelings unexpressed for years claimed recognition now, and, in the presence of one he trusted, he gave way to them. How much I admired the soul of the man that day!

And now, Mr. Editor, this is my story—told in halting fashion, but lacking nothing in love and truth. It has been long delayed, and might have been longer, but for an occurrence, which is interesting, if of no real significance.

A few days ago, when I was aimlessly sorting some papers, with the view of destroying them, I came upon a long memorandum I had made on a page of paper that, on the other side, I found, bore the imprint, "The Theosophical Society, American Section, General Secretary's Office, 7 West 8th Street, New York City," and which was a letter to me written by Mr. Alexander Fullerton, bearing date of Oct. 2, 1906.

Strange to say, this letter was concerning Colonel Olcott's visit with me, and repeating what Colonel Olcott had said of his having had no interruptions during the entire afternoon.



HENRY STEELE OLCOTT

Mr. Fullerton's letter further said that Colonel Olcott had previously told him of the appointment, and had expressed the hope that he would not have any interruptions during my stay. Because the Colonel had had a constant stream of visitors during his visit in New York, Mr. Fullerton thought it a remarkable fact that no one intruded upon him. The dear, kind man, it transpired, had himself provided against these interruptions, yet characteristically effaced himself in mentioning the episode.

I cannot tell you with what mingled emotions I read that old letter, thus unintentionally preserved and strangely recovered by me, nor how many memories it recalled of the close friendship that existed for so long between Mr. Judge and Mr. Fullerton. I blessed his memory, as I looked at it, and hoped that he is now where he is no longer seeing through a glass darkly, but with vision cleared.

You will recall, Mr. Editor, that in our chat, which was shared in by another friend, I told you I never had acquainted myself with the details of the trouble between Colonel Olcott and Mr. Judge; that I never took enough interest in it to see the publications in which, if I so desired, I could have read all the particulars. The Theosophical Society, from its earliest inception, had been associated in my mind with "rows," and I knew that the spirit of dissension was interwoven with the web and woof of its nature. Knew, also, that this would be its fate until a period not yet reached in its history, and I accepted all the changing situations with philosophic indifference.

So it is an easily understood fact that when I knew I was seeing Colonel Olcott for the last time, I had no thought of obtaining from him any statement of any nature whatsoever. That he had not used just judgment in his attitude toward Mr. Judge, I was well aware, and I felt glad for him and for all reasons that he wanted to absolve himself to me. Glad, too, that he did so in a spirit so manly and unreserved. To this hour, I have rejoiced for him whenever I have recalled the interview.

You may remember telling me, that in his book, "OLD

DIARY LEAVES," Colonel Olcott published severe criticisms of Mr. Judge, and you volunteered to lend me a copy of this book, which I had never seen. You did not send it, however, or refer to the matter afterward by letter; and, as I did not care to read it, I never reminded you of the forgotten offer.

Whatever value exists in this record of that last visit with Colonel Olcott, is to be found in its revelation of his best characteristics; for no other reason than this would I rescue it from oblivion. That he regretted his condemnation of his friend and was brave enough to confide this regret to me, increased my high opinion of his innate integrity and rectitude. His spirit was restless until it rested in the truth, and the truth made it triumphant that day.

Any one who knew Colonel Olcott will concur in my statement that he was a man of a most emotional nature—one quick to respond to any appeal made to his finer self, one who could be influenced for the time being against his higher judgment. But, be it said to his great honor that no earthly consideration could make him immune against an appeal to his best self. If convinced he had made a mistake or been unjust in judgment, no worldly influence weighed against an instant acknowledgment on his part, and retraction was invariably followed with a desire to make atonement. In my experience I know of many instances in verification of this quality of his nature, as doubtless do all his friends.

His sister was the oasis of his domestic life after he had cast his lot with the Theosophical Society. He loved her with all the strength of his nature, and she, inspired by her knowledge of that nature, ever praised and blessed him; never criticized him, or found fault even while she may have seen his faults. Henry, to her, was love and wisdom incarnate, and he, knowing the breadth and strength of her love, gave her a high and holy reverence; and to those who loved her, he was entirely trusting and affectionate. There was a rarely beautiful bond between this brother and sister—a tie so true, as to bless all who realized its existence and felt its power.

Ruminating, as I have done often, over the motive that im-

pelled me to go to meet Colonel Olcott, after she had long been dead, I am sure that it was because of this bond of her love binding us. She was a woman of unusual gifts of mind; a fearless and an honest soul; one well deserving to have all the love she received in life, and has now in the form of tender memories.

For Colonel Olcott's sake as the President-Founder of the Theosophical Society, I should not have gone to New York; but for Henry Olcott, my old friend and Belle's brother, I gladly journeyed to meet him. We held really a memorial meeting that Sunday afternoon so long ago, and it so comforted him that his heart opened like a flower to the sunshine, and he unconsciously gave me the rare privilege of seeing into its depths.

Do you think it strange that at such a time he expressed his affection for his long-time associate and faithful friend, Mr. Judge? As I witnessed its manifestation, it seemed but a natural prelude to the perfect reconciliation, which I am fully persuaded will take place.



CHIPS FROM BED-ROCK.

THE EGO.

By J. M. Bicknell.

TO the conscious individual, all existing things present themselves in three classes, as follows:

1. The Ego.
2. The Non-Ego.
3. Phenomena, or the relations of the Ego to the Non-Ego.

The ego is pure capacity. It has neither form nor color, nor is it subject to any of the standards of measurements for extension. Any attempt to consider the ego as one considers a phenomenal object in the physical world is inharmonious and futile.

The ego has two fundamental characteristics: the capacity to manifest intelligence, and the capacity to manifest feeling. As a capacity, the ego can influence other capacities, and is itself affected by other capacities. In this two-fold nature of the ego is found, through comparison and contrast, the rudimentary basis of all development in consciousness. This two-fold nature is the positive and negative, the masculine and feminine, of all manifested things.

At first, the ego is nothing but a capacity for blind attraction and repulsion. Gradually, as it develops, the ego acquires the capacity for sensation, and later it becomes conscious of its affectations by other capacities.

This statement does not conflict with the doctrine that, in sleep or when outside the physical body, the ego is sometimes able to acquire valuable information, or to solve difficult problems. It is conceivable that one who has experienced a considerable number of incarnations might, when out of the physical body, get from higher beings information which, though quite imperfect on the higher plane, would,

on the earth plane, seem profound. In physical life a child may convey from one adult to another some important piece of information which the child himself very imperfectly understands.

Reincarnation, however, is a subject that will not now be discussed. In any event there would be a first incarnation, in which case, as stated above, the ego would be a mere spiritual center capable of development into a conscious being.

The ego is conscious of its affections by external things for some time before it becomes self-conscious. To a certain extent, all persons now become conscious of self at an early age. Few, however, during the whole of life, become conscious of the higher self—the self as a spiritual center apart from the physical body. With the majority of human beings the practical, daily conception of self includes the physical body, often including the clothing with which the body is covered. The darkness, confusion, and animal tendencies of human society is due to the fact that man is groping through life with no distinct, living consciousness of his real self.

There is no limit to the development of consciousness. As a Newton may be conscious of the intellectual beauties in the mathematical demonstration of the law of gravity, of which beauties the undeveloped man can form no conception, so unconsciousness can be developed so as to apprehend many things, states, and conditions that to the ordinary man appear supernatural.

The intelligence of the ego may be considered in three aspects:

1. As Judgment.
2. As Memory.
3. As Imagination.

Judgment is not here used in any technical sense as in the books on philosophy. Judgment is here used in the sense of the knowing faculty, the original mental grasp of the thing or of the combination of elements or circumstances judged. The usual division of the operation of the intellect into apprehension, judgment, and reason is a mere conven-

ience of discussion and communication. Such division is not based on any fundamental distinction in the mental acts, but is based on the simplicity or complication of the elements of the thing or question to which the mental act refers.

On seeing a rose, I may utter the proposition, "that is a rose." But the original mental act which I call a rose had nothing to do with a proposition. It knew nothing about the word "is," or the word "rose." That mental act might have been called anything else instead of the word rose. The mental act is a unit, and the proposition is only an artifice of language by which the mental act is connected with the artificial symbol, the word rose, for the purpose of communication. The mental act behind every proposition is a unit, and this is true regardless of the number of subordinate elements into which the mental act may be analysed. On examining a certain sheep, I may say that it has no upper cutting teeth and that it is a ruminant. Now I might have all the sheep in the world pass before me, and on examination I might make a similar statement about each sheep, until, as the last one, I come to this particular sheep. For the purpose of calling attention to a certain sheep, by an artifice of language, I substitute for this lengthy series of individual observations the word "all," and say:

All sheep are defective in upper cutting teeth and are ruminants:

This animal is a sheep.

Therefore, this animal is defective in upper cutting teeth and is a ruminant.

This is called reasoning, but is purely a matter of language. The three propositions of the syllogism are equivalent to the one mental product which may be expressed as follows: All sheep (including this one, of course) are defective in upper cutting teeth and are ruminants. By the use of language I am able to talk about a single element of the complete concept, that is one sheep, just as I might talk of the form, color, or smell of a rose apart from the whole concept of the rose. On seeing a man, I may say: That is a man. If I see a hundred thousand men, I may say: That

is an army. But the mental product as originally formed in the mind has nothing to do with the propositions by which I express myself to another. The mental product is simply "man" in the one case, and "army" in the other case. This mental product is all the proposition means. So in a chain of argument consisting of a hundred syllogisms, each of the two hundred propositions constituting the chain stands for one complete mental unit or concert. When these hundred units are considered connectedly, in their relations to each other, the mind forms a new concept, the conclusion, of which the two hundred original mental products are subordinate elements as form and color are elements of the concept "rose."

The only difference between a simple act of conscious apprehension and a lengthy process of reasoning consists in the number of elements or observations that enter into the mental product of the simple act of apprehension and of the conclusion of the argument. In both cases, the judgment simply looks at the whole case and says what it amounts to, decides what it is. The preeminence of the reasoning faculty, so-called, is due to the fact that great power of mind is requisite for grasping and weighing connectedly a large number of separate elements. In the same manner that a simple judgment is founded on a combination of observations, so what is called an act of reason is a judgment on a combination of simple judgments.

Memory is the recognition of previous experience. Retention is not in the mind, but is in the etheric reservoir of Nature.

Imagination is the faculty by means of which man examines and rearranges the facts of memory. It is the creative faculty, the faculty through the exercise of which man builds the bodies which enable him to secure immortality. This point will be examined more fully in a future article.

Sensation or feeling may be agreeable or disagreeable, or may lead to results that are so. This fact is the basis of that power that is called the will. In every case, what is willed is what is desired. At first thought this may seem absurd, but on close examination it will be found to be true.

What is called freedom of the will is nothing more than freedom to investigate with the mind what is probably most to be desired. The mind often shows that present sacrifices bring great future returns in the way of satisfaction to the ego. While making the sacrifices, the ego has in view future gratifications to self and others. No being is under obligation, by whomsoever directed, to pursue any course that will end in his own final misery. The reason man should work for the welfare of others, is because it is wisdom so to do. It is wisdom so to do because such a course secures the highest possible welfare and happiness of all, including the ego himself.

When deciding between two acts in each of which the ego takes an equal or no apparent interest, it will be found, on close investigation, that a desire to get rid of the matter, to show one's power to contradict some suggestions, or some other partially concealed desire constitutes the controlling influence in the decision. In mental concentration, a desire for the results to be obtained is the loadstone which holds the mind in focus. The supreme difficulty in all training, exoteric and esoteric, consists in securing, for the purposes of higher attainment, a perfect control over the efforts of blind desire in obtaining present gratification. This control depends altogether on the power of the mind in showing the desirableness of the results that may be obtained by present self-control. So long as the mind insinuates the probability of greater happiness to be obtained by present self-restraint, desire will hesitate, and the mind will be given more time for investigation. Desire acts as blind attraction or repulsion, the strength of which depends on the strength and clearness of the conceptions. From general views of life, the mind reaches a firm conviction that further knowledge is to be obtained. Overpowering insinuations in the mind of an undefined something that may be obtained by sufficient effort are the foundations of human progress, the basis of all intelligent faith.

The ego is a unit and is located at its focus. The mind of the ego can not be focused at two places at the same time. The idea is absurd that, as some say, if there can be two selves

for the same ego, a higher self and a lower self, each conscious at the same time of phenomena on its own plane, but each unconscious of the other on a different plane. There is a higher self and a lower self, which depends on whether the mind is concentrated on a higher plane or on a lower plane. In ordinary life, when the mind is wholly concentrated on one subject, the remainder of the world is ignored and is to the mind as if nothing else existed except the thing under consideration. Physical life is a concentration, so that while the ego is exposed to the coarse and powerful influences of the physical plane the phenomena of higher planes are to the mind as if they did not exist. When free from the physical body, as in sleep, the ego may be conscious to some extent of other than physical phenomena, but in such cases there appears to be a lack of will power or of self-control. This lack of will power is due to the fact that the mind has not been properly trained to concentrate and to focus itself on one subject. Desire is blind, and, there being no clear conceptions of the mind to determine the movements of the desire body, is inclined to drift with superficial attractions and repulsions. The character of a man's dreams and the order displayed in his dreams indicate to a considerable degree the development of the dreamer's mind. The minds of a majority of men are unable to connect with any phenomena except what is received through the physical body.

What is often called the intuitive knowledge of the ego is the apprehension through consciousness of the ego's own acts, states, and relations, in the field of its highest capacity and when isolated from disturbing influences. Knowledge of any sort, high or low, depends on the power of the ego to perceive, to lay hold on, and to mentally digest the influence of thing to be known. This power can be obtained only by exercise through a body of some kind. Or rather the exercises that are necessary in gratifying the desired result in the formation of a body through which the mind can more easily and automatically act. The character of the body will depend on the character of the ruling desires. The character of the desires will change as the mind increases in reach and power of thought.

THE PSYCHIC DEMOCRACY

By Horace Holley

III

BY observation of natural law in other fields, we know that there is not number without relationship. We know that there is not distribution without design. We know that there is not recurrence without purpose. Accordingly, I have not enumerated the six types at haphazard, but deliberately placed them in that arrangement and relationship apparently purposed by nature and revealed by the actions and re-actions of social evolution. Before developing the principles suggested by their arrangement, I wish to fix more clearly the scope included within each type.

By "man of action" I mean all those who were once hunters and fighters, but caught now for daily labor, for immediate tasks performed under supervision. No distinction between physical and intellectual labor is implied. The term includes those whose initiative is naturally, not artificially, limited to the choice of the kind of labor merely, and does not extend to the particular instance. Thus the journalist whose output is directed and controlled, or the artist whose talent is amenable to others' wishes, falls under this heading; while a craftsman who insisted upon working out his own ideas in his own way would come under the heading of artist. My definitions throughout this argument are derived from psychic conditions in the individual, and not from the individual's social relation.

The man of action, now called workman, has varied as a type more than any other throughout history. With his limited initiative and social control, his action or labor depends upon constantly altering material conditions as well

as conditions economic and political. At his best, at such times as society remains fixed during several generations the workman approaches the artist from the point of view of skill and interest, while he also responds to favorable political conditions by developing citizenship to the point of responsibility and union. Our problem of unskilled labor and unemployment is unusual. Few have been the epochs when the man of action, in large numbers, failed to meet some current need and thereby pay his way. When apparently farthest from our ideas of "skill," as under serfdom, the workman was at least persistent, driven from day to day by the primary physical necessity. It should be remarked in passing that, of all types, the man of action suffers most degeneration when permitted or compelled to become parasitic. But this does not imply that he will labor only when impelled by the fear of want; it implies rather that only occasionally has society exhibited intelligence enough to replace the beast-motive, hunger, by the man-motive, interest. Whenever, as in the case of locomotive engineers the man of action finds work requiring at once skill and responsibility, he responds with a zest revealing how the old sense of adventure still slumbers unsatisfied within him and how when the day's work supplies a little sheer excitement, in the case of physical labor, and contact with the larger designs of art, science, or government, in the case of labor intellectual, he expands to a new status of privilege and social value. The idea that hunger is the only motive for labor is one based upon conditions and not human nature. Like most of our current assumptions, it mistakes local effect for universal cause. It must be realized finally and once for all that the man of action's nature is restricted to the ability to perform labor supplied him, and with a degree of skill and interest proportional to his opportunity. He depends upon society as a whole to give him proper training in his youth, and during his active life such a share either of ownership or interest as shall develop his power to their fullest extent. The rise of the man of action from the slave status to serfdom and thence to political equality

proves his power to respond to opportunity. His decline from an assured to a casual economic status proves also that his complete opportunity has not yet been established.

By executive I do not mean those whose personal influence serves to control men, as military leader or labor foreman, but those who are naturally capable of devising systems tending of themselves to make order and efficiency. It is a distinct capacity, as specialized as art, and as often lacking in those who hold positions of responsibility. In every situation where men meet in groups for a common purpose, whether political or economic, there are latent various forms of control which when developed and applied turn the jungle of confusion into highways and gardens. Throughout nature, number tends either toward or from design. Law, for example, is to men in one relation as versification is to words; and when rightly developed establishes a harmony equally inevitable. Indeed, it must be realized that rhythm prevails on this as on all planes. Groups of men respond to justice, as history proves; a response which merely reflects upon the social plane the response of the individual's psychic elements to poetry and music. Throughout life, harmony is the union of diverse things, and the law of harmony is design. Now the function of the executive type is to discover the best system, or design, for each social condition. The type varies from master-workman to leaders of states. The faculty is identical, and the function similar, wherever found. In periods of rapid transition, as at the present, the executive is confronted by so many new conditions that whatever order reigns is necessarily a compromise between old forms and forms not yet completely revealed. Sooner or later, the executive mind is capable of rendering any conditions by a system of management. His status varies with the importance of his function to society. To-day his function is more important than ever before, and his status is consequently extremely high. The function itself has varied from the tendency to establish order and efficiency in terms of personal profit, to establish order and efficiency in terms of social advantage. In each case, the underlying motive has not been created by the

executive himself, but derived from current assumptions. That is, the executive's initiative is likewise limited, and his special faculty controlled by other influences.

The central truth about the artist type consists in the fact that his faculty is to render states of mind. It is the artist's special power that he may, not create, but re-create states of mind in terms of an objective medium. At his best, the artist, so mingles matter with mind that they become one and the same thing. Whatever his intention has been, moreover, the artist's work tends to induce the same state of mind in others. To the degree that his medium is generally accessible, the artist accordingly sets up a relationship of personal influence between himself and his fellows, the most pervasive, the most effective influence known. From this fact the social function, as opposed to the personal faculty, grows clear. For while the artist's influence has always been active, the quality and effect of that influence undergoes enormous variation. The same generation which re-acted from "Pippa Passes" re-acted also from Nietzsche's "Beyond Good and Evil." It must be realized of course, that the artist type is confined to the range of consciousness predicated by the one faculty. From the point of view of art itself, the moral influence radiating from a particular work is of no concern. It is true also that work exercising a vicious influence may be far better specimen of art than others whose influence, or at least whose purpose, is better. Nevertheless, even on the aesthetic plane itself, the pre-eminent examples of art in all mediums—literature, music, painting, and sculpture, invariably radiate an influence supremely good. It may thus be perceived how the proper exercise of the artist's faculty depends upon conditions outside the individual painter's or poet's control.

The philosopher, of course, seems to have passed with the customs, shall I say superstitions? of a bygone age. Those who most warmly press the so-called democratic assumption of equality feel no desire to detach thought from an immediate practical benefit; and in their estimation the philosopher must therefore be more or less a mythical figure.

This characteristic impression philosophers, self-styled, have themselves established among a pragmatic people. But to a degree far less than art may philosophy be checked by common experience. It implies a faculty not present in the majority of men, a faculty not so much of thinking about certain things, or even thinking in a certain way, as of controlling thought itself by a special psychic instrument. Whereas the artist is identified with imagination, the philosopher is identified with perception. Now perception is an eye opened upon the world of thought. It controls thought by realizing it, as the physical eye realizes nature. Nature is not more real to other men than is thought to those possessing the perceptive faculty. The philosopher realizes in thought values hidden to the rest of the world, values which compare with the world's daily thinking, as the telephone or the X-ray compare with the vague conceptions of electricity held by ordinary people a century ago. Thus the philosopher mediates between nature and another world of latent superior values, realized by the activity of other types. We condemn the "philosophy" of Milton's *Paradise Lost*, or Dante's *Divine Comedy*; but as a matter of fact this is not philosophy at all. It is mere speculation. True philosophy does not grow out of date, because the true philosopher perceives a reality, changeless and not subject to local conditions. Aristotle's statement, that while the end of unassociated life is merely life, the end of social life is development, may stand as an example of real perception. The Psalms also contain many specimens of the same enduring insight. "Against thee, thee only have I sinned," is perception applied to individual conduct. The same realization concerning the ultimate object of moral responsibility will occur to a thinker of equal power whatever his environment in time and place may be. Once formulated, such statements can be realized by minds other than philosophic; but the original discovery depends upon the presence of the perceptive faculty. The history of philosophy, like that of art, shows great variation both in motive and object. Only occasionally has society been able to exercise upon philosophy a control, directing its faculty in individuals to function for the common benefit. If the true direction is pointed by the amount

of actual life in philosophy itself at various periods, it is evident that the philosopher, like the artist, expands to his greatest possibility only when his influence is pragmatic and direct; in other words, when its province is taken to be social ethics—in the best sense of the word, politics.

The democratic mind in America has also waved aside the mystic, a gesture which eliminates him neither as an important historical type nor as a tendency felt, even if not realized, by certain natures in our own environment. Though in the case of the individual often merged with the poet or the philosopher, the type itself stands apart by its possession of a distinct psychic faculty, contemplation. By that faculty the mystic realizes a new aspect of the universe—the spiritual, an aspect peculiar to man of all the natural species. From that aspect he derives a new meaning and a new purpose for life. The mystic transmutes consciousness into **soul**, that value which to-day exists as it were by convention, the memory of the dream that once came true. He is the genius of experience. His power of contemplation enables him to focus attention beyond thought upon motive, beyond motive upon aspiration, beyond aspiration upon an unchanging reality. The mystic stands apart from the philosopher as the philosopher stands apart from the artist. Through successive planes of being from the outer interest and impulse to the inner, from the whirling periphery of being to its fixed center he continually transfers consciousness, impelled by a sheer necessity like the instinct of art or sex, and finally establishes it in a state controlled by the new laws. He cleaves through the husk of religion as ritual and theology, and finds at its heart an energy more compelling than hunger and thirst, its process more authoritative than metabolism and katabolism in the physical plane. The true mystic unites the two poles of force which in other men remain forever apart. What the artist accomplishes upon a medium, the mystic accomplishes for life itself. He creates continuity of being.

It has been precisely in those ages when material civilization most lacked that the mystic type became most influential. His presence illuminates the void created by the default of greatness, so-called. But though the mystic's

influence is neither appreciated nor understood by the types most prominent to-day, and consequently has fallen into disrepute, their antagonism cannot discredit the mystic on grounds either of psychology or social science. It is easy to see why the mystic's special faculty, contemplation, cannot readily establish control even over individual experience in the modern world. First and always is required the ability to divert attention from sensuous impressions to impressions spiritual, to turn away from the claims of daily life to learn one's way in a universe at first scarcely more perceptible than the mere distinction between heat and cold, darkness and light, which registers the natural world upon the senses of a new born child. Every influence in modern life tends to stifle this impulse at its very beginning. Thus, just as though a violinist were never permitted to master his instrument, the value of that instrument, dependent as it is upon mastery, never succeeds in impressing itself sufficiently upon masses of men. The secret of religion is never quite lost, but persists as a fragile bloom in secret gardens even when its influence is least effective. To-day religion is emphasized by its lack quite as emphatically as ever by its fulness; and the mystic type receives the dubious honor of a universal need. Every attempt to establish the same influence by other means—that is, other types—has plainly failed. No Ethical Society, no combinations of moral or intellectual values, have ever evoked from human nature the actual response spontaneously given the God-intoxicated man. The social function implicit in the faculty of contemplation—the power so to identify personality with eternal spirit that the soul latent in others leaps to self-consciousness—is as definite as the function of art, and like art can only be filled by one particular type.

The prophet or messiah has come to be considered in two ways, both erroneous and each an opaque lens distorting the prophet's reality and precluding right appreciation. According to one view he is considered as ethical teacher and hero, founder of a religion and dependent on its influence for his station among men. The other view separates his station from the influence his religion may exercise, and

identifies him, by incarnation, with God, the Creator of the universe. The error of the first attitude consists in disregarding the fact that the prophet's relation to deity, insisted upon not only by his believers but his own teaching also, is as unique as his relation to civilization—both relations involving the idea of purpose in human life transcending the ends of physical phenomena; while the second attitude shocks the rational intelligence by identifying the Creator, the universal, with the created and the local.

Both conceptions, however, derive from some body of fact and some aspect of reality, and from both living branches of truth strike down to a common root. It is undeniable that the reciprocal relation of the prophet's own teaching and the faith of his followers points out a relation between prophet and deity, a relation unlike that sustained by other men, and one so consequential that the crude intelligence can only interpret it by the materialistic doctrine of incarnation. The same relation can be expressed in a different manner without sacrificing the demand of either party. The prophet is comparable to a polished mirror which, perfectly reflecting the sun's rays, seems as it were the sun itself. That which in other men is blind darkness, in him stands forth as light. In other words, the prophets manifest divine attributes—attributes useful to evolution on a plane higher than the physical—without being deity, the Creator, itself. This definition also permits a true historical perspective, explaining the phenomenon that the same type, exercising the same influence, has appeared not to one race but to all races, and even to the same race more than once. But the prophet type does not recur with every generation as other types recur. The period of his recurrence coincides with the decay of one civilization and the birth of a new order.

The types already described have been identified with a particular psychic faculty, imagination in the case of the artist, perception and contemplation in the case of the philosopher and the mystic. The prophet's special faculty remains hidden, though its vehicle appears as **revelation**. By revelation we discern the prophet as by an ethic or a

politic we discern the philosopher. And in revelation, that unique and irreplaceable form of self-expression, the prophet's social function is likewise defined. The development of men's attitude toward a revelation, at first accepting it not only as authoritative but even imperative, while later on finding it less and less a source of energy, proves that this function is supreme only in terms of one cycle. Its supremacy and dynamic appear most clearly at the beginning of the cycle, fading out gradually into convention as the cycle rounds to its end. From time to time a mystic re-discovers the revelation, and by his influence serves to create or release further energy; but unlike the prophet's authority, the mystic's is local and does not permeate an entire civilization. On the contrary, after a certain stage the appearance of each mystic registers itself by a new sect. Thus revelation slowly but surely divides against itself, and its original force is negated by the increasing rivalry of schism. It is almost impossible at the close of a cycle to approach revelation with the same awe its beginnings inspired; nevertheless it is illogical to consider that such development in men's attitude implies ignorance or superstition on the part of a prophet's immediate followers. Man's power of imagination, his power of perception and contemplation, do not increase with his control of scientific and practical knowledge. A superficial reading of history would infer rather the contrary; and not the broad view including the succession of two or more cycles, with the realization how society conditions the individual's psychic faculties, makes it clear that whatever changes their outward form undergoes, the several faculties themselves remain constant to type. Thus we must estimate the prophet's function in terms of one cycle as a whole. Revelation does not gradually become "untrue," as Milton's or Dante's speculations become "untrue," it merely loses its power of controlling the entire range of human experience, as experience enters new fields of activity. But while never becoming "untrue," its purpose is limited to establishing the one cycle. The tree of revelation stands ever the same; its fruit in morality—that is, custom—undergoes periodic ripening and decay.

THE MONTH OF PAOPHI.

By Orlando P. Schmidt.

THE name Paophi resolves itself naturally and logically into Pa-hapi, "The Nile." In the tropical year, the sun is in the sign of aquarius, the "waterman," in this month, and we must look for such descriptive epoch-titles as "Phuoro" (Païar), "The River," and "Iar-basse" (Iar-bashi), "Gushing River."

We are indebted to the eminent scholar Eratosthenes for the epoch-title bestowed on Usertosis III, at the Sothiac epoch of Pa-hapi, 2664 B. C., namely, "Phuoro," which he renders "Neilos," or Nile. Usertosis III reigned as epoch-king, that is, after the epoch, 19 years, and this agrees to the very year with Manetho's list of the XII Dynasty, as any one can see by examining the restored list of this dynasty to be found in my History. In fact, Manetho, after assigning the first 16 years of the reign of Amenemes I to his I Book and I Cycle, opens his II Book and XII Dynasty at the Era of Amenemes, 2784 B. C., giving the last 13 years of this monarch's reign to Usertosis I, his co-regent and successor (see my article headed: "The Birth of a Sothiac Year," in *Biblia*). Beginning at this era Manetho's list of the XII Dynasty appeared originally, that is, before it was changed, or corrupted, by later manipulators, in some such form, as follows:

Beginning of II Cycle	2784 B. C.
Usertosis I (13 + 33 years).....	46
	<hr/>
	2738 " "
Amenemes II (38 years).....	38
	<hr/>

	2700 " "
Usertosis II (17 years).....	17
	2683 " "
Usertosis III, to epoch of Paophi (19 years).....	19
	2664 " "
Same, after said epoch (19 years).....	19
	2645 " "

Eratosthenes, on account of the joint-reign between Usertosis II and Usertosis III, merged the two reigns, making their duration 55 years, but explained that these 55 years were partly in the hanti of Thoth and partly in the hanti of Paophi, that is, that these kings ruled as Hermes and Herakles ("Hermes e Herakles krataios").

When we come to the epoch of Pa-hapi, 1204 B. C., we find the epoch-title Phuoro slightly varied, that is, changed to "Iar-basse," Gushing River, but we know from Dikaiarchos and other Greek writers, that Ramesse Iarbasse was familiarly known as "King Nile" and that he was reigning when Troy fell (1181 B. C.).

A remark originally attached to the reign of King Nile (but now transferred to Ta-uret) informs us that this king was called Polybos by Homer. Thus it is evident that Manetho, in the body of his work, identified Homer's Polybos with our Iarbasse.

I have shown (in my History), that, in the Delta, where the Nile is divided into various branches, Pa-iar, "The River," was not applicable, but the plural form Na-arū, "The Rivers," was used. In the Lower Egyptian vernacular Na-arū became Naalu, which the Greeks rendered Neilos, and we can safely assume, that Pa-arū-bash-i, in the same vernacular, was pronounced Palubashi, which the Greeks softened into Polybos. What is most important for our present purpose, is, that Manetho, with the ancient annals and registers before him, vouches for the fact, that Ramesse Iarbasse, or Polybos, was reigning when Ilium was captured by the Greeks. According to Manetho's list of the XX Dynasty,

Polybos reigned from 1207 to 1168 B. C., so that his long reign of 39 years covered, not only the epoch 1204 B. C., but also the year 1181 B. C. Thus this king was familiarly known, in his life-time, by his distinctive epoch-title Iar-basse, Phuoro or "Nile."

Diodorus, the historian, after devoting considerable space to Remphis, "the miser," tells us, that Remphis (Rampsinitus) was succeeded by a company of 7 kings, who abandoned themselves to lives of idleness and luxury, none of whom did anything worthy of note, except King Nile.

Some of our latest historians, who have a fatal propensity for going wrong whenever they venture to stand on their own feet, have undertaken to identify Remphis, or Rampsinitus, with Ramesses III. The latter was familiarly known as Hak On, or "Duke of Heliopolis," and his name has come down to us as Ramesses Hakes, or "Rampsakes." He was not a "miser," but one of the most liberal-minded and generous kings to be found in the Egyptian annals. He was not succeeded by a company of only 7 kings, but by 10 or 11. This remark respecting the 7 kings applies to Remphis, and since I have brought them forth from their hiding-place in the False List of Syncellus, their names and respective reigns may be found in the restored list of the XX Dynasty published in my History.

At the epoch of Paophi, 4124 B. C., we encounter the epoch-title "Kenkenes" (Ken-ken, meaning "Doubly Brave") instead of "Phuoro." This is a very ancient epoch, and should be considered in connection with the note attached to the reign of Ka-kau ("Kaiechos"), the second king of Manetho's II Dynasty, to wit, that under this king the veneration of the Apis of Memphis, M'nevis of Heliopolis and Mendesian Ram was established.

As shown by the Stela of Chufu I, Horus was represented in this month as a reclining Sphinx, of which the body of the lion, like the bull of later times, symbolized his dormant strength and irresistible bravery. Atoth, the 3rd king of the I Dynasty, after reigning 1 year, became epoch king, and, as epoch-king, reigned 31 years. It was Kenkenes in my opinion, who caused the Great Sphinx of Ghizeh to b

hewn out of the living rock, and nothing has been discovered since 1898, which, in any way, conflicts with the arguments adduced in my History in support of this view. As we shall see, when we come to consider the Stela of Chufu I, the Great Sphinx and the Temple of the Sphinx were already comparatively old when the Great Pyramid was erected. In the IV Dynasty, Ra began to gradually usurp the place of Horus, but the name applied to the Sphinx, Har-em-achu, points to the I Dynasty.

The Stone of Palermo shows that these early kings were still, to all intents and purposes, "Followers of Horus," and further that they erected temples and sacred monuments. A king of the I Dynasty "built of hewn stones a monuter-et," which I believe was a pyramid—at all events a note attached to the 4th reign of this dynasty assures us, that this king "built the pyramids of Cochohe." I have elsewhere commented on the contemporaneous evidence going to show the truth of this statement—the only point still left in doubt being whether Ata, or Unnepher, who has been substituted for him, is the king referred to.

The Month of Athyr or Hathor.

The epoch-title bestowed on Psusannos I, the second king of the XXI Dynasty, at the epoch of Athyr, 1084 B. C., was Hat-har-i, which has come down to use in the Greek form "'Athoris."

Psusannos I mounted the throne in the year 1113 B. C., consequently he reigned about 29 years before the epoch 1084 B. C. This part of his reign has come down to us in No. 43 of the Pseudo-Sothis List, to which it was transferred by Syncellus from the true Book of Sothis. Finding in the List of Josephus, immediately after Achenres, "Rathotis," with 9 years, a reign which he was unable to account for, Syncellus boldly inserted this 'Athoris, with 29 years, in his own False List, to take the place of Rathotis. We now find in his list:

No. 42 Achencheres	25 years
No. 43 'Athoris	29 "

Achencheres is evidently copied from Josephus; it was originally Aten-ach-en-res, from Aten-ach-en-ra, "Aten, the splendor of Ra," and also appears in the abbreviated form "Achenres." After Syncellus had thus appropriated the first 29 years of the reign of Psusannos I he attempted to cover up the fraud by changing the 35 years of Psusannos II (last king of the XXI Dynasty) to 14 years.

It seems that Manetho, in his Book of Sothis, compared the first 3 epoch-titles of this, his III cycle, with the corresponding epoch-titles of his I cycle, to wit:

Athothis	62 years	Men-uaphra	29 years
Kenkenes	31 "	Iarbasse	39 "
Unnepher	23 "	'Athoris	42 "

showing that they were, in a certain sense, synonymous, which induced Syncellus to utilize these reigns in making up his False List. We accordingly find:

No. 59 'Athothis, ò kai Psusannos	28 years
No. 60 Kenkenes	39 "
No. 61 Unnepher	42 "

Of course, the 42 years assigned to Un-nofer represent the entire reign of Psusannos I, just as the 39 years assigned to Kenkenes represent the entire reign of King Nile, but is it not fortunate that Syncellus, in perpetrating this fraud, has preserved not only the epoch-title and entire reign of Psusannos I, but its division by an astronomical epoch and relation to the preceding epoch-reign of Kebaha at 4004 B. C.? As it is, this epoch-reign, coupled with an epoch-title which gives it self-verifying power, comes from contemporaneous registers, which were carefully preserved in the temple libraries.

The epoch of Athyr, 2544 B. C., fell in the XIII Dynasty, where the separate reigns are wanting in the Manethonian Lists, so that the epoch-title employed at this particular epoch has not appeared, but we know that the dynasty reigned 242 years.

In the Old Empire, Hathor and Isis were interchange-

able. Although, strictly speaking, *Hus-et*, "Abode," and *Hat-har*, "House of Horus," applied respectively to the "abode" into which the sun retired at sunset and the "house" from which he emerged at sunrise, this cosmic abode was also regarded as a continuous zone, immediately below the horizon, or equator, stretching from the west to the east. In later times, however, when Hathor and Isis became more sharply differentiated, Isis was used to designate the west and autumnal equinox, Hathor the east and vernal equinox.

Thus, at the epoch of Payni, 3164 B. C., where we would naturally look for Isis or Osiris, we find, according to Eratosthenes, the epoch-title *Peteathyris*, "The Gift of Athyr," and, at the epoch of Athyr, 4004 B. C., where Hathor herself might be expected, "*Uennepher*," a distinctive title of Osiris, who here takes the place of Isis.

On the Stela of Chufu I, Hathor is pictured with the head and face of this goddess and the body of a fish, wearing the characteristic double plume. In other words, she is pictured as a mermaid arising from the foam of her native element, reminding us forcibly of the "Fishes" who lend their name to the corresponding sign of the Zodiac.

We do not know who substituted the epoch-reigns of Athothis, Kenkenes and Uennepher for those of Tithoes, Athothis and Othoes, in the List of Africanus, but it is significant, that Eusebius, in his list of the I Dynasty, went one step farther and changed the reigns respectively from the true numbers 57, 31 and 23, to 29, 39 and 42, years—thus transferring to the I cycle numbers which undoubtedly belong to the III cycle.

The Month of Choiahk or Ka-hir-ka.

At the beginning of this month, the sun, as *Har-ka-necht*, "Horus, the Powerful Bull," crossed the equator and entered the northern hemisphere, awakening to renewed life the vegetable world.

The symbol of Choiahk on the Stela of Chufu I is a vegetable offering, the chief hieroglyphic sign used in writ-

ing the name of the tutelary goddess of this month, Bast-et.

Choiahk itself is said to be Kahir-ka, meaning "Chief Bull," and closely resembles the name borne by the second king of the II Dynasty, Ka-kau, "Bull of Bulls."

As this month symbolized the generative power in nature, the bull, the ram and the cat, served as appropriate symbols, and Chem, or Min, and Bast-et, as tutelar deities. For this reason, Bast-et was often represented as cat-headed, in contradistinction to Tef-nut, who was lioness-headed. At the epoch of Choiahk, 964 B. C., we accordingly find the epoch-title Petubastis, "The Gift of Bastis," which is as clear and conclusive as any one could desire. Osorkon II, whose entire reign, according to the Book of Sothis, was 34 years, became epoch-king after he had reigned 9 years. As "Petubastis," he reigned 25 years, or from 964 to 939 B. C. The first king of the XXIII Dynasty bore the name Petubastis, which Eusebius mistook for the epoch-title of Osorkon II. Thus misled, Eusebius changed the 40 years of this king to 25 years, an error which now redounds to the benefit of science, because it serves to corroborate the true epoch-reign of 25 years.

Syncellus, in transferring the entire reign of Osorkon II (34 years), changed the name of Osorkon to "Susakeim" (!), which he derived from Josephus. The first king of the XXII Dynasty was named Sheshank, the "Shishak" of the Bible, and "Sesonchis" of Manetho, but his reign, according to Manetho, did not exceed 21 years.

The Memphite line, headed by Necherochis (Nuter-achi), began to reign in the year 3894 B. C., just 350 years after the kingdom was founded by Menes. After Necherochis had reigned 10 years, the epoch of Choiahk, 3884 B. C., came in. He reigned as epoch-king 18 years, but, as we have seen, Eratosthenes, in opposition to the Egyptians, adopted the reigns before the epochs as his epoch-reigns, and his "Biyres" (Ba-en-ra for Ba-en-nuter), with these 10 years before the epoch, represents the epoch-reign of Nuterachi.

This epoch fell in the 21st year of Binotheris, the 3rd king of the II Dynasty, but Eratosthenes, as I have shown in my

History, leaves the Thinite Dynasty at this point and goes over to the Memphite line. This is shown conclusively by his sadly corrupted "Momcheiri Memphites," and it is significant, that, after the I Dynasty of Thinite kings, he enters the Memphite kings of Manetho's III Dynasty as "Theban" kings.

Binothis, the contemporary of Necherochis, is the Ba-en-nuter of the Table of Abydos. I was formerly inclined to believe that ba in this title should be rendered "soul," but "Biyres," which is plainly Ba-en-ra, resolves itself into "Ram of Ra." Originally, as the monuments show, it was Ba-en-nuter, "Ram of God," and it is evident, that the change from nuter to Ra was not made until, in the course of time, Horus was superseded by Ra.

As we have seen, the ram was one of the distinctive symbols of the month of Choiahk, and the epoch-title "Biyres" is not only appropriate, but could not be applied to any other month.

I owe it to the reader to state, that I did not discover this particular epoch-title until after the publication of my History. Noticing that some of the numbers in Manetho's III Dynasty had been corrupted—for example, the 27 years of "Tyres," who appears in the List of Eratosthenes as "Mares," reduced to 7 years—I imagined that the 28 years assigned to Necherochis represented his reign after the epoch only, and therefore, increased his reign to 38 years; but this was an error, as shown by the epoch-reign of "Rayosis," to be mentioned in the month of Tybi. Fortunately, the 10 years of "Biyres" and 13 years of "Rayosis," both before the respective epochs 3884 and 3764 B. C., now enable me to verify the separate reigns of the III Dynasty by means of these astronomical epochs.

Here, at this early period of Egyptian history, it is instructive to pause a moment and consider how the native chronologist, Manetho, is corroborated and verified by the Greek scholar and sage, Eratosthenes.

As we have seen, Manetho places his Memphite kings, headed by the III Dynasty, at 3894 B. C. Beginning at this point, and using the separate reigns as transmitted by Mane-

tho, the epoch-reigns of "Biyres" and "Rayosis" fit in, as follows:

	Beginning point	3894	B. C.
1.	Necherochis, before epoch, as "Biyres".....	10	
		<hr/>	
	Same, after epoch	18	
		<hr/>	
		3884	" "
2.	Toserthos (Zoser-za).....	29	
		<hr/>	
		3837	" "
3.	Tyres, or Mares (Mer-ra).....	27	
		<hr/>	
		3810	" "
4.	Mesochris (Mer-sokari).....	17	
		<hr/>	
		3793	" "
5.	Soyphis, or Asoyphis.....	16	" "
		<hr/>	
		3777	" "
6.	Tosertasis, before epoch, as "Rayosis".....	13	
		<hr/>	
	Same, after epoch.....	6	" "
		<hr/>	
		3758	" "
7.	Aches	22	
		<hr/>	
		3736	" "
8.	Sethosis (Sezos)	30	
		<hr/>	
		3706	" "
9.	Kerpheres	26	
		<hr/>	
	End of II and III Dynasties.....	3680	" "

To appreciate the true meaning and the importance of this mathematical and astronomical demonstration, we must

bear in mind, that Eratosthenes, in order to obtain a continuous, unbroken chronological line, confined himself to kings who were recognized as such at Thebes, while Manetho, the priest of Heliopolis, no doubt made use of the annals, registers and historical documents preserved at Memphis, Heliopolis and other places in Lower Egypt. This perfect agreement of the two, under such circumstances, is little short of marvelous, but, as we shall see, continues on down to Phuoro, or Nile, 2664 B. C.

It appears natural to find the kings of the I Dynasty, who came from Thinis (Thunu) in Upper Egypt, registered as Pharaohs at Thebes, but we are surprised to find the "Memphite" kings, beginning with Necherochis, recognized in the official archives at Thebes, in preference to Binothris, Utlas, Senethes and other Thinite kings of the II Dynasty. There is no room for surprise, however, when we take into proper consideration the fact, that Manetho assigns to his "Thinite" kings only 350 years (4244 to 3894 B. C.), immediately after which come the 1797 years of his "Memphite" kings (3894 to 2097 B. C.).

Although this is undoubtedly Manetho's **chronological** arrangement, yet, in his dynastic lists, he logically completes his II Dynasty **before** he introduces any of his Memphite kings. Seti I, in his celebrated Table of Abydus, enters Buzau, Ka-kau, Ba-en-nuter, Ut-nas, and Senda, all of the II Dynasty, **before** he passes over to Za-zai of the Memphite line, but this may have been done in deference to the wishes of the people of Thinis, for Abydus was then (1584 B. C.) the chief city of the Thinite nome (nom-et).

The tombs of the kings of the I Dynasty, including that of Kebaha-sonu, have been discovered in the old necropolis at Abydus, but, after Kebaha, comes an ominous "break." It is true, that two other royal tombs—those of Per-son and Cha-sochem-ui—have been found in that cemetery, but can we identify either of them with any known king of the II Dynasty?

We shall have occasion to comment on a similar occurrence between the "Downfall of the Old Empire" and the beginning of the XII Dynasty (2948-2801 B. C.), where

Eratosthenes and the Table of Abydos also give the "Memphite" kings of the VII and VIII Dynasties the preference over the Heracleopolite kings and even over the Theban "hyks" of the XI Dynasty prior to Neb-hapet-ra Mentuhotep.

The Month of Tybi.

The name Tybi is derived, either, from the **Tef** of Tef-nut, or, the **Teb** of Tef-teb, both well known designations of the lioness-headed goddess, who was undoubtedly the tutelar deity of this month. It has come down to us in the title "Tephnachtis," which is plainly Tef-nacht, or "Mighty Tef." She was **par excellence sat ra**, or "daughter of Ra," a designation clearly indicating her solar nature.

At the last historical epoch of Tybi, 844 B. C., we find a king of the XXII Dynasty, who bore the name Pa-mui, "The Lion," and, after he had reigned 4 years (from 848 to 844 B. C.), assumed the epoch-title "Psamuis," that is, Pa-sa-mui, "The Son of the Lion."

As Pa-mui's **entire** reign amounted to 17 years, it is evident that he reigned 4 years before, and 13 years after, this epoch. I am indebted to Syncellus for the evidence of these facts, for he has preserved both of these fragments of Pa-mui's reign by transferring them from Manetho's Book of Sothis to his own Pseudo-Sothis List. The epoch-title Psamuis resembles the epoch-title Psamuthis so closely, that Syncellus, or some copyist of his list, confounded it with the latter.

Although the separate reigns are now wanting in the Manethonian Lists at the epoch of Tybi 2304 B. C., when the true XV Dynasty had been reigning for 44 years at Tanis, in the northeastern angle of the Delta, fragments 76, 77 and 78, and 97, 98 and 99, of the Turin Papyrus (see p. 272 of my History) reveal certain throne-titles compounded with **zefa**, such as Se-zefa-ra, Mer-zefa, Neb-zefa-ra, etc., which certainly belong to the close of the preceding hanti of Choiahk. The Zefa-feast was celebrated in the month of Choiahk. We find it mentioned on objects found in the tombs of Per-son and Cha-sochemui, which fixes the approximate date of

these kings at shortly before 3764 B. C., and we know that a king of this period was called Ha-zefa, which seems to be the "Soyphis" of Manetho and the Asoyphis of Eratosthenes, rendered, with reference to the feast, "Epikomos." Manetho's date for Soyphis (3793 to 2777 B. C.) is further corroborated by the Zefa-feast.

We have just seen that Zoser-teta (Manetho's Tosertasis) was the epoch-king of 3764 B. C. The epoch-title transmitted by Eratosthenes, to wit, "Rayosis," however, is more difficult to explain than Psamuis. Eratosthenes renders it freely, "Archikrator," and it is well known, that in later times Ra himself was regarded as the arch-ruler over Egypt. But why should "archikrator" apply to this month of Tybi specially?

We must not forget that Tybi was the first month, and, therefore, the representative, of the Peru'-et Season—the season which was dedicated to Ra, just as the "hot and dry season" was dedicated to Bel, in Babylonia. Ra was supposed to preside over this peculiarly dry and hot season, and his rule began in the Sothiac Year, at the epoch of Tybi.

Guided by all the indications, Rayosis would seem to resolve itself into Ra-zoser, or perhaps Ra-user. Bunsen, I believe, was the first to notice that **user** was generally rendered "krataios," and, although **zoser**, in much later times, was sometimes used in the sense of "holy," which was probably owing to association alone, the hieroglyphic sign employed in writing it shows, on its face, that, in early times, it meant to **rule**. If the title were Zoser-ra, I should render it "The Rule of Ra"; but, as it seems to be plainly **Ra-zoser**, I am compelled to render it "Ra, the ruler," or, more freely, "Archikrator."

Thus the attentive reader will not fail to notice, that the farther back we are able to penetrate into the shadowy realms of the distant past, the more **scientific** everything becomes. This will be more evident when we come to the article headed: "The Stela of Chufu I."

In the Roman period, Augustus and other Caesars never tired of entitling themselves, "Autokrator, **enti Chu**," that is, "Sole Ruler, which is **Chu**." I shall have more to say about

Chu when we come to consider Eratosthenes' epoch-title "Chomanephthah," rendered "Kosmos Philephaistos." In fact, **Chu-ta-ui** means "Universal Ruler of the Two Lands."

The Month of Mechiris or Amiris.

The name of this month, as it has come down to us from Manetho's "Book or Sothis" (the best authority), was "Amiris," that is Am-hir-i.

The highest zone of the sun's northward and southward course was called **Hir**, meaning "over" or "above." When Ra, on the first day of this month, entered this zone, he was said to be **am-hir**, or in his highest sign. Although Amiris by metathesis, had become Mechiris, Manetho, in his Book of Sothis, used the original scientific term.

The epoch-reign of Zet, to wit, the 38 years of his reign **after** the epoch 724 B. C., appears as No. 78 in the False Sothis List of Syncellus, where "Amiris" now appears as "Amaes"; and it is remarkable that Syncellus, well knowing its astronomical nature, placed it correctly at 4776 A. M., or **724 B. C.**

In the Lists of Africanus, strange to say, we now find Zet at the **foot** of the XXIII Dynasty, with the 38 years of his epoch-reign, instead of the 44 years of his entire reign. It is true, that $\overline{A}H$ (38) now appears as $\overline{A}A$ (31), but the remaining 6 years of Zet's reign were given to "Bogchoris Saïtes" who **alone** represents the XXIV Dynasty—a dynasty which originally consisted of 4 kings, Zet, Tephnachtis, Nechepsos and Nechao I, whose 65 years were contemporaneous with the 65 years of the Ethiopian kings of the XXV Dynasty. Eusebius gives "Bokchoris Saïtes" the 44 years of Zet's entire reign (omitting Zet altogether) and it is perfectly evident, that the 6 years allotted to Rokchoris counterbalance the 38 years allotted to Amiris. The confusion now apparent in the lists is owing to the efforts of the early Christian chronographers to place the 65 years of the XXV Dynasty immediately **after** the corresponding 65 years of the XXIV Dynasty, ignoring the fact expressly quoted by Eusebius, that these two dynasties were not consecutive, but "**contemporaneous.**"

Returning to Amiris, we find, that Eusebius, after discarding the reigns of Tephnachtis, Nechepsos and Nechao I, placed "Ammeris Aithiops," with this epoch-reign of 38 years (now $\overline{I\ H}$ for $\overline{A\ H}$), at the **head** of his XXVI Dynasty, or at 665 B. C. instead of 724 B. C. Here "Ammeris," like the "Amaes" of the False Sothis List of Syncellus, is a slightly miswritten, or corrupted, form of Amiris.

At the epoch of Mechiris, 3644 B. C., which fell in the 8th year of the reign of Chufu I, Manetho used the epoch-title Mechiris, but evidently explained, that to the Greeks it sounded like "Bechiris," which has since been changed to "Bicheris."

There was a long joint-reign between Chufu I and Chufu II, or Chnum Chufu; but Manetho, in allotting this joint-reign, gave it to Chufu II, who thus has 63 years, while Chufu I has only 29 years—his **sole** reign.

The epoch-reign for 2184 B. C. has not come down to us, because the Manethonian Lists fail to give the separate reigns of the XIII, XIV, XV and XVI Dynasties; but, guided by the sub-totals 453 and 511 years and by the dynasty totals 198 and 242 years, we can say with reasonable certainty that the epoch fell in the 165th year of the XV Dynasty.

As the sun **rose** through this uppermost zone during the month of Amiris, to immediately **descend** through it during the following month of Phamenoth, these two months were regarded as "twins," represented as twin-jackals, facing in opposite directions, and called respectively **Rohk-ur-i**, from **Rohk-ur**, "Great Heat," and **Rohk-nez**, "Little Heat." In the same way, the "jackal of the south" was represented as being **larger** than the "jackal of the north."

Thus the titles Amiris, or Mechiris, and Rok-choris mark the epochs 3644, 2184 and 724 B. C. with astronomical certainty.

In my History, I have shown how the corresponding signs of the Zodiac were likewise regarded as twins. At present, however, the term "Twins" is confined to the sign **before** the summer solstice, while the sign immediately after it is known by the more descriptive term "Crab."

To be continued.



THE SCARAB OF DESTINY*

By Maris Herrington Billings.

CHAPTER VII.

THE ABDUCTION.

THE train of Sir Jasper de Beauvais had spent the morning in the courtyard of the Blue Boar Inn, awaiting the arrival of the principals; but parting was such sweet sorrow to Alicia that she could not be induced to leave Maurice until the last possible moment, so that it was mid-day ere they reached the inn.

While waiting for the cavalcade to start, Nadine saw a horrid dwarf, who made her quite nervous. She had a perfect horror of dwarfs, and this one leered at her with such a peculiar expression that she could not bear to look at him. At last she said in a tone of annoyance:

"Alicia, bid Hubert drive away the dwarf at my horse's head. Methinks he hath the evil eye."

"Nay, he doth but gaze in admiration at thy sulky face," said Alicia, but she nodded to Hubert, who came over at once.

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"Get thee gone, thou insolent varlet. Knowest thou no better than to annoy the ladies? If thou dost not move quickly, sirrah, faith and I'll help thee," he said, raising his whip and bringing it down upon the shoulders of the offending dwarf, who moved with alacrity, while he cast upon the falconer a glance full of malignant hatred, that boded ill for him in the future.

It was long past noon when at last they started on their journey to Ravenswood.

Sir Jasper was furious; for they were to spend the night at the home of his brother-in-law at Kingston Manor.

The sun was low in the west, and the birds were already twittering their evensongs sleepily to their mates when the travelers reached the outskirts of Richmond Forest. Sir Jasper was not at all pleased to take to the woods in the twilight, though the distance was not great. He looked anxiously at the sun's declining rays.

"I would that we had not tarried so long. We should have started full two hours earlier but for thine everlasting farewells, Alicia. I would thou hadst more sense, like Nadine, who hath no time for e'en the lovemaking of a king."

Turning in his saddle, he said, "Dost think, Hubert, we can traverse the woods before sundown?"

"'Tis but a matter of a few miles, Sir Jasper, to Kingston Manor, and I sent word of thy coming. Francois started full three hours before the train, and the retainers will be on the lookout for us."

"Well, I like not to plunge into those dark recesses at this hour. It doth give me a creepy sensation, for at this time it is more than dangerous; the coronation hath attracted every outlaw in the Kingdom to London, and the woods are overrun with them. Now, maidens, mark me well. Remember what I say, and obey my words implicitly. Hubert, see to it that the saddle girths are well tightened, and all in readiness for a spring if it be necessary. Travel be dangerous at all times through the woods; so should we be attacked I bid ye both to gallop off at the first alarm. Keep the sun behind you and ride to the east, and in a short time thou wilt emerge from the woods, not far from our kinsman's abode. And, remember, we men can look after ourselves, and no doubt give account of a number of rangers. Make your way to the Manor where, God willing, we will all meet for the rere supper. 'Tis just as well to be on the safe side, for

the roving bands are now beyond coping with, and ye know not where ye may meet them. Perchance we may run against Robin Hood and his men."

"Well if we are to encounter robbers, I hope it be he; for 'tis said he is handsome and gallant to ladies; and, forsooth, an adventure with him would be something to remember," said Alicia gaily.

"Aye, thy romantic soul would have cause to remember it, I doubt not, Alicia. Look well to your arms, lads. There are ten of you, and ye should be able to put up a right good fight if need be."

"Aye, aye, Sir Jasper," said his retainers in chorus. "Never fear but we will put the varlets to rout."

"Well, come now, let us make all haste; for already the twilight gathers."

The party traveled in profound silence; for the mention of outlaws had a very subduing effect on one and all, and the dim twilight made the name still more impressive.

The party had just reached a dell, where the ground sloped on either side of a wide brook which rushed with considerable force between its high clay banks, which were overgrown with weeping willows. It was dangerous footing for the horses, and at first the animals refused to make the plunge. But Hubert spurred his grey in with a shout and a smart application of the whip, and the others reluctantly followed. Sir Jasper had safely crossed the brook, leading Alicia's roan by the bridle. Nadine was accounted an expert horsewoman; and with a light touch of her rein, she urged her mount up the slippery bank, when all at once the mare stumbled on a rolling stone, and down she went in a heap.

Nadine leaped clear of the falling horse before anyone could dismount to her aid, and the horse slipped down the bank and lay partly in the brook. Instantly every man in the cavalcade was out of the saddle, but it needed but a glance of Hubert's eye to know that the mare was done for.

"'Tis no use, Sir Jasper; she hath broken her leg."

"As good a mare as was ever foaled. My poor Bess, 'tis sorry I am to see thee laid low," said Sir Jasper. "Wait until we are gone a few paces, Hubert, then finish her with thy battle-axe. Secure the bridle and saddle, while I rearrange the train. The devil's own luck doth seem to beset us."

"Aye," said Alicia, "'twas the beastly dwarf that bewitched

us, ere we set forth; and it was on Nadine that he cast his evil eye."

Sir Jasper now led the way to the top of the bank, where he gave orders to change the baggage.

"Give thy palfrey, Rolf, to the Lady Nadine; put extra loads on the two jennets, then thou canst ride the sumpter mule."

This was hastily accomplished, and when Hubert had adjusted the saddle girths to fit the palfrey, the cavalcade started once more. They now entered a wide glade which the overhanging boughs of the giant trees rendered almost dark. Scarcely had the first hoof pressed the turf when the screech of an owl was heard, echoed further along by the cry of a bittern.

Hubert rode up to Sir Jasper, saying in a low tone, "Those sounds were never made by birds, Sir Jasper," and, nodding his head significantly, he added: "Bid the ladies fly, for now work is before us, if I be any judge."

"Down this cross glade, maids," said Sir Jasper, turning to the girls. "Put your horses to their best speed, and spare not the lash, until ye come in sight of the Manor House. Away; and God speed ye."

Without a word, the girls tightened the reins, and the horses flew. "Alicia was mounted on a swift roan horse with slender limbs and arching neck, whose long strides within ten minutes bore his light burden into a large clearing. There Alicia missed the sound of the hoofs of Nadine's mount; but she dared not stop to investigate, so rode on, and in due time came to the gates of Kingston Manor, where she was warmly welcomed by their kindly host.

When the girls had galloped away, the men of Sir Jasper's party formed themselves into a square with the baggage in the centre.

Scarcely were they in formation, when a number of yeomen broke through the underbrush with a shout of "St. George for Merry England." Each man pulled his bowstring, and for a few moments the arrows flew. The men of Ravenswood replied by plying their battle-axes and maces with no small effect. In the midst of the melee, from a tree nearby was heard the melancholy wail of an owl. On the instant every yeoman turned tail and ran, Sir Jasper's men following with shouts of victory.

"By St. Valery, we have won the day," said Sir Jasper, puffing out his chest with pride, "and that without the loss of a single man. Hubert, thou hast shown thyself a wise and clever

fellow. The brave show thou didst make frightened off the robbers."

Once more the train was set in motion; and very soon they emerged on the other side of the wood, and made their way to the Manor House, where they found Alicia; but Nadine, the idol of Ravenswood, was missing. Without a word every man retraced his steps to look for her. They searched all that night; and at last Sir Jasper came to the conclusion that Nadine had been carried off by the outlaws, or devoured by wild beasts, for they found a number of wolves devouring the carcass of the palfrey she had ridden. So, after a few days of fruitless searching, they gave up and returned to Ravenswood.

Nadine's small palfrey had made a gallant spurt in an attempt to keep up with its roan leader, but was soon left far in the rear. Suddenly, from a clump of hazel bushes, came a whirring sound, and the palfrey sank to earth with an arrow implanted in its chest. In a moment Nadine was on her feet and started to run, but she had only made a few yards when a dark mantle was thrown over her head, and she felt herself clasped in a strong pair of arms. For a few moments she struggled wildly, but her captor held her fast, so that she became limp and inert.

"She's gone!" said a rough voice; but Nadine had not fainted by any means. She was merely feigning.

Her captor now lifted her in his brawny arms and carried her a short distance, then gave her to someone to hold while he mounted his horse. She was handed up to the rider, and lay, limp as a rag, while he carefully adjusted her to the hollow of his arm.

"Would I better not give the maid air? "'Twill be the devil to pay should she smother."

"Nay, methinks she will give less trouble as she is; but I would that I could have looked into her eyes."

"Thou wouldst best leave that job for thy betters," said he who held Nadine, with a laugh. "Still, a breath of air won't hurt the maid," and he fumbled among the folds of the enveloping garment until he had uncovered her face.

"Egad, but thy master hath taste! She is about the comeliest wench I have ever seen. Zounds, but I don't mind stealing a kiss from those red lips myself. She is far too good for a Saxon."

"By thy soul, touch her not!" screamed the other voice, "or

it will go hard with thee, for thy head and body will part company ere the sun goes down again. As I live, she is intended for a Norman prize after all," laughed the giant. "I trust she will not come to for an hour."

"Well, if she does, the sight of thy ugly mug will send her off into another spasm," said the offended giant.

"Oh, I don't know. Methinks my face is a vast deal handsomer than thine own. Enough! Ride on, if thou meanest to get to our destination tonight. Hold thy blathering tongue; cover her face lest thou shouldst forget thyself, and let us be gone quickly."

Thus Nadine learned that she was in no immediate danger from her captors. She thought it must be the servitors of Sir Henry de Bohun who were carrying her off; for by their tongue she knew them to be Normans.

"Just like one of his tricks," she thought, and held her breath, in order to learn all she could.

After a very short ride she could hear the horses' hoofs clattering over the cobble stones of a courtyard. One of the men went forward, and presently returned saying, "All's well. The postern door is guarded by Andrea. Thou knowest the way. I have seen to it that 'tis clear."

"Where is she to be taken?"

"The red room; and make haste."

"St. Christopher! Have I to face him? If so, do the carrying of the burden thyself."

"Nay, nay; he is not within."

"Ah, that is well," he said, dismounting with his burden. Nadine was carried up a winding stair, and carefully deposited on a large couch. Her captor removed the mantle from her head, and left her lying propped among the pillows.

No sooner had his footsteps died away than she opened her eyes. She sat up, pushed back her hair, which had come loose, and calmly surveyed her surroundings.

The room in which she found herself was magnificently furnished. The walls were covered with costly tapestries and over the embrasured windows hung curtains of rich crimson velvet, while a carpet of the same warm hue covered the floor. A bright fire burned on an open hearth, before which lay a large leopard-skin rug. Set in the wall were golden sconces in which the candles burned with a soft light. In the centre of the room stood a great circular table, of highly polished oak, while carved

chairs with high backs, upholstered in crimson velvet, stood around.

Nadine arose and walked over to the table, on which was lying a heap of parchments, carelessly thrown together, a mailed gauntlet, and a square of crumpled linen. She examined everything with a woman's curiosity. Taking the linen in her hand, she looked closely in the corners, and in one was embroidered the Royal Crown.

"Well, I declare. Never would I have believed it of him," said she, as she proceeded to take off her riding coat. She rebraided her long hair, and straightened up the folds of her habit; she patted and kissed the pillows on the couch. "Ah, my pillow that I made for thee. Methinks thy dear head lyeth most often on this." Then she kissed that pillow lovingly. Then one by one she blew out the candles, leaving the room illuminated only by the ruddy glow of the firelight; then she sat down in the great carved chair and waited, her face wreathed in a tender smile.

CHAPTER VIII.

LOVE CONQUERS ALL THINGS.

NADINE had not waited long, when the door softly opened and the king entered. He shot the ponderous bolts behind him, then turned and faced Nadine, who had risen to her feet. His face was flushed as if he had been drinking. Nadine stood near the fire, but she made no movement to salute the king, or curtsy in homage to his Majesty.

Richard stopped and gazed upon her in wonder. She stood calm and collected, as if in Alicia's bower. He had expected to find a weeping, crumpled maiden, whom he could have taken in his arms and comforted; and this smiling maid, with the air of a princess quite nonplussed him.

"Ye Gods! The spell of the imp hath begun to work," he muttered as he advanced to the edge of the rug. "Egad, she stands there with the air of one born to the purple, and the role of comforter becomes difficult," he thought. He stroked his chin in a quandary, then, with a shrug of his shoulders, he advanced towards her.

She raised her hand imperiously.

"Come not one step nearer, oh King, until we have talked this affair over," said she with quiet dignity.

By my soul, Nadine, thou art even more sensible than I gave thee credit for, and thy coldness did belie thee, sweet one. Thou hast taken thine abduction in the right way. Thou didst not hope to prove the victor in this battle of wits, Nadine. Thou art gifted with the good sense to know there is no escape when the king wills it."

"I did not dream that thou, a Knight of the Cross, wouldst stoop so low as to abduct a lowly maid."

Richard winced, but answered: "Aye, but I am a man as well as a knight, and thou didst defy me, thy king. Now, like the king of the forest, I take my mate when I will. But there; thou canst not conceive how I love thee, *ma chère*; and all is fair in love and war."

"Methinks thou dost show thy love in a strange fashion, Sire."

"Art thou not afraid to be here in the palace, alone with me?" said Richard with a smile, for he was rejoiced to see she took her abduction so coolly.

"Afraid of thee, Richard? Nay; love knoweth not fear," she said with a glance of her violet eyes. "I know thee better than thou knowest thyself. I will dare wager thee that thou wilt bid me Godspeed on my way to Ravenswood within the hour."

"Then thou wilt lose, dear heart; for now that I have caught thee, I mean to keep thee caged, and compel thee to do my will," he said with a frown.

"Nay, thou dost love me too well. Thy love is a current deep and strong, and I may trust myself on its tide."

A puzzled look came into his eyes. The tones of her voice were liquid music that could quell his dominant spirit and soften and subdue his heart. She continued speaking in the same quiet tone.

"I knew when thou didst sing thy love sonnet to me at Ravenswood, that I had known thee in another life. I have appealed to thy innate goodness before and thy love hath never failed me; and to that noble nature I now speak confidently, knowing thou wilt respond."

"To err is human. Thou dost make no allowance, Nadine. I am a lonely soul without thee. Wilt thou not come to me of thine own accord?" and he held out both hands pleadingly. "Come, lay thy hands in mine, and say, 'I love thee, Richard.'"

"Nay, thou knowest our song, 'I am the star that guides thy bark, o'er life's tempestuous sea so dark.' Let its holy light guide thee to the foot of the cross, Richard."

"Go on, sweetheart. Hast forgotten the last lines? 'Wert thou not beside me, I care not what betide me. My prayer through life would be, oh Death, be kind to me.'"

"Aye, I know how strong thy love is. I verily believe thou wouldst sacrifice the Kingdom for me."

"Aye, with pleasure; naught care I for the English. I am Angevine, Nadine; and the warm blood of France flows in my veins. Lovemaking is the natural element of a Norman."

"Yet my love is stronger than thine, for I live but to save thee, My King. I know thou art my love, and I am thine, and our fate is written in the stars as thou didst say; but should I return that love, Oh Richard, thou diest within the month," she said impressively.

"Ah, sayest thou so? Well, death is certain, and common to all. That we all know; and I'll take the risk, Nadine, for a month of bliss with thee is worth a life of three score and ten without thee, and I prefer to die loving thee," he said with that irrepressible twinkle beginning to gleam in his eyes.

Nadine, gazing at him, tall and commanding, so powerful in the magnificent strength of his manhood began to wonder if she dare defy this king of men. A little shadow crept into her eyes, and a sense of uneasiness touched her for the first time, as she watched the handsome face, on which at this moment there rested an expression of content and pleasure. He smiled across at her with infinite tenderness as he gently said:

"Wilt thou not nest, My Love, forever in my arms? De bonne grace, dum vivimus vivamus," he said, taking a step forward.

"Nay," said Nadine, putting the table between them. "If thou comest but one step nearer I will take my life; for I intend to save thine at the price of my own. This," she said, holding up a small vial, "contains deadly poison. If thou takest another step, I take it as sure as God is in Heaven."

The face of the king grew white, as he said in a low tense voice, "I command thee to put that away, Nadine. I swear on my knightly honor to stand where'er thou dost bid me. Not that, not that, Nadine," he added, trembling.

"Thinkest thou I fear to die in defense of honor- Sire? Nay I have braved death for thy sake before and I feel as though it had been my fate to be sacrificed for thee."

Richard sank into a chair with a groan, saying, "'Tis true. The conviction is borne upon me that thou hast suffered martyrdom for me, Nadine."

"Aye, 'tis quite true. Thou dost make it hard for me to have to remind thee again that thou dost wear the red cross. Hast thou forgotten the vow thou hast sworn, to be faithful and true to its precepts? Through them thou wilt gain the Kingdom of Heaven."

Richard raised his eyes, and cast them down again in very shame. He tried to answer lightly, but his lips refused to form the words. At last he said, "Dear heart, forgive me. Love hath conquered all things, and without thy wise counsel, Nadine, I shall go to the devil; for all the evil in my nature comes to the surface, and the good is submerged in longing for thee."

"Ah, now thou art thy noble self again. The hour groweth late. What art thou going to do Sire? Methinks 'tis too late for me to resume my journey; therefore, thou wilt have the kindness to leave me in possession of this dear room of thine, where everything speaks so eloquently of thee, thy gauntlet, thy mouchoir," and she lifted the linen with a caressing motion to her lips.

"'Tis a pity, Nadine that thou dost waste thy kisses on my belongings when I, thy king as well as thy lover, would prize them so dearly," he said with a frown.

"If thou wilt promise on thine oath to leave me within the minute, I will give thee one," she said archly.

Richard jumped to his feet with alacrity. "I promise! I would give the Crown for one caress of thine!" Nadine put two little white hands upon the table and leaned over, saying:

"Thou art quite long enough to reach me, if thou leanest on the table."

"Beshrew me, but 'tis an odd way to propose to kiss thy king. Thou art not showing due deference to thy royal master. Thou must come round here and make obeisance."

"And I refuse to make obeisance, for knights have been known to break their oaths. I have a very vivid recollection of how helpless a maiden is when once clasped in those strong arms of thine; so 'tis this way or none. If thou refuse the kiss of peace, the favor is withdrawn, Sir Knight," she said with a laugh.

"Thou seemest to forget I have a title," he said, smiling with delight; for he loved her to treat him as a man and forget the king.

"Nay here in thy room I care not for thy title. We are but man and maiden, and meet on equal terms." Her laughing face was defying him across the table. He leaned over, and his

voice trembled as he said, "Thou art my world, Nadine; without thee I care not to live."

She kissed him fervently, and said, "Adieu, adieu, dear love."

He turned abruptly away. One word more, and he would have broken down. He walked to the door with hurried steps, his face white and rigid, his lips set and all the ease and carelessness of his manner gone. Calling the two guards from the end of the corridor, he said:

"Her Ladyship will occupy my room as long as it shall please her. Guard the door, so that not a soul disturb her. Obey all her commands. Escort her where'er she bids thee. Au revoir" he added with a slight inclination of his head toward Nadine, and he was gone.

The soldiers stood like statues on either side of the door as the king strode down the corridor to his chamber. He was heartily ashamed of his acquiescence in the abduction of Nadine. As he sat in his chair, he said to himself, "As a Knight of the Cross, I am straying far from the narrow path. I am not keeping to the vow as I ought. *Facilis est decensus.*"

At this moment Seth, his evil genius, entered; and great was his astonishment to see the king sitting there in moody silence.

"Stop thy staring and go bring me the Malmsey," said Richard in a cross tone, "then leave me, for thou dost get on my nerves."

Seth looked at the king, and waved his hand as he bent in obeisance to him, then withdrew on his errand.

Scarcely had the door closed on his retreating form, when the king's mood changed. He smiled as he stroked his beard. Nadine was here under the roof of Richmond Palace. She had not been at all embarrassed at finding herself alone in the king's room, and had dismissed him with a caress, freely given.

"I have won the day; the way is now easy," he said with a smile, and thought of what he would say to her when next he saw her. "I'll just take her in my arms, and make sure there's no table between us this time," and he laughed at the recollection of the caress, scarce grown cold, and the memory of which made his heart throb and his blood tingle.

"Ah, when I have won my mate, life will be one glad song," and he hummed a merry tune, and was content to wait for the hour of triumph he saw before him.

When the door closed behind Richard, Nadine shot the bolts, sat on the leopard-skin before the fire, and indulged in a

good cry now that the battle of wits was over. Presently she arose and lay among his pillows, waiting for daylight. Every now and then she would draw the velvet curtains and look into the night. At last the cold gray dawn of the coming day began to show in faint streaks in the east; and she was sorry to see that the sky betokened a stormy day. It was a mass of pale pearly tints, streaked with vivid rose and gold. The air was cold and chill, for an east wind was blowing; and the western sky was filled with dun gray clouds.

Nadine softly undid the bolts, and said to the sleepy guards, "I am ready to go now; and ye wilt escort me from the palace as the king commanded."

"We are at thy command, My Ladyship. We are thy servants," said one, as he saluted her, and at once they led the way to the courtyard. One of them went to the stable to fetch her a palfrey, while the other stood in courteous attendance upon her. While she stood waiting for the mount, high up in the air she heard the thrilling song of a skylark, singing his morning orison to the Creator; and as the liquid notes fell to earth a strange premonitory chill came over her.

"My omen!" she said. "Dear Heart, I am about to be sacrificed on the altar of Love, but thou wilt never know. I leave all in this world worth living for. I go for thy dear sake, Richard, that thou mayest live. Farewell, dearest Love. We shall never meet again. Fare thee well."

She blew a kiss toward the palace where lay the sleeping king, just as the soldier came up with the palfrey, a beautiful dapple grey with gilded housings. He helped her mount, and they marched beside her as she rode quietly out of the courtyard.

When they reached the outskirts of Richmond Forest, Nadine drew rein, and handing them some coins, she said, "Ye will now return to the palace; for I need your services no longer. I bid ye adieu," and she graciously inclined her head.

"But, dear Lady, we would see thee to thy destination. Methinks our heads will be the price for leaving thee alone in the forest."

"Ye will tell the king it was my express desire to ride alone."

"Ah, little that will avail us, your Ladyship. But indeed it be not safe. The day hath but begun, and the wild beasts have scarce sought their cover."

"Enough; I now bid ye go," she answered haughtily.

They both saluted, turned, and marched away without another word, but when they were out of earshot, Andrea said:

"It seemeth to me that we be betwixt the devil and the deep sea. Perchance it were as well we follow yon haughty dame," he added as he scratched his chin reflectively.

"Nay; it be the king's own orders that we obey her ladyship's whims."

"Aye, Jean but what puzzles me is, did he mean to let her go? It seemeth strange that we be put to such trouble last eve, if today he meant to say 'Go thy way.'"

"Ah, zounds! vex not thy head with the ways of Royalty. For my part, I would break my fast; and I think I can smell the bacon frying e'en from here."

"Well, perchance, 'tis the last we'll eat. It all depends on the royal mood in which his Majesty arises. Let us pray it be a cheerful one. At each shrine we'll stop and tell our beads."

When last they saw Nadine, she was still where they had left her; while her horse stood quietly cropping the grass.

When Richard awoke, he had himself arrayed for conquest, for he had no small share of vanity. He wore a tunic of dark blue, and over this a loose-sleeved dalmatia of crimson velvet, heavily embroidered with gold. His hose were red and his shoes of soft black leather, and on his head was a crimson velvet cap, with a broad band of gold.

He could hardly wait for a reasonable hour of the morning before he stood at the door of his sanctum. The guards were gone; and the face of Richard grew black, when, throwing open the door, he saw at a glance that the room was vacant. The bird had flown. Only a red rose Nadine had worn lay on the table, a silent token of farewell.

The loneliness of the room almost overpowered him. He had been so sure of finding her waiting with a shy smile to greet him.

Gone! He could scarcely believe the evidence of his own eyes. He had never dreamed that she would dare fly from him, the king, whose slightest wish was law, who had but to command by the lifting of an eyebrow, and to whom all men and women bowed low, when she knew she was there by his will. She had dared to leave him thus, when he sued for her favor, not as king, but as lover! It was gall and wormwood to his proud spirit. He laid his hand upon the table and bowed his head.

"Je suis desole," he moaned. Presently he picked up the rose, kissed it passionately, and laid it carefully in a leather pouch, inside his doublet; then he arose and said fiercely, "Now,

by my soul, I will have thee, not as knight, suing for lady's favor, but by the will of the king. We shall see if a maid can outwit me."

He paced the room with angry strides, reminding one of a leopard deprived of its prey.

"I cannot live without thee, Nadine. If thou canst not be my queen, what interest have I in life? What care I for the Crown? I would renounce the throne for love, and one thing worth having in life. John hankers after this Crown, let him wear the gilded bauble. For me, the crown of Love."

Thus wildly he raved as he strode back and forth. He sent for the two men whom he had left on guard.

"Where is the maid I left in your charge?" he thundered.

"Thou didst say, Sire, that of her own will she was free to go. Thou didst bid us escort her, where'er she would," stammered Andrea. "At dawn she left the palace; and at the edge of the woods she bade us leave her."

"Thou hast not the sense of a marmot," roared Richard. "Why did ye think I left you to guard the door? Forsooth ye are turning into Saxons; for a Norman knows a compliment from a command."

The king looked out into the dripping garden, where the rain was softly falling and the mist wrapped the giant trees in impenetrable fog.

"Oh God!" he muttered. "Raining, as usual, and the damned fog over everything. What if she be lost, and wandering in the forest? Call the garde du corps; search every foot of Richmond Forest for the maiden, and bring her before me, when you find her, as a prisoner."

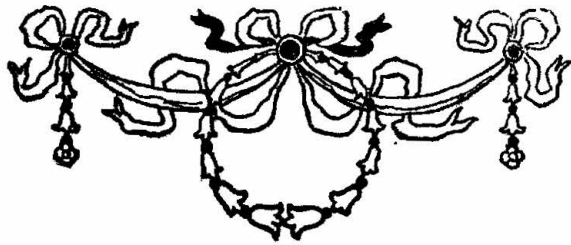
Immediately the silver bugles rang through the palace grounds, and a detachment of soldiers went through every glade and dell, seeking the fugitive.

Seth knew when discretion was the better part of valor, and kept out of the way of the irate king; but Richard sent for him and said, "How now for thy ill-gotten spells? Since thou didst snare the dove so easily, bring back the maiden without more ado."

"But Sire, thou didst open the door of the cage thyself. I fulfilled my promise, and had her here at thy command."

"If thou dost not conjure back that maid ere night falls, thou wilt have no further use for thy magic arts. Thou knowest the forfeit," said Richard coldly. For the time being, he was a madman, and the devil was loose with a vengeance.

(To be continued.)



MOMENTS WITH FRIENDS

How is it that problems which have baffled all efforts and seem impossible of solution during waking hours should be solved during sleep or immediately on waking?

To solve a problem, the thought chambers of the brain should be unobstructed. When there are disturbances or obstructions in the thought chambers of the brain, the process of solving any problem under consideration is hindered or stopped. As soon as the disturbances and obstructions disappear, the problem is solved.

The mind and the brain are factors in working out a problem, and the work is a mental process. The problem may be concerned with a physical result, as what materials should be used and what method of construction be followed in building a bridge so that it may have the least weight and greatest strength; or the problem may be of an abstract subject, such as, how is thought distinguished from and how related to knowledge?

The physical problem is worked out by the mind; but in considering size, color, weight, the senses are called into play and help the mind in solving the problem. The solution of a problem or a part of a problem which is not physical is a mental process in which the senses are not concerned and where the action of the senses will interfere with or prevent the mind from solving the problem. The brain is the meeting-place of the mind and the senses, and on problems

concerning physical or sensuous results the mind and the senses work well together in the brain. But when the mind is at work on problems of abstract subjects, the senses are not concerned; however, objects of the outside world are reflected through the senses into the thought chambers of the brain and there disturb or obstruct the mind in its work. As soon as the mind can bring its faculties to bear sufficiently on the problem under consideration, outside disturbances or thoughts which are not concerned are excluded from the thought chambers of the brain, and the solution to the problem is at once seen.

In waking hours the senses are open, and irrelevant sights and sounds and impressions from the outside world rush unceasingly in to the thought chambers in the brain and interfere with the work of the mind. When the senses are closed to the outside world, as they are during sleep, the mind is less hindered in its work. But then sleep usually cuts off the mind from the senses and usually prevents the mind from bringing back knowledge of what it has done while out of touch with the senses. When the mind does not let go of a problem, that problem is carried with it if it leaves the senses during sleep, and its solution is brought back and related to the senses on waking.

That one in sleep has had solved a problem which he could not solve in the waking state means his mind has done in sleep what he was unable

to do while awake. If he dreamed the answer, the subject would, of course, be concerning sensuous objects. In that case, the mind, not having let go of the problem, had carried on in dream the process of thought with which it had been concerned while awake; the reasoning process was merely transferred from the outer waking senses to the inner dreaming senses. If the subject is not concerned with sensuous objects, the answer will not be dreamed, though in sleep the answer may come instantly. However, it is not usual for answers to problems to be dreamed or to come while in sleep. Answers to problems may seem to come during sleep, but the answers usually come during the moments while the mind is again making contact with the waking senses, or immediately after waking.

Answers to problems of an abstract nature cannot be dreamed, because the senses are used in dream and the senses would interfere with or prevent abstract thinking. If the mind in sleep and not dreaming solves a

problem, and the answer is known when the man is awake, then the mind seems to wake instantly as soon as the answer has been reached by it.

The mind is not at rest in sleep, even though there is no dream or remembrance of mental activity. But the activities of the mind in sleep, and while not dreaming, cannot usually be made known in the waking state, because no bridge has been built between the states of the mind and the states of the waking or the dreaming senses; yet one may get the results of these activities in the form of impetus to action in the waking state. A temporary bridge between mental and sensuous states is formed by one who holds in sleep firmly the problem on which his mind was focussed while awake. If he has exercised his mind sufficiently in his efforts to focus on the solution of the problem while awake, his efforts will continue in sleep, and the sleep will be bridged and he will awake and be conscious of the solution, if he had reached it during sleep.

A FRIEND.



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GHOSTS

Man Once Knew and Talked With Nature Ghosts.

IN ages long passed, before men lived in their present bodies, the elementals lived over and in and through the earth. This manifold earth was then peopled and worked by them, but they were checked and watched over by Intelligences. When the minds incarnated, the earth was given over to the minds that, through the governing of the earth, they might learn to govern themselves. When the mind-men first came to the earth, they saw and talked and sorted with the elementals and learned from them. Then the mind-men found themselves to be greater than the elementals because they could think, choose, and go against the natural order of things, whereas the elementals could not. Then the men tried to rule the elementals, and have things as they themselves wanted. The elementals disappeared, and, in the course of time, humanity in general ceased to know of them. However, the elementals continue in their natural work. The ancient knowledge was preserved to a few men only, through the worship enjoyed by the great nature ghosts, by which their priesthoods were kept informed of the mysteries and endowed with powers over elementals.

Today, the old wise men and women, if they live really close to nature, and are by their natural simpleness in touch with it, preserve some of the gifts which were general property long ago. By these gifts they know about simples and their occult properties at certain times, and of the manner of curing ailments by simples.

How Diseases Are Cured.

The real curing of diseases, then, is done by the nature ghosts or elemental influences, not by physical medicaments and applications, nor by mental treatment. No potion or external application can in any sense cure an ailment or disease; the potion or application is merely the physical means by which the nature ghosts or elemental influence may make contact with the elemental in the body and thereby bring the elemental in the body into tune with the natural laws by which nature works. When the right contact is made the disease disappears when the bodily elemental is adjusted to the nature elemental. But the same kinds of draught, powder, pill, salve, liniment, will not always give relief from the ills for which they are supposed to be the cures. Sometimes they relieve, at other times they do not. No physician can say with certainty when they will, and when they will not. If the dose given or the medicament applied makes the appropriate contact, the ailing one will be relieved or cured according as the means used make partial or entire contact between nature and man. If the one who administers what he calls the cure does not act by instinct—which is to say that he is guided by elemental influences—his practice of medicine will be little better than guesswork. Sometimes he will hit, sometimes he will miss; he cannot be sure. Like the switches in a power house for throwing on the current, so are in nature the means for cures, but it is as necessary to know how to make contact for cures as it is necessary to know how and what switch to operate for power.

The Four Means of Cure.

There are four means or agencies by which elementals are led or made to knit bones, connect tissues, grow skin; to

heal wounds, cuts, abrasions, scalds, burns, contusions, blisters, boils, growths; to relieve throes, spasms, and pains; to cure ills or diseases of the physical, psychic, mental, and spiritual natures of man. Opposite effects can be produced by the same agency; and, the same means or agency which is used to effect the cure can be made to produce the disease; instead of bringing life-giving virtues, it can be made to bring death-dealing forces.

The four agencies are mineral, vegetable, animal, and human or divine. The mineral agencies are such as soils, stones, minerals, metals, or what is called inorganic matter. The vegetable agencies are herbs, roots, bark, pith, twigs, leaves, juices, buds, flowers, fruits, seeds, grains, mosses. The animal agencies are parts and organs of animal bodies and any living animal or human organism. The human or divine agency consists in a word or in words.

The Four Kinds of Disease.

The four classes of nature ghosts, of the fire, the air, the water, the earth, are included in each of the four agencies employed to make the bond between these elementals and the elemental in the body for the curing of ailments or disease. So that one or more of the four classes of elementals may, through its or their particular agency be called upon to cure an ailment or disease in the physical, psychic, mental, or spiritual nature of man.

A physical ill will be relieved or cured when the fit object of the mineral agency is applied at the right time to the physical body; ills of the astral body will be cured when the appropriate object of the vegetable agency is properly prepared and applied to the form body through its physical body; ills of the psychic nature or desires may be relieved or cured when the right object of the animal agency contacts the psychic nature through its astral part at the right part of the physical body; mental and spiritual ills are cured when the right word or words are used and reach into the moral nature through the mind. As soon as contact is made between nature and the corresponding elementals through the mineral, vegetable, and animal agencies, the elementals will

begin and continue their action, unless interfered with, until a cure is effected. When there is a right application of the right agency at the right time to effect a cure, the right elementals must act and will cure the disease irrespective of the attitude of mind of the patient.

Attitude of Mind, and Disease.

Attitude of mind of the patient will have little to do with the diseases cured through mineral, vegetable, or animal agencies. But the attitude of mind of the patient will decide whether he will or will not have his mental or spiritual disease cured through the human or divine agency. When the mineral or vegetable or animal agencies are used at the right time and under the right conditions, these objects in contact with the body generate a magnetic action in the body. As soon as the continued magnetic action produces—all with the aid of certain elemental influences—a magnetic field of the right power, then the curative elementals are induced, compelled, to operate in that magnetic field; the elementals are to the magnetic field as life is to form; they stimulate, animate, build it up, fill it out, and keep it going.

Cure by the laying on of Hands.

Often the magnetic field can be produced in a patient by the laying on of hands of one whose body has curative properties and who acts as the magnetic field through which the curative elementals act on the disease of the patient; or else he sets up a magnetic action which develops in the patient the magnetic field necessary to induce the curative elementals to act directly upon the patient's body.

Cure by the Magnetic Atmosphere.

If one in whom are curative properties is strong enough, the laying on of hands or bodily contact is not necessary to induce the curative action of elementals in the body of one

suffering from ills of the physical or the psychic nature. If he is strong enough, or if he is in sufficient sympathetic touch with the sufferer, it will only be necessary for the one who is ill to be in the same room or come within his atmosphere to be benefited or cured. The atmosphere of one who has curative properties is like a magnetic bath or field; those who come within its influence and into phase with it will be at once acted on by the curative, life-giving, elementals which are always present in that atmosphere.

Mind and Disease.

One who has a disease of the mind or who has ailments or a disease which are the results of mental causes, must, if cured, be cured through the human or divine agency of words. Diseases of the mind which arise from mental causes come when a mind allows, or is unable to prevent, alien, inimical forces to enter into its own light and live in its light. When such inimical forces continue in the mind, they often disconnect it from, or put it out of touch with, its nerve centers in the brain; or they will interfere with its normal action and create morbid conditions of mind which may result, and often do result, in spiritual blindness, mental incompetence or insanity, in moral depravity, psychic perversities or physical deformities.

Cure by the Word or Words.

The word or words of power can give relief or cure the mind of its ills and result in the cure of the ills of its moral and psychic and physical natures. Of all agencies, words can have the most power over all classes of elementals, and words control the mind.

The word which cures is a spirit of power formed in the mind through speech into the world in which it is to act. All elementals must obey the word. All elementals delight in obedience to the word. When the word is spoken to relieve or cure, the inimical influences in the mind obey the command and leave the mind they have besieged or obsessed

and cease to afflict the moral or psychic or physical natures of the afflicted man.

When the word of cure is spoken the latent powers in the mind affected are called into action; the mind is coordinated with its moral and psychic nature and physical body, and order is re-established, which results in health. The word may be given vocal utterance or it may be restricted in its action from the physical world by pronouncing it in thought; then it will not be heard audibly though it is active mentally and controls through the mind the psychic nature, which in turn will react upon and control the physical.

Cult Words Are Not the Words of Cure.

In speaking of cures effected by the word or by words, let it be clearly understood that what is called Christian Science, or Mental Science, is in no sense to be taken as referring to what has been above named the human or divine agency. Those who can cure by the agency of the word or words are not known, or if known, they would not sanction the cure under a name or cult.

When the Curative Power of Words Operates.

Words have power. Words thought or uttered and with mental force put into them, will have effect; they may be the means of producing cures; but unless the diseased has done what it is necessary to do to deserve the cure, he cannot be cured, and no one who makes right use of power would speak the word of cure—and he would know. Cult words and cut and dried words cannot cause a cure. At their best, the words with force will cause the elementals to hide the disease, or to transfer it to another part of the patient's body or another part of his nature—such as forcing the disease from the physical to the psychic or to the mental man, where it will in time make appearance as moral abnormality or mental defect, which may ultimately reappear in the physical.

The part that elementals play is not known to those who

attempt to cure disease, and indeed, few who try to cure are aware of the existence of elementals and that elementals are the powers which produce and which cure the disease.

Stones Quarried and Transported by Nature Ghosts.

The breaking down of rocks by the use of nature ghosts was done sometimes in prehistoric times by priests or magicians. This could be done for the purpose of destroying cities and whole regions, of removing hills, of filling up ravines, of changing the course of river-beds, or filling up waterways to facilitate agriculture and commerce by the people. Rocks were quarried by the service of elementals, for use in building temples and other edifices for the worship of the gods. In the breaking of rocks and the transportation of them and the putting of them together in the form of buildings, all three groups of the lower elementals—the causal, portal, and formal—were used by the magicians. The magician had to be able to do several things; to summon the elementals, to direct and keep them at work, and to dismiss them or seal them.

There were two kinds of magicians. The first were those who did these things with the full knowledge of the laws under which they were working, and who could command the elementals without, because they had a full command of their own human elementals as well as over the elementals of which the rock was constituted. The other kind were those magicians who did not control the elementals in themselves, but who had learned some of the rules by which at certain times the outer elementals could be made serviceable.

How Nature Ghosts Can Cut and Transport Rocks.

There were many ways by which the rock could be worked. One of the ways was for the magician to have a pointed metal rod or a sword-like tool of metal. The metal tool was highly charged with the magnetic force of a human elemental, either that of the magician or that of another magnetic person. This tool guided the action of elementals just as a penpoint guides the flow of ink. To break up :

rock, even a mountainside, the magus willed causal elementals to act, and then these, following the direction given them by the rod, broke up, separated, smashed, or ground the rock into huge blocks or smaller pieces, and even into dust, according to the greater or lesser force induced by the rod, and to the time the magnet-rod was held over them. The breaking was like the actions of lightning or that of a grinding-tone.

In the case of quarrying, where the stone was to be cut into blocks of certain dimensions, the magnet-rod was carried along the line of the proposed cleavage, and the rock, no matter how hard, divided as readily as if it were bread cut by a knife.

All this was done by causal elementals. When this work was done, they were loosed, dismissed. If the rough, broken stone was to be swept away, or the quarried blocks were wanted at a distant place, portal elementals were summoned, and they transferred the pieces along the ground or through the air, according to the directions given them, to the place. This transportation and levitation could be done in various ways. It was often done under the influence of incantations, by which a rhythmic movement was set up in the surrounding parts of the elements. The movement compensated for the might of the rocks, which were then conveyed by portal elementals outside, acting in conjunction with the elemental structures in the rock.

If the pulverized rock was to be used in building a water-tight dam or to form part of the walls in a building, formal elementals were employed. The form of the design was outlined and held firmly in the mind of the magus, and the formal elemental powers of fire, air, water, or earth took their places in the form projected from the mind of the magus. When the portal elementals had raised the stone under the rhythmic movement of the magnet-rod and approached the block to the place where the design called for its emplacement, the formal elementals at once took hold of the block and adjusted it and held it in the assigned place, wedged in as securely as if the many blocks were one piece of stone. And then a seal was put on the formal elementals, and they remained in and held the form given them. Some

of the structures so built by prehistoric races may still be on the earth.

By Control of Nature Ghosts Man Can Rise in the Air and Fly.

The raising of one's own or of another's body into the air, without physical means, is a magic feat which may be done in several ways. One method is by causing the body, which retains its normal weight, to be lifted in the air by portal elementals. Another way is to eliminate the weight by inducing an action of the portal elementals, which act as the force of lightness. (See The Word, September and October, 1911, "Flying.") This condition of rising in the air and floating, which is seen in the cases of some ecstasies, when they become entranced and have visions and connect with certain portal nature ghosts, is brought about when their thought and desire puts them into touch with the element of air in such a way that gravitation loses its hold on their bodies for the time being, and these ascend into the air because they are in a condition where the force of lightness can act on them.

In the future men will learn how to use this force and then they will be able to rise into the air and move more freely in the air than birds or insects now move in the air. This condition will be general when men awaken and give power to the air elementals in their physical bodies and direct them, as men now guide their own footsteps in a given direction without pulling strings or moving wheels, but by use of a motive power.

Objects other than stone can be transported through the air and so taken from any place on the earth to any other place. The forces used are just as natural as those used in conveying railroad cars on tracks.

Today the same forces are employed as were used in prehistoric times to effect transportation, but today the forces are used in connection with mechanical contrivances. Dynamite and other explosives are manufactured and used for breaking rocks. The elementals employed in this are of the same group of causal elementals as those used by

prehistoric magicians; the difference is that we use the elementals in a crude and indirect way without knowing that we use them, and we are unable to control them, whereas those, who in former ages understood themselves, were able to understand, control, and direct corresponding forces and beings outside of themselves. Our minds cannot contact the elementals immediately through our own elementals within us, but we construct machines, and through the machines develop heat, electricity, steam, and magnetism, and with the aid of these machines harness the elementals and drive them; but our grasp is clumsy and insecure, though it does not seem so to us, because we know no better.

Precious Stones Made by Control of Nature Ghosts.

Among the operations of nature ghosts is the formation and growth of stones such as diamonds, rubies, sapphires, and emeralds. In nature this is done by the fertilization of a cell of magnetic quality in the earth. The magnetic cell is fertilized by sunlight. The sunlight germ, an occult fire elemental of the earth sphere, reaches the magnetic cell and induces the sunlight into that cell, which then begins to grow and develop, according to its nature, into a crystal of the diamond or other variety. The cell forms a screen which admits only a certain ray of the sunlight or several rays, but those only in certain proportions. So the coloring of white, red, blue, or green is obtained. Any one of these precious stones can be produced within a short time by one who can control nature ghosts. The time may be no more than a few minutes or an hour. The stone is grown by the formation of a matrix into which the elementals precipitate the element under the direction of the magician, who must hold the picture of what he wants steadily in his mind, and will the element into the matrix which he has provided. The stone can be formed from a small stone, which he causes to grow steadily until the required size and shape is reached, or the stone may be built up in the rough after the natural formations or development in the earth.

To be continued.



WILLIAM QUAN JUDGE, A REMINISCENCE.

A LETTER written full thirty years ago, and penned for the entertainment and instruction of a friend, retains to this day all its old-time charm of substance and of style. How touched with sadness it is, yet how the characteristic gaiety of the Irish nature of the writer reasserts itself. There is the same magnetism in its lines that was expressed in the smile of him who wrote it—William Quan Judge—and who that ever knew that smile can forget it? So wondrously kind and winsome was it and so compelling in its challenge to confidence and to comradeship. Lighting up a countenance usually serious in expression, it gave to the beholder a sense of security in the perfectly sincere nature of the man, in his geniality, and good heart. This old letter awakens an ocean of memories, recalling friendships and picturing faces that long ago vanished. It has withstood the withering touch of time and radiates a warmth all its own, for its theme—for the most part—is the Masters, and its key-note is laudation of the Messenger sent by them to this western world.

It has been in good company all these years, resting under protecting care, and lying beside those said to have been penned by the Masters themselves, and, from her who knew them, Helena Petrovna Blavatsky.

More than any other person in this country, Mr. Judge is associated in the minds of the Theosophical public with the Masters, and with Madame Blavatsky, for he remained here after she and Colonel Olcott had gone away to India, and he was the one active and tireless worker whose privilege it

was to tell others of Theosophy; and this he did unflinchingly from the time the Society was started until his death. His fidelity was as changeless as is the spirit that is expressed in every line of this letter, which informs of the work and the workers, and of his joy in being again with those whose lives are given wholly to the service of the Masters.

This letter, treasured perhaps all unintentionally for the very use it is now serving, was written at a critical time in his career, when his worldly ambitions were fading or had, really, completely faded away, and he was prepared to renounce every personal desire and make a total surrender of himself to his chosen life-work. He himself did not know how nearly he was linked to the Masters, for he was by nature diffident in appraising his gifts, and he was still aspiring to be at a period when he had already succeeded; he had already been chosen while yet he was asking to merit attainment.

Mr. Judge was a natural mystic: he did not have to learn the laws of Being; he knew them instinctively, and by night and by day, through sunshine and in storms, he was using his thoughts to reach the point of mystical union between soul and universal spirit, between our own conscious mind and the God within us, and he reveled in that consciousness at times even to the point of almost complete unconsciousness of outward surroundings. There was one quiet retreat in New York which he frequented—a privileged guest—where he could be alone, and, from these long sessions of silence, he would go forth refreshed, and ready to face the world with strength renewed.

This old letter, written by William Quan Judge (one cannot help noting the quaintness of the middle name) is as full of the mystic flavor of ancient Ireland as is the story of the Brehon kings, and it acts upon one's subconscious self as would the rich wine of the East upon the sensitive nerves of a child. He was of Irish lineage, born in Dublin, and trained in childhood and youth to know and to revere the history of his native land—a land that was more to him than his place of birth, for it was to him the country of mysticism, of enchantment, forever sacred to its ancient historic past,

and forever to be preserved for the sake of its spiritual glory. This letter recalls, too, people and events of interest now to Theosophists, and to be of ever-increasing interest as time passes. The beginnings of a great movement, like the springs of personal character, are of importance to a right understanding of it in its entirety. It was written by one of the chief actors in the theosophic drama, and one who knew its possibilities. He was one of the creators of that drama, and played a leader's part in it in his lifetime, and is forever identified with its name and its fame. Mr. Judge had been a Theosophist for many a year when he wrote this letter, but it reveals the selfsame nature that was his when he first started out to live the life and make himself worthy of the place he was aspiring to reach.

Life was bright to him and opening up many avenues of professional opportunities when his attention was first attracted to the subject. He had a well-trained mind and, along with the study of the law, his chosen profession, he had studied philosophy and sought to understand metaphysics. He had an aptitude for the law, and but one disqualification for it: he had spiritual aspirations intensely strong, and of spiritual aspirations the law takes no cognizance. His literary tastes, his studious habits, these were permissible; but when he turned from the recreations and pastimes of his associates and sought the teachings of the Russian woman, who was one of the noted people in New York in the early seventies, he parted company with all ambitions to gain greatness in his profession, and severed all kinship with common-place hopes and desires.

He often said that he never had a really conscious existence until "Isis" was unveiled to him.

It was in the autumn of 1874 that he met Madame Blavatsky, and thereafter he was bent upon the pursuit of the teachings of the eastern sages as expounded by her. The junior of the many younger lawyers and newspaper men who frequented the informal receptions of Madame Blavatsky, he was the only one who identified himself with Theosophy. This meeting between Mr. Judge and his life-long teacher occurred forty-one years ago, and was the beginnin

of a friendship that was, in its essence, ideal. Irascible and temperamentally volcanic, Madame Blavatsky's moods varied with the mental conditions under which she was doing the occult work of the moment. The real life of her was lived in the performance of that work, and everything else was of minor significance, if of any importance whatsoever. Therefore, for her to be variable, and, as changeable, temperamentally, as a camelion, was for her to be perfectly natural.

Unquestionably her make-up was more complex than that merely feminine. She was not like women generally. She was a cosmic woman—combining in her individuality characteristics common to all nationalities and all strata of society; not a personality merely, but a composite Being, the resultant of many reincarnations: the finished product of no one material existence. And, so far as a rigid investigation has been able to establish a truth, William Quan Judge was the only individual who knew in its fulness the measure of her karmic greatness, and was able to overlook the defects of a present vestment which seemed to have been adopted for the purpose of baffling those who cared not to know her aright. She was a stumbling block and rock of offense to the many; an enigma to the majority of those, who, with ordinary curiosity, sought to know her. But to the Theosophist, who in his inmost heart believed in and looked up to the Brotherhood, she was no problem: she was the one of that Brotherhood chosen to attempt the cheerless task of carrying the message that such a Brotherhood had an existence, and had a very real interest in and concern for all mankind.

Encountering obstacles that—like giants—threatened her progress, and receiving the jeers and doubts of the multitude, she turned to individuals for that recognition she longed for, and which yet was denied her. The world received her on all the planes except the one upon which she lived, and it gladly accorded her powers of intellect greater than any woman of her age; but of the teachings she offered, it would not hear, and she saw that her way would be hedged by thorns, and barred by the ignorance of those who were

not willing to acquaint themselves with the message she had to give. She worked with zeal and without reward or hope of reward. She wrote with unceasing industry and gave her writings to the world. She made herself of no importance in a movement which owed its conception and life to her: she often remained dumb, while blatant voices about her proclaimed their titles to leadership. She was unpretentious in her daily living; free of arrogance, and never asserting her right to precedence or consideration.

The mud and the slime thrown upon her in her life-time, great as it was, is not comparable with the ignomy cast upon her by those who, since her death, have worn the mask of her fame and basked in the splendor of her achievements; by those who, wearing the livery of Theosophy have imagined themselves to be draped about with the Mantle of the Messenger—a Mantle which they seem not to know was fashioned after no conventional pattern, but was a model all its own—a seamless garment.

The friendship between Mr. Judge and Madame Blavatsky had this one characteristic that made it different from the ordinary friendships of their life—it was untainted by disloyalty, untarnished by quarrels or contradictions, and unbroken by doubt or misgivings of any kind whatsoever. Of him, she said one day, to a person sitting beside her desk, to whom she had given permission to interrupt her writing: "Judge is a true friend; he has worked and he has never given me any trouble by complaining or criticizing, and, he is silent." She emphasized this last phrase, and looked with a clear, earnest gaze upon her visitor.

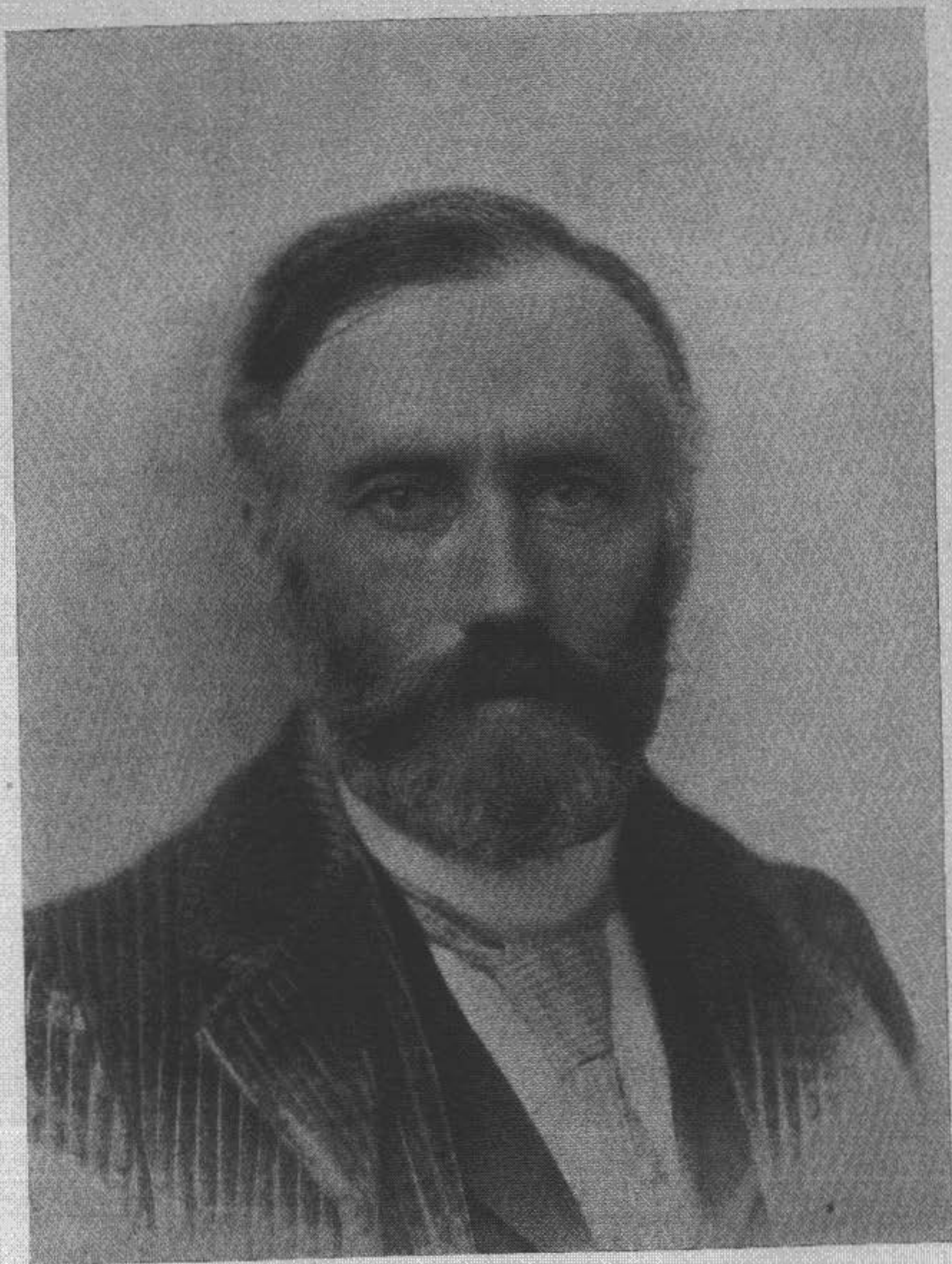
And Mr. Judge, on his part, was the soul of loyalty. Who is there who ever heard him use his lips to frame an unkind word of her? Who ever knew him to express any but cordial, honest, loyal, and reverential speech about her? His record for fidelity, for affection, for faithful service, is reared on a foundation solid and abiding. He worked as she directed from the day he pledged himself to the Masters until the night he died—a period of twenty-two years as time is reckoned on the calendar.

If Mr. Judge had no other claim upon the affections and

confidence of Theosophists, his rank as her nearest and dearest friend and trusted co-laborer should enshrine him in their hearts. Without him there is no reality in the work that has been done in the name of Theosophy, for he was a mighty force in that work, and was from the foundation of the Society recognized as a representative of the Brotherhood that ordained it.

And who is it who writes this declaration to Theosophists? It is one who for nearly twenty years has put off doing what this old letter, and other letters, asked to have done when the time should come. One who now, impelled by an influence too persuasive to be resisted, humbly portrays for those who want it, the cardinal truths of a life that was lived in its last years in a carnival of pain, and which went out weighted with grief over the deeds of those who, having eyes to see, were blind, and, having ears to hear, were deaf—but alas, not dumb, for their voices still perplex the ears of those who are trying to comprehend what the Spirit would tell them, and cannot because of the Babel of sound that roars around them.

The time of change is coming: the aftermath of war within, and war without, and again is nearing a period of peace and repose, when the nightmares of those who created nightmare conditions will be succeeded by true vision to those Theosophists who have been faithful to the command: "Watch and wait." And, standing on the brink of time from whence one goes forward to eternity, (as we metaphorize the change we call death), the scribe who records this Reminiscence reads the meaning of the old words anew, in not only this one cherished letter, but in all the series of letters of which it is a part, and transcribes with earnest zeal the facts and the memories evoked. So that when, "at sunset and even tide, one clear call" shall come, the voyage across the astral sea will be made rejoicing, if, as was promised, this service to the Teachers is completed to their satisfaction, and this old letter and all these letters are passed on to the hand now open to receive them—as a legatee of the Law of Karma—the one to whom has already been given one of the



WILLIAM Q. JUDGE

Master's letters, and the contents of many of the other letters for use and for record.

With willing hand the work is performed, and with no feeling of doubt of the acceptance of this simple, honest narration of a few facts—from a book of facts, long in process of completion.

* * * * *

For many years there was a small group of people who met each Sabbath evening in the home of one of their number for the purposes of social and spiritual recreation. They were people who earnestly desired to know aright, all that each could learn and whose right to receive wisdom was based upon their willingness to impart what of light they had already gained by persistent and well-directed effort.

Into this friendly circle Mr. Judge was early admitted as one who was far ahead of his associates in philosophic and metaphysical studies. He was an addition to the group highly appreciated and he was often moved by gratitude to express his thanks for the ready sympathy and good fellowship he enjoyed. At the period to which allusion is now being made, he was not a robust man, but was suffering from the effects of a fever contracted while on a trip in South America; mentally he was at his best, and socially he was a witty, companionable person, sometimes gay, always agreeable, and ever eager to talk on the subject of Theosophy. The picture of him that is retained by the two of that group now living is that of a gentle, unpretentious and deeply studious man: one not content with conditions, but one who knew that he could and would evolve out of them and hence was patient and at peace, while still in the strife of active life.

Among the individuals that composed this group was a nature that had some natural but untrained gifts of clairvoyance, and to this one Mr. Judge gave more of his confidence than to the others—not thereby robbing them, but, needing the assistance this psychic could sometimes give him, he revealed more of his mind to that one. But each and all shared alike in all the "visions" seen and reported, and between them all, there grew to be a strong magnetic tie, which united them in their investigations, and held them

together in spirit, as long as they lived.

It was to this group that Mr. Judge one night in the winter of 1883 told that he was planning to make a change in his life, which might bring shipwreck to his domestic and business relationships, but that he should not resist the fate moving him to prepare for an enlarged field of labor in the cause he loved.

And it was to this group that he later confided the intention of the Masters to have him rejoin Madame Blavatsky and renew the task he had performed with her before she went away to India—that of writing and now of revising "Isis Unveiled." It was to this group, and to the psychic of the group particularly, that he turned for advice and comfort in the line of conduct he must follow in pursuing the path he saw opening up before him. And he evidently acquainted Madame Blavatsky—then in India—with the history of his association with this group, for at a later period, she talked with two of its members about it with the familiarity of a personal associate. She amazed them by her knowledge of the various psychic scenes presented before them through the clairvoyant power of one of the group. And, most of all, she confirmed the oft-discussed declaration of their psychic that Mr. Judge was attended by an elemental, saying: "The Masters give their consent for elemental beings to attach themselves to mortals who enjoy their approval, and who in turn can instruct and advance them along their evolutionary path." She confirmed, too, the many incidental manifestations made from time to time to the group by this elemental, whose activities were as varied as the results of some of them were remarkable. Mr. Judge never avowed any special knowledge of this being, nor seemed to consider it surprising that he should have such a companion—a companion who found its own development in serving him throughout his lifetime.

It was ten years from the time of his first association with Madame Blavatsky, that Mr. Judge was making plans to join her in Europe, and, as we shall see, he did join her early in the following year, and thereafter worked continuously for the cause he loved.

This old letter was written at a later date, when he had met her and her party from Adyar, and had said farewell to his adopted country, as he thought, for all time. It closed with a note of triumph, yet that triumph is dimmed with the shadow of pain, for sad and real was the cost of renunciation of home and family ties, even in the face of the joy that was his that he was called by the Master to go to India.

But, between the time of his final decision to meet the Theosophical party in Europe, and of his departure from England on his journey to India, there were many months—part of a year. A year full of events of absorbing interest, and of spiritual experiences richer and deeper than any he had ever known.

The old letter tells of both, but not from it wholly is known the completed story of this period of the life of William Quan Judge—a life that every true Theosophist in self-justice should know aright, if for no other reason than this one now stated. Mr. Judge was chosen, according to the oft-repeated statements of Madame Blavatsky, to be the head of the Theosophical Society in her stead, and he was notified by her of that fact as soon as she knew it, and that was before she sailed from India. A letter written by her in April, 1884, contains an invitation to the person to whom it was addressed to meet her in Europe, and in it she tells of the mission of Mr. Judge and of this work he is to take up in India later. "Judge," she says, "is being drawn by the magnet of fate (karma) to the goal of his highest ambition; closer association with the Masters, and he will go soon, or, as soon as he is ordered to go."

Mr. Judge, in speaking of his personal life to his friends, had several times told them incidents connected with his little daughter, an only child, whose sudden and unanticipated death had, as he expressed it, "about broken his heart." And, later, when writing about the grief it was costing him to cast anchor and set sail for India, he referred again to the loss of his child, and mentioned this sorrow as one of the sources of his present strength. He had felt that his philosophical studies had helped him at that time, and now he was trying to meet the new situation with the help of this same

inner source of strength. It was no easy step for Mr. Judge to take, for before leaving Europe he must sever his relationships, business and social, in America, and, in fact, bid farewell to his past.

And just here it may be said, in justice to Madame Blavatsky, who was often charged with being indifferent to family ties, and caring only for the advancement of Theosophy, that no sister could have been more touched by a brother's sufferings than was she over the battle that was being fought in the mind of Mr. Judge. And he himself, in later years, declared that she never in any manner whatsoever, tried to influence him in any way in his difficulties, saying she could not interfere with his karma. Her position was that each individual must decide for himself what was his paramount duty, and, having decided, to act. "Not all who start out on the Path continue on the Journey," she said, "but the way is always open, and, at any time, a new start may be made, if the will to try remains. And, whatever the present conditions are, or may be, there are the Teachings, and every one can be at work mastering them."

Such was her invariable attitude, and she never departed from it in any case in the slightest particular.

* * * * *

Mr. Judge was in London in the memorable spring of 1884 when Theosophists were expecting the coming of Madame Blavatsky and her party, and longing for them, for the situation of affairs in the London Lodge was altogether unsatisfactory.

At that time, Dr. Anna Kingsford was president of the Lodge, and Mr. Edward Maitland was vice-president. Both were known as the exponents of Esoteric Christianity, and she was the author—as all the world knows—of "The Perfect Way."

Mr. Sinnett had returned from India, and had published his "Esoteric Buddhism," and, after a ten-years' sojourn in India, had decided to remain in London, permanently. There were those who considered that Mr. Sinnett was entitled to the position, occupied by Dr. Kingsford, particularly after she had objected, publicly, to his views as expressed in his

book. Those who followed the controversy, as it soon became, will recall the several able pamphlets issued by Dr. Kingsford, Mr. Subba Row, Mr. C. C. Massey, and others, and the extent of the trouble that resulted. The annual election was postponed until the arrival of Madame Blavatsky and Colonel Olcott, and the English Theosophists were divided into two camps.

Mr. Judge was an interested on-looker, and thoroughly informed himself on all the details of the situation. These details were helpful to the heads of the Society when they finally reached Europe, and went to Paris, where Mr. Judge immediately joined them, and from whence Colonel Olcott went to London to cooperate in the settlement of the existing difficulties. Dr. Kingsford resigned from the Theosophical Society, as did Mr. Maitland, and Mr. Sinnett was chosen president of the London Lodge.

No sooner was Madame Blavatsky settled in her apartment in Paris, than she began the work of revising "Isis Unveiled," which, when finished, was republished in London.

Mohini M. Chatterjee, who had accompanied the Adyar party, with Mr. Judge worked daily with Madame Blavatsky, and when the task was completed, the work on "The Secret Doctrine" was entered upon, and busy weeks of continuous writing followed. Mr. Judge rejoiced in his absorption in literary work, but he was anticipating his immediate departure for India whenever the word to start was given him. To a friend who questioned the wisdom of his going to Adyar while his health was far from robust, he made answer that it was his determined purpose to go, as the Masters had ordered. This being his attitude of mind, the friend said no more to him about the matter, but as soon as possible sought an interview with Madame Blavatsky and put to her the fact that Mr. Judge was not strong, and perhaps the climate of India was not best adapted for him. To this Madame Blavatsky listened patiently; said the private interests of people were not for her to arrange, and repeated again what she had previously stated in the hearing of her caller, which was, in effect, that Judge was or-

dered by the Master to go to India and take charge of the Society. And then, looking intently at her visitor, she said: "It will need a head, for I shall never again live permanently in India."

"What, you not go back to Adyar?"

"Master has told me that; I do not know, and I am not sending Judge there, for I want him to stay here and help me; he is willing to help me; but he will go to India."

"Yes, he will go," was the impetuous answer, vehemently expressed, "and he will not stay there."

The audacious conduct of her guest did not seem to surprise Madame Blavatsky, and, to the amazement of that now greatly embarrassed person, she quietly asked:

"Why not?"

"Oh, I do not know. I am sorry I said anything, but Mr. Judge will return to America, and live there and die there."

"Then is the Theosophical Society to suffer and for long," she said, and Madame Blavatsky's manner, at that moment was that of a person overcome by weariness, and seemingly unable to combat it.

But she resumed her cheerfulness later, when her visitor begged her forgiveness for so presumptuously asserting what was not justified by personal knowledge.

"Things come to me like that," was contritely said, "and are given utterance when I ought to be silent. I do not know anything at all about the Masters, and cannot know their plans, and I beg you to forgive me, Madame Blavatsky; will you?"

"You do not know the Masters? Well, it is time you did."

"Would I know you better if I did?"

At this she laughed outright, and good humoredly agreed that such would be the case.

Colonel Olcott, coming into the room, at this moment, was asked by her what he thought of her being contradicted about Judge's going to India, and being advised as to the best course for the Masters to pursue. Then she told him of the prediction made that if Judge did go, he would not stay there but return to America.

"What makes you think so," he kindly asked of the now thoroughly discomfited caller.

"I do not know; I simply blurted out what I saw and felt, and here I am now in a nice monkey and parrot predicament."

At this speech they both laughed heartily and the subject was discontinued.

Colonel Olcott knew of the order that went to Mr. Judge while he was yet in New York; knew that he was in Europe for the purpose of going to India and the position he was to take when he got there, and so far as Mr. Judge or his friends in Paris knew, he never by word or act objected to his going.

That Mr. Judge did not get his order to sail immediately, was supposed by him and by others, to be due to the storm that was gathering and which ultimately burst upon the Theosophical Society by reason of the hostile action of the Psychical Research Society.

Madame Blavatsky had been in difficulty with Madame Coulomb and her husband, people who had lived at Headquarters, and who were at Adyar when she and her party sailed for Europe. Letters from Damodar Mavalankar, Subba Row, and others at Adyar frequently came to Madame Blavatsky in Paris, and as often as these letters were read, there was excitement and restlessness, and Madame Blavatsky would declare she must return to India at once; or that she would never go back there; and through all the changing moods she exhibited, Colonel Olcott, Mr. Judge, and Mohini worked on steadily, and ultimately she would find rest after her periods of excitement by renewed activity in pen work. She was writing "The Secret Doctrine," and not all the Coulombs and Research Societies multiplied indefinitely could long divert her attention from the composition of this masterful book.

Again this old letter is consulted, and it sets its reader to wondering why was it necessary to suffer as did Madame Blavatsky over the Coulomb affair; Mr. Judge over his determination to foresake America and serve the Masters in India, and faithful Theosophists the world over, on account

of the antagonistic position taken by the Psychical Research Society.

Why was it ordered that Mr. Judge should go to India, when, evidently, it was not intended he should remain there, else a mere clairvoyant would not have been permitted to see and proclaim such to be the case. Why was it that Madame Blavatsky and Mr. Judge, these two people of all the Theosophists, should be the martyrs to the cause that they were? Both were utterly unselfish in their attitude; both were blind to any other duty that conflicted with the Master's work; and both dedicated their lives, their abilities, and all their hopes of earthly happiness to the Theosophical Society, for the creation of which they were mainly responsible. Blavatsky and Judge! these were the two destined to suffer most for the cause they created, and suffer they did to the very end.

Colonel Olcott esteemed Madame Blavatsky and he revered the Masters and believed in her as their representative. Yet he would oppose her wishes, and reject her counsel whenever his judgment was in opposition to her plans. He was often a great trial to her, as she was to him, and there were times when they could not reconcile their momentary differences, and would quarrel like children. And, as time passed, these differences of opinions increased as the difficulties encountered multiplied, and the two fellow-workers would depend upon Mr. Judge's counsel, and trust his wise, sane judgments. He was unvarying in his attitude of patience, of self-abnegation, of complete devotion to them and to their mutual work, and he never expressed a hasty remark, or gave sarcastic or critical replies, no matter what the provocation was, or by whom offered. He was sent by Madame Blavatsky with the approval of Colonel Olcott to England, to Scotland, and to other countries before he went to India, and his missions to branch societies were performed to their satisfaction. When, late in the summer of 1884, he sailed for India, he went with no expectation of returning; nor had he the slightest personal wish beyond desiring to serve to the limit of his powers.

He came back to America not many months later, and

quietly took up his duties, and as patiently performed them as though he had never been away from them.

He lived eleven years in New York after his return from India, and survived Madame Blavatsky by five years. In those years he wrote much, and his writings remain, as valuable and important, though not equaling in quantity, the writings of Madame Blavatsky. United, their joint work would suffice for a complete Theosophical library. Their names are linked for all time as the two who, in the measure of their achievements, were as an Elder and a Younger Brother, the one directing and visioning; the other serving and accomplishing, both working for the cause of Theosophy and fulfilling the behests of the Masters.

* * * * *

The picture privileged to be seen of William Quan Judge the last week of his stay in his body was that of a man of full spiritual stature, erect, and strong, of bearing serene and abounding in vitality. An astral form arrayed in the vestments of an order of Hierophants, well known to the followers of the Masters, and appearing to psychic vision as one ready to receive and about to put on a signet emblematic of that order, to which in a former life he had been allied. A Fraternity, from which, throughout the ages, have been recruited the sages and the martyrs who, impelled by their love of men to come and dwell among them, have suffered and died for their redemption, and salvation.



ABOUT HAPPINESS.

By M. E. J.

HAPPINESS has in all ages been the theme of the bards and poets, and the universal object of the desires of mankind. The search for happiness in one form or another has been at the root of wars, feuds, and dissensions, and is still the goal of every human heart. In its illusiveness, happiness is like a fleeting cloud or will o' the wisp, often so near, and yet so far, that fades away and vanishes.

We are apt to think that happiness is obtained by the fulfillment of our desires and wishes, and is a state of ease and freedom from care, worry, responsibilities; in other words, a condition in which we are perfectly satisfied with things as they are. If that were true, we must then be blissfully ignorant of the misery and tragedies around us, and of our neighbors' troubles and tribulations.

The search for happiness is the interior yearning for something that is beyond us and, still, we know, must somehow be attainable. But as soon as we have obtained that which we believed would mean happiness to us, it turns to ashes; we find we are not happy, because there are fresh desires, new wishes, and also new troubles and worries constantly springing up on all sides. We find that we were mistaken in our belief that the gratification of our desires means happiness.

But why, then, if happiness is unattainable, are we afflicted with this everlasting longing for happiness? How is it that in spite of our disappointments and blasted lives, the hope of happiness is ever present?

The reason is, because happiness is but another word for "perfection," a possible state of perfection. The longing for happiness is the yearning of our inner being for perfection; and, of course, as long as we are only human, we cannot be perfect, and hence cannot reach the state of per-


fect happiness. The stillness that comes after the gratification of our desires, the feeling of satiety after our appetite is stilled, is not happiness; it is only the sensation of comfort, satiation, contentment; it is temporary only, not permanent, for, as the hours pass, the desires reawaken and again clamor for gratification.

Perfection is everlasting; it cannot be corrupted. We shall not have happiness until we reach perfection. The very fact that the search for happiness is inherent in our nature, is proof that we may become perfect. The road to happiness is, therefore, the road to perfection. How to reach perfection is the great problem of the theosophical life.

Putting it simply and plainly, it consists in doing one's duty, in honesty, in speaking truthfully, in putting principle before policy, in being unrevengful, in kindness to neighbors, in helping others in word and deed, in usefulness, in being abstemious, pure-minded, and always ready to improve minds—in a word, the golden rule; in doing to others what we would like others to do to us. Such attitude of mind, and actions such as these, will make us realize what is happiness.

Everybody knows how happy it makes one to have done the simplest thing well, to have done a noble act, to have overcome a great temptation. This feeling of happiness is but the foretaste of that great happiness which is sure to come to the man whose whole life is given to some great purpose, who has wholly sacrificed himself on the altar of humanity. The ordinary ills of mankind touch him not.

The theosophical life (not the theosophical doctrines) is the road to perfection and to happiness. To have the wish, if not the strength to work for ultimate perfection, is a sure cure for much unhappiness, and, if the wish is translated into deeds, the road to happiness is found; it is, then, only a matter of persistence. Instead of one's concentrating his thoughts upon himself and his own good, he learns to live for greater interests, for the interests of those round and about him, and for the good of mankind in general; thus he may in time realize the meaning of brotherhood and, with it, unbounded happiness.



INITIATION BY THE SELF

By Francis Mayer

II.

ONE of the most trying of the difficulties which confront the neophyte in his studies is, that he often finds differing or contradictory statements in some standard work. He also finds statements which seem like mere commonplaces or concepts originating in childish fancy or superstition or alleged scientific theories which have been defeated or long ago shown to be absurd. Such surprises are not only annoying, discouraging, vexation to the soul, but they feed that worst enemy of progress, doubt; especially when found in authors of high and unquestioned authority and mental grandeur like Moses, Paul, Plato, or the authors of the Zohar. But if he stands this trial and continues his researches with patience and unshaken confidence, the solution of these problems will, by the awakening and quickening of his understanding, be made known to him at the proper time. To puzzles and problems he will find the master-key, which is something like this: the basis of the doctrine is man; and, inasmuch as man is a triune being, image of the triune Deity, and is composed of body, mind, and soul, our doctrine must also be triune, and developed in correspondence with the physical, mental, and spiritual component parts of man, the inseparable union of which forms his crown, the true unity. From the likeness of the Microcosmos, the manifested Macrocosmos is conceived on three planes, to which, three planes of consciousness correspond in man. To these three manifested planes may be added the two extremes; namely, the plane of involution, which is the darkest among the worlds and is to us at the bottom; and, at the top, the world of emanation, the archetypal world,

residence of the archetypal divine-human Man-God, which can be reached through divine consciousness only.

Each statement has at least three meanings. There is a fourth meaning, but that is generally beyond our reach. Each of these meanings corresponds to one part of the threefold unity of man, or the manifested universe. This system dates back to prehistoric times; the Pentateuch was constructed and written according to it. The first and most material meaning is, by the Kabbalists, called *Pashûṭ*; and this has been from the beginning and still is thrashed out from pulpits to the *hoi polloi*. The second meaning is allegorical and is called *Remmez*; it is explained in many esoteric writings, to not advanced students, and also during initiation into the lesser mysteries. The third meaning is hieroglyphic and is called *Derāsh*; it is close to the essence of the doctrine, is revealed only during the higher initiation, and has in past been published in deeply veiled allegories and symbolism. The fourth or arcane meaning is called *Sôd*; it is never communicated, not even orally; the initiated have to learn it by experience in higher states of consciousness. The initials of these four Hebrew names form the word *Pardes*; it is usually translated as Paradise, which indicates that in order to reach supreme initiation, all the four meanings must be united.

The result of this system—which is strictly followed in eastern and western sacred writings and in some philosophies, such as that of Plato—is that the student, especially when reading old books, has to be constantly on his guard, in order to find out to which of these planes is to be applied the sentence or symbol he studies. The old authors' favorite trick was to hide their meanings and juggle the planes, about which they wrote, although they always treated the same subject. This is usually the cause of seeming contradictory statements, and is why other discrepancies are found when a subject is analyzed. Few modern writers have mastered their subject so as to be able to imitate this proceeding; many of them are exclusively on the physical plane; others do their best to materialize parts of the doctrine of Tradition, which refers to things psychic or spiritual. When the stu-

dent has found one meaning, he should strive for the others, so that he may have a thorough understanding; such efforts cause progress. His reasoning should be done on the basis of analogies and correspondences, ever keeping in mind the fundamental axiom: "As above, so below," and vice-versa.

This method of reasoning may be successfully used to get an insight into symbolism, which contains an important part of the teaching. This method also gives the key to the understanding of a certain technical language used in eastern and western writings. This special language was composed by selecting certain words in familiar use in every-day life, and attaching to them certain esoteric ideas. By the use of such a special language, important secrets are conveyed in commonplace statements or moral platitudes, to which the average reader pays no attention. He may turn the page with a smile of superiority and feel sincere pity for those men of old, who displayed as wisdom mere elementary knowledge, who believed such evidently absurd tales, who were slaves of such horrible superstitions. Resting in his feeling of safety and the proud consciousness of modern mental superiority, he would be shocked if made aware that he is the one, who, though having eyes, he sees not; and, having ears, he hears not; nor does he understand. Among the quiet minor satisfactions in the study of occultism, is to see some modern and ordinarily sharp-minded savant struggle to explain some statements of a Plato or a Paracelsus, which, if taken literally, has hardly any sense at all. He feels the overwhelming superiority of the mind of such an author; he knows intuitively that there must be some deep meaning in these meaningless phrases; he attacks them with the large apparatus of modern science; but there is no satisfactory result, because he does not know the technical meaning. The Lord's Prayer is an illustration of a special language hidden in ordinary words. It has been interpreted "esoterically" many times. But I still doubt whether the majority of these expounders, not excepting esoteric ones, can show the reason which prompted an eastern esoterist, Sri Parananda, to admonish readers of his commentaries on

the Gospel of St. Matthew thus: "Take all possible trouble to **understand** the real meaning of this prayer, **one of the grandest and holiest in the universe.**"

Read and reread, and trust in the statement of Sendivogius, that one book opens up another. "Liber librum aperit." Read, in spite of the fact that progress in Occultism depends more on practice than on study. Do not mind if you find more than five hundred different names for the first matter of the alchemists, nor when the sun is referred to as female, nor if the Moon or Venus is called a bearded male. Time will surely bring the right explanation. After a period of patient searching, light begins to come, the way of the labyrinth is found, forms come out of the mist; one begins to feel more at home in this strange country of ever-changing shapeless forms and forces, which are indefinite, but are nevertheless more powerful, more creative, than the known ones. This seemingly impalpable realm, a mere atmosphere, a dreamland, in time reveals itself to be not only as real as what is apparent to the normal senses but is seen to be the very cause and substance of the normally sensible creation. Read and reread; be liberal with the midnight oil, and stick with enduring patience to your old books. Their contents may be but foolishness or mystification to the uncalled, but they open up Wonderland for the chosen ones, the Land of Promise for the Children of Promise. When the boundaries are crossed, when the soul unfolds its wings, when the Kingdom suffers violence from the force accumulated by long labor, it surpasses the sensible world in attractiveness, in sights, in comfort, and the reality of it begins to manifest itself by a benevolent reaction on the normal consciousness. The reasoning power sharpens; will, imagination, memory, double in efficiency; the developing intuition gives new knowledge, and new insight into the meaning and essence of beings and things, and the accumulated treasures of the mind become fixed, crystallized, amplified, systemized.

Under this benevolent reaction of the invisible on the sensible, the vigor of the body also increases. The result of

the work of the Inner Magician, called Self, becomes more and more evident. This is spring, budding-time, for our Rose. It is also the time to work, for the energies are increased only in order to enable them to do more effective work. Cautiousness should be doubled. If signs and phenomena are now given for encouragement, it is wise to observe them casually, but carefully. Study the exact conditions under which they manifest, the factors cooperating in the production, and determine whether it would be necessary to increase or amplify your efforts or methods to get better results; but abstain from all experiments to reproduce such phenomena. Your knowledge is imperfect. When one is for the first time in front of a complicated electrical apparatus, common sense tells him it is unwise to experiment with the switches. A mistake might cause irreparable damage.

Concentrate your efforts at this time on further mental development. Cultivate original thinking and individual expression, for these are the first steps on the road which leads to the development of mental creative power, the highest, the truly divine power, given in fulness to man only when he reaches perfection, but which in the meantime is measured out to him in strict accordance with his needs. Study, and the already awakened intuition shall furnish new impulse for original thought, also points of contact from which new conceptions might be produced, in a like way that the gardener produces new varieties of plants by crossing (note the meaning of the expression, crossing) two or more already existing varieties. Of course, the range, the weight, the force of your original thoughts, and the individuality in their expression will precisely conform to your capacity for receiving and your power to form and express. For truly: *le style c'est l'homme*. In writing, in speech, in dress, the style is the right measure of the whole man. Nevertheless, the original thoughts will suffice for your own needs and development, and you may strike a spark which will help to enlighten some fellow-worker.

Association of ideas during meditation is generally regarded as being fruitful of new ideas. In my opinion this is

merely the outward process, the only one we can conceive. There is a deeper, underlying process which is the real producer of thoughts original; or at least original to the thinker and to such as are on just the same level of spiritual unfolding, and helpful to their inner development. The distance between a falling apple and the laws of gravitation is too wide to be bridged over by a mere successive association of ideas. The real meaning of the crucifixion is not revealed by thoughts arising from seeing a vertical bar, crossed by a horizontal bar. Original thoughts are seldom the direct fruit of conscious thinking effort; they do not usually come immediately after the effort, but between effort and their appearance; and seldom are they closely connected with the subject-matter of the previous thinking effort. Such thoughts often flash unexpectedly into the mind, like lightning from the blue skies. The hardest part of the work, the mental parturition, comes afterward, when one starts to materialize into form the thought conceived, and give to it the proper verbal expression. Furthermore, such other factors as suggestion, induction, unconscious cerebration, intuition, which are considered to be producers of new ideas, explain results rather than causes; or at best they are auxiliaries to the underlying process above mentioned. The subject is an important one, and I shall try a working hypothesis.

Thoughts are living beings. It is esoteric knowledge, as well as matter of general experience, that when one is not able to master thoughts, they quickly become his masters. Every living being is generated; thoughts are generated. The real generating organ of man is his mind.

These are facts. But concerning the process of such generation, I have to confess my ignorance. We do not know the exact process by which electricity is generated or what electricity is in itself, notwithstanding the theories that exist; but about the production and use of electricity we have some limited knowledge derived from experiments. Likewise, I have some very limited and merely experimental knowledge concerning the generation of more or less original thoughts and original expression.

Take a thought which comes from reading or speaking, or any outward suggestion, or from intuition, and which catches your attention more than does a mere passing thought. Then, on a night when you feel your mind fresh, vigorous, unbiased by other pressing thoughts, begin to work on that thought which selected and caught you, and thereby showed itself to be especially vigorous, and having strong begetting power. Just before going to sleep, assimilate it thoroughly by analysis, by synthesis, by reducing it to its essence, also by amplifying it through paraphrasis. Meditate upon it, according to the definition of meditation already quoted; vitalize it with prāna and give to it your own personal color, not figuratively but in fact. Possess it entirely, and let it possess you entirely, by quickly suppressing all intruding foreign thoughts. Let sleep overtake you with this one thought occupying your whole mind. Then this thought will join your subconscious mind, will go with it on planes through which the subconscious mind wanders during sleep, to the mental planes on which the thoughts of past-masters are still alive; there it mingles with other thoughts, and vitalizes and becomes vitalized by them. The result of this association, or rather marriage, is that it will, in the form of a vivid symbolical dream, or as an intuition, cross the threshold of your waking consciousness just before you begin to awake; or it may come later in the day, or on a subsequent day, as an unexpected inspiration. The importance of this new-born thought depends on your own mental power, but it will benefit you, and perhaps others. It also happens that such a mystic child may, like Horus, be stronger than its father. Try, and try again. For even when no results appear after the first trials, the exercise will benefit your mind, as physical exercise benefits the body; your mental generating power will increase in time. Such thoughts—but only when begotten in purity—will in time form a mental atmosphere which will be beneficial to your further development. The connection with the Invisible may at first be passive, but later on it will also be active consciousness on the inner and higher planes.

During the whole process of self-initiation, temporary

reverses develop added strength in the right man. Therefore, after each reverse, try again. Do not become discouraged when your advancement is slow, and your knowledge increases only by precept added to precept, line upon line, here a little and there a little, as Isaiah said (XXVIII, 13); nor when in your own bitter experience you find the great truth, expressed in (Eccl. I, 18), that, "He that increaseth knowledge, increaseth sorrow." By following with steadfastness and courage the guidance of your inner initiator, becoming more and more perceptible, you will surely experience the truth of the statement: "The path of the just is as the shining light, that shineth more and more unto the perfect day."

After much groping in the dark and wandering through heights and depths, after many mistakes and blunders, attended by unexpected realizations, after sweet rose-hued hopes and the bitter blues of frequent disappointments, after peace and war with their attendant victories and defeats, Lucifer will manifest to you, Aurora, the Golden Dawn, the forerunner of Phoebus, who is Phos and Bios, Light and Life.

Lectoribus salutem.

THE PILGRIM-SOUL

By John M. Waring

I come from the Source of Things,
To the Source of Things I go!
I pulse with a thousand lives,
And a thousand truths I know;
For ever and aye the flow,
And never the backward ebb,
Tho' tides of the years be slow,
And dreaming, I seem to wait,
Asleep in a mazy web,
Forgot by the march of Fate!

Forgot by the march of Fate?
Her finger will find him soon

Who dreams 'tis only the dawn, when lo, it is afternoon!
The lilt will go from the tune,
The fragrance out of the rose;
E'er long will the silver moon
Look down, with its frosty light,
And the long, sweet day will close
With a last bird's song, some night.

I come from the Great Unknown,
To the Great Unknown I pass;
For myriad years I wailed,
And wandered aloof, alas!
At length, alone in the mass,
I dreamed of the Source of Things—
As one in a thousand has—
Dreamed, and in dreaming has learned
Of this, a knowledge that clings,
Of this, a truth, that has burned!

The truth of the Source of Things,
The love of the Great Unknown,
The truth of the Endless Flow—
The march of my soul, alone,
The track of my soul, my own!
With its new, strange births to come;
Its earth-lives, wearily known,
The countless pleasures and woes
Whose mem'ries are blind and dumb,
Alike with their smiles and throes.

The truth of the gladness here,
Of the love—and grief and pain;
The hope that a helping hand
And a wise, true heart I gain;
That out of the vasty main
Of God's deep love, I glean
Knowledge and love—be fain
All dreaming of self to lose,
That my soul grows calm, serene,
Creating its fairer views!

For into the Source of Things
I speed, and I feel no fear;
From out of a million wings
One mote has approached so near
That the strong, white Light grows dear;
On, on, I go to the Flame—
From illusion and shadows here,
To the Casual world I go!
And upward and on, my aim—
In the longing to love, and know!

AS TO BEAUTY

By Anna Busch Flint

BEAUTY is that expression of an ideal which is the creator of an atmosphere of reverential awe in the mind of the beholder. That which foils or puzzles the senses may not be regarded as beautiful. In the unfolding of the ultimate particles of the elements of beauty, a minute examination of that which is perceived by the senses takes place, in which the discriminating faculties of the mind reject every appearance of taint. Beauty has significance in duration only when its manifestation as such conforms to that conception of the beautiful which obtains despite the abstraction of physical sense recognition. In the abstraction of the object itself, an aroma lingers, giving perspective to its future existence as spiritual being, a state imperceptible to the corporeal senses.

This spiritous substance assumes a metaphorical character in which its luminous rays act as "a lamp unto the feet of those who seek the eternal verities of life." Thus is founded a sanctuary in which the contemplative nature of the mind may take refuge. In the nascent soundings of that real mind which is conquered the recognition of the beautiful, the idealist is born. The powers of observation are so exhaustive that nothing escapes the eye. The most futile endeavor to realize an element of beauty reveals an attitude of being in which the fullness of a perfected beauty finds its reflection.

THE MONTH OF PHAMENOTH.

11

By Orlando P. Schmidt.

IT is conceded, with some show of plausibility, that Phamenoth is derived from **Pa-menat**, and is equivalent to, "the **month** of Menat," but no satisfactory proof of this contention has ever been adduced.

Menat is the name of a goddess, whose place (**hus-et**) was at the winter solstice, and her distinctive title was Ta-ur-et ("Thuoris"), "The Great One." Neither Menat, nor ur-et, admit of the masculine definite article, although Hapi and Chons do. In Pa-hapi and Pa-chons, however, **Hapi** and **Chons** take on the meaning respectively of "Nile" and "Moon."

The Copts, according to Wilkinson, called this month "Baramhat," a name which could not have been derived from Pha-menat, but seems to go back to the original astronomical designation **Pa-ra-am-hat**, that is, "The Sun at the Heart," or middle, of his annual course.

The form Baramhat for Paramhat has the sanction of Manetho himself, for this eminent authority, in his Book of Sothis, calls Pa-ian, the second king of the Hyksos (Hyksat-u) Dynasty, "Baion." In Pharmuthi, for example, the "r" of **Pha-ra** has survived, and serves to show, that originally Pharmuthi was **Pha-ra-em-uthi**, "The Sun in his Bark." This mysterious "bark" is pictorially represented, at this point of the sun's annual course, on the Stela of Chufu I, although it is Hathor—not Ra—who is said to be in the bark. In the familiar name **Mut-em-ua**, it is Mut who is supposed to be "in the bark" (**em ua**). Thus it is clear, that Pha-menoth is simply a corruption, or contraction, of Pharmenoth.

The highest point reached by the sun in his annual course was called "his crown" (**cha-ef**), and the builder of

the Second Pyramid, who happened to be reigning in 3524 B. C., when the Sun of the Sothiac Year reached this "crown," or highest point, actually bore the throne-title Cha-ef-ra, or "Chephres" (not Chephren). Could anything be plainer?

But, as we have seen, the sun, after reaching this "crown," stopped to rest for a few moments preparatory to **reversing** his course, that is, became **stationary**. This stationary point was called "his **ded**" (**ded-ef**) sometimes written **tat-ef**), and, after Chephres, according to Manetho's apportionment of the joint-reigns, had reigned 35 years, he received the appropriate epoch-title **Ra-ded-ef**, or **Ra-tat-ef**, Manetho's "Ratoises," which means literally **solstitium**, and under this title reigned 31 years.

Strange to say, we are now required to go not only to Manetho's list of the IV Dynasty but also to the list of Eratosthenes, in order to find this epoch-title and epoch-reign. In the List of Africanus, Ratoises (a later insertion) now has the 25 or 26 years of Shepseskaf **before** the epoch of Pharmuthi 3404 B. C. and, in the List of Eratosthenes, his epoch-reign of 31 years is now accredited to "Moscheres," which is rendered "Heliiodotus," showing that Eratosthenes mistook Ra-tat-ef for Ra-ta-ta-ef.

It was owing to the fact that Herodotus had specially mentioned Cheops, Chephres and Mencheres, three kings of the IV Dynasty, that some late manipulator of the lists (perhaps Syncellus himself) inserted in the list of Africanus the epoch-titles Mechiris, Ratoises and Psamuthis and the 7 + 22 years of Chufu I and 26 + 9 years of Shepseskaf (Sebescheres). The epoch-title Ra-ded-ef, by some strange mistake, managed to find its way into the Table of Abydos, about 1584 B. C., where it takes the place of Chnum Chufu, or Chufu II, for Ra-ded-ef and Cha-ef-ra represent one and the same king.

At the following epoch of Phamenoth, 2064 B. C., we encounter epoch-titles compounded with **an** or **ian**, "to reverse," and **uah**, "to rest," at **ab**, "the summer solstice." On fragment 81 of the Turin Papyrus (see p. 272 Hist.) relating to kings of the XVI Dynasty (Theban), we find "**Uah-**

ab-ra ian-ab,” which signifies, that the Sun (Ra) “halted” and “reversed” his course at the “heart,” or middle, of the Sothiac Year—hence **uah-ab** and **ian-ab**. In the Sothiac Year, this was when Sothis rose heliacally on the 1st day of Pharmenoth.

The contemporary of this Uah-ab-ra of the XVI Dynasty, was “Baion” of the XVII, or Hyksos, Dynasty. This king reigned 14 years before, and 30 years after, this epoch—in all, 44 years. His name Pa-ian is, in itself, an epoch-title, but, in addition to this, he assumed, from and after the epoch, a second epoch-title derived from the “Twins,” to wit, **Rohk-nez**, “Little Heat,” which became Rohk-les in the Delta, and was called Arochles, or “Archles,” by the Hyksos.

The title Archles has come down to us in the list of Africanus, where it now stands before the 49 years of “Sethos,” or Set-nubti, and in the list of Eusebius, where Archles now has the 30 years of his **true epoch-reign** (see pp. 319 and 320 Hist).

We have already considered the title Uaphra bestowed on Nechau II at the epoch 604 B. C., which Syncellus dexterously changed to “Pharaoh,” to make it agree more closely with the “Pharaoh Neko” of Josephus.

Nechau’s throne-title was Nem-ab-ra; in fact, the throne-titles of the XXVI Dynasty seem to follow the course of the sun as he approaches, reaches, and departs from, this **ab**, or “heart,” of his course; for example, **nofer-ab**, **nem-ab**, **sia-ab**, and **se-hotep-ab**. In the XV Dynasty, we find a similar progression based on **cha**; for example, **cha-anch**, **chanofer**, **cha-hotep**. In each series the “heart,” or “rising,” is complete when it is “at peace” (**hotep**).

The Month of Pharmuthi.

The name of this month, as pronounced by the Copts, was Paramudeh, or **Pa-ra-em-udeh**, which means, “The sun in his bark”; but there were various barks of the sun, such as the morning and evening barks, **Manz-et** and **Samek-tet**

(sometimes written **Mad-et** and **Sat-et**), and it is difficult to determine just what this particular bark was called. This much, however, is certain, to wit, that "Psamuthis," or **Pa-sa-mut-i**, "The Son of Muth," was one of the distinctive epoch-titles used to identify the epoch of Pharmuthi. We find it in the I cycle attached to the epoch-reign of Sebescheres, at 3404 B. C., where it now appears as "Thamptthis" and "Pammes" (evident corruptions), and in the III cycle, at 484 B. C., where it serves to identify the first year of the reign of Xerxes I, which was cut off by the epoch.

As there was no place in a Persian dynasty for "Psamuthis," this little outcast, with his tell-tale reign of 1 year, eventually found a place in the XXIX Dynasty, where he does not belong. The **Mut**, or "Mother," referred to in the title "Psamuthis," was the goddess Neith, who plays such an important part in the I Dynasty. Her **seat** was at the zenith, and she was regarded by the Egyptians as the mother of Ra, just as Isis was supposed to be the mother of Horus.

At the beginning of Pharmuthi, Ra was on his **downward** course, and was, therefore, characterized as "ancient" (**as**) and even "very ancient" (**as-as**). We accordingly find, that the Hyksos (Hyk-sat-u) king **Set Nubti** (Manetho's "Sethos") assumed this title "Asas" at the epoch of Pharmuthi 1944 B. C., which was in the 30th year of his reign. In the lists, including that of Josephus, Asas, through the carelessness of the redactors, or copyists, now appears as Assis, Ases, Aseth, and Asseth.

The celebrated "Tablet of Four Hundred Years," which was found by Mariette at Tanis, where it had been erected, by order of Ramesses II, in the year 1544 B. C.—the 18th year of his reign—is dated in the 400th year of the era of Set Nubti. This era does not date from the accession of Set Nubti, 1973 B. C.—which would have been rather indefinite, but from the astronomically fixed epoch, 1944 B. C. Of course, none of our false and artificial schemes of chronology can bear such a crucial test as this period of 400 years affords, but the Manethonian Lists, correctly adjusted to the Sothiac epochs, do, to the **very year**.

Beginning at the epoch 1944 B. C., we have exactly 400

years to the 18th year of the reign of Ramesses Miamoun, as follows:

Sethos, after era, or epoch, 20 y. 2 m.	20 years
Iannos, 50 y. 1 m.	50 "
Apophis, 36 y. 5 m.	37 "
Chebros, from 1837 to 1824 B. C.	13 "
XVIII Dynasty, including reign of Seti I.	263 "
Ramesses Miamoun	17 "

Total 400 "

Thus Set Nubti, in establishing the Hyksos era, availed himself of the fixed points afforded by the Sothiac system of time keeping, which goes to prove, that this system was in common use at that time, and further, that, in this respect, he was wiser than the so-called "final chronologists" of the present day.

The Month of Pachons.

As this month was named after Chons, who was identified with the Moon, we may expect to find the epoch-titles bestowed on the respective epoch-kings connected directly, or indirectly, with Chons, or with Aah, another designation of the Moon.

At the epoch of Pachons, 1824 B. C., we find **Aah-mes**, "Child of the Moon," who heads Manetho's XVIII Dynasty. This name, in itself, is an epoch-title, and it is significant, that, between 1837 and 1824 B. C., Manetho calls the king "Chnebro" (now "Chebros"), that is, Neb-pahu-ti-ra, and that he places Amosis (Aah-mes), with 25 years and 4 months, at the epoch 1824 B. C.

In fact, Manetho, in his XVIII Dynasty, has transmitted to us a most instructive example of the way in which the ancient Egyptians filled out a Sothiac Month, or hanti:

Epoch of Pachons.....1824 B. C.

1. Amosis	25 years 4 months,	25	
			1799 " "
2. Amenophis, his son	13 " 9 "	14	

				1785 " "
3. Amessis, his sister	20	"	7	"
				21
				1764 " "
4. Mephres, her daughter	21	"	9	"
				22
				1742 " "
5. Mephra-Tuthmosis	12	"	9	"
				12
				1730 " "
6. Tuthmosis (Thothmes III)	25	"	10	"
				26

Epoch of Payni..... 1704 " "

The distinctive epoch-title borne by Amosis, however, as we learn from Barbarus, was Petichons, "The Gift of Chons." The title now appears as "Petisontius," but Barbarus obtained it from Africanus, which makes it comparatively easy to connect it with the reign of Amosis. Manetho had stated in his History, or Book of Sothis, that Amosis, the epoch-king, was contemporaneous with Inachus, or Phoroneus, king of Argos, and Barbarus applies the same statement to Petisontius, that is, "Petichons." These synchronisms were received with much uncalled for derision by some of our early Egyptologists, but, if Manetho had stated, that "Memnon" (Amenophis III) had been contemporaneous with Burna-Buriash of Babylonia and Assur-uballid of Assyria, the statement would have shared the same fate. We now know that during the XVIII Dynasty a lively correspondence was carried on, in writing and by means of messengers, between all these countries.

Nektarebes, of the XXX Dynasty, received the epoch-title "Amyr-tai-os," that is, **Amen-ir-ta-ef**, "Amen makes the Gift," at the epoch of Pachons, 364 B. C. Here Amen, as the father of Chons, is represented as bestowing the "gift" on Nektarebes. This king, who mounted the throne in the year 376 B. C., reigned 12 years before, and 6 years after, the epoch, and his epoch-reign of 6 years, assigned to "Amyrtaios," has survived in the lists—of course, it came from Manetho's Book of Sothis.

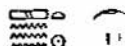
Another "Amyrtaios" has come down to us through Eratosthenes, who renders it very correctly, "Ammonodotus." The epoch-reign assigned to this "Amyrtaios" represents the 22 years of the reign of Ra-nofer-ef (see Table of Abydus) **before** the epoch of Pachons, 3284 B. C. This reign, owing to its division by the epoch, and to the insertion of Si-iris (now "Sisires") with the last 7 years of it, has disappeared from the lists of the V Dynasty, just as the reign of Chufu I, which was divided in like manner, has disappeared from the IV Dynasty. It is remarkable, however, that the first 22 years of the reign, derived from Eratosthenes, and the following 7 years thereof, derived from Manetho, fit together at the epoch to the very year and connect with the next preceding and following epochs, as follows:

Epoch of Pharmuthi.....	3404 B. C.
Sebescheres, as Psamuthis.....	10
	<hr/>
	3394 " "
Usercheres (User-ka-ra for User-ka-ef).....	28
	<hr/>
	3366 " "
Sephres (Sahu-ra)	13
	<hr/>
	3353 " "
Nephercheres (Nofer-ir-ka-ra)	47
	<hr/>
	3306 " "
Ra-nofer-ef, as "Amyrtaios".....	22
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	3284 " "
Same, as "Si-iris".....	7
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	3277 " "
Ranuseris (Ra-en-user)	44
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	3233 " "
Mencheres (Men-ka-har)	9
	<hr/>
	3224 " "

Tatcherer (Tat-ka-ra)	44	
	3180	" "
Onnos (Un-as), as "Petiathyris"	16	
	3164	" "
Same, after epoch of Payni	18	
End of V Dynasty	3146	" "

Now bear in mind, that the separate reigns above set out come from Manetho and the epoch-reigns from Eratosthenes, and you will readily see that the epoch-reigns could not possibly fit into the separate reigns **as they do**, unless the list were mathematically and astronomically absolute. But this is not all. We shall see the epoch-reigns of "Chomaneptah," "Sempsu-Harpokrates," "Petithothis" and "Phuro," all derived from Eratosthenes, fit into the lists of Manetho with equal precision.

The Month of Payni.



The month of Pa-un-i (from **Pa-un**, "The One") was sacred to Osiris and Isis and, in the "Old Empire," to Hathor, the alter ego of Isis. At the close of Pachons, the sun crossed the equator and entered the lower, or southern, hemisphere, where he became Tum, or Osiris, and waxed "old" (**as**) and "very old" (**as-as**). Hence we find such epoch-titles as Petiathyris, Un-as, Uen-nepher, Harmachis, which are derived from Osiris, or his consort Hathor, or the sun's position on the horizon. The last king of the V Dynasty, whose pyramid at Sakkara, when opened in 1881, furnished the learned world with such a wealth of beautifully cut hieroglyphic inscriptions, dating from about 3180 B. C., turns out to have been the epoch-king of 3164 B. C. His name **Un-as**, "Ancient One," is in itself an epoch-title, and he does not appear to have borne any other title. In fact, the title **Un-as**, like **Pa-un**, "The One," and **Un-nofer**, "The Perfect One," was supposed to embrace all other titles. Like the "Ancient of Days," it was supposed to be all-comprehensive.

As this king had already assumed, as his throne-title,

one of the distinctive titles of Osiris, he naturally turned to Hathor, the consort of Osiris, for his additional epoch-title Petiathyris. "The Gift of Hathor."

At the epoch of Payni, 1704 B. C., Thothmes III and his son Amenophis II were reigning jointly. Thothmes III was the first to assume the new epoch-title "Chamois" (**Cha-em-uas**), "Crowned in Thebes," which was borne by **five successive epoch-kings**, including King Nile. Amenophis II received the additional epoch-title Harmachis, "Horus on the Horizon," which, of course, is of a purely scientific, or astronomical, nature.

At this time of the fixed year, the sun was over the equator, and illumined both hemispheres equally. In the day, this position was equivalent to the western horizon, and the sun (Horus) was said to be **am achu**, "am Horizont," hence "**Har-am-achu**."

As epoch-king Harmachis (now by mistake Harmais), Amenophis II, reigned 4 years and 1 month; but, for the reasons set forth in my History, I believe he was on the throne, as joint-regent, for, at least, 10 years before the epoch, and when Joseph "stood before Pharaoh."

We have in the "Decree of Canopus" contemporaneous evidence of the most satisfactory kind, that Ptolemy Euergetes was the epoch-king of Payni, 244 B. C. The dynastic lists of Manetho end at 339 B. C., and the 1810 years of his "Other Kings," at 287 B. C., when Ptolemy Philadelphus mounted the throne, but Euergetes suggests the "Good Being," one of the renderings of Uennepher, to whom the month of Payni was sacred. On the Stela of Chufu I, Isis and Osiris represent this month, and the following passage, inscribed in the pyramid of Unas, refers to this king's position on the western horizon as vicegerent of Ra:

"Thou takest thy place in heaven among the planets of heaven, behold! **thou art the evening star.**"

(To be continued.)



THE SCARAB OF DESTINY.*

By Maris Herrington Billings.

CHAPTER IX.

THE GALLANTRY OF ROBIN HOOD.

WHEN the two soldiers had disappeared, Nadine turned her mount in a southerly direction and rode on until she met a yokel driving a team of oxen.

"Which road leadeth to Rochester, my good man?"

He pointed to a well defined road beneath the trees, and Nadine soon came to a small village, where she broke her fast. Once again in the saddle, she rode bravely on; but the elements had conspired against her, for the lowering clouds grew darker and darker, and the rain began to fall. It rained steadily for hours, a soft rain like fine mist that formed a thick opaque fog that enveloped the dripping trees of the forest.

Nadine looked round in dismay; 'twas long since she had passed even a hovel, and she began to realize that she was lost in the forest. Thereupon she let the reins hang loose, trusting that the palfrey would find the way better than she; and not many minutes after he turned aside into a well defined foot-path, which led to a large cave in the side of a cliff. She dismounted and led the pony within and stood in the shelter of the entrance, looking disconsolately out into the rain.

Nadine had a perfect horror of caves, and prayed the rain might cease so she could continue her journey; the palfrey, moving restlessly round, soon began munching contentedly at a pile of hay stored at the back of the cave. Nadine vaguely wondered how the hay came to be there, and while she stood thinking how providential it was, she heard the sound of approaching voices and two men appeared in front of the cave. They were dressed in suits of lincoln green, with bows and a quiver of arrows slung over their shoulders. The leader, a tall handsome man with blue eyes and fair hair which showed him to be a Saxon, stepped within the cave.

"By Saint Dunstan, what have we here? As I live, 'tis a fair lady in dire distress, who doth seek shelter in our poor cave."

The yeoman doffed his cap with all the gallantry of a knight,

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as he said, "We crave thy pardon, lady, but we will have to intrude, since the fodder of our horses is stored within. Thou art quite welcome to the shelter of our rude stable, but our steeds lack provender."

"I thank thee for thy courtesy extended, good yeoman; but methinks the rain will soon give over, and I would fain be on my way, for I hope to reach Rochester ere sundown."

"Rochester? I doubt thou canst make it, unless thou knowest the short cuts through the forests and the by-lanes. Thou art Saxon, lady?"

"Nay, I am British."

"That's better yet."

"I would reach the Priory. Canst thou show me the way?"

"The Priory!" said the forester with a frown. "Thou art too fair to seek its shelter. Surely thou dost not intend to dwell within those gray walls."

"What is thy name, forester?"

"Thou canst call me Dafydd. Others call me Robin Hood," he said with an engaging smile.

"So thou art the leader of the dreaded band?"

"Aye, but have no fear, for I will treat thee with all courtesy."

"Of that I am quite certain, for thy reputation is well known, and every maid doth long to test thy gallantry, Robin Hood, but I will call thee Dafydd. I feel I have been waiting for thee a long while, and I know I can trust thee. I must reach the Priory and seek sanctuary. I am running away, not from my home and kin, but from his Majesty, the King. He hath deigned to admire me, and what can a poor maiden do against the Majesty of England? I know that thou wilt aid me."

"Aye, by St. Dunstan, thou canst count on me. I have a fair young daughter of my own, and I pray God she may be strong enough when she grows older to resist, if need be, the attentions of a noble. Come, the horses are now fed and we will away. I was wondering why so many troopers be scouring the forests today; the woods are alive with them. The king's own guard in the royal livery of red and gold are searching every glade. That's the very reason we too are showing a clean pair of heels to this section of the country for a while."

Without more ado he helped Nadine to her saddle, and leaped to his own, and his companion rode on in advance to warn them of approaching danger.

Dafydd produced a blue kerchief, and suggested that Nadine bind up her fair hair and throw her mantle around her after the manner of the British peasant women. He led her by devious ways a much shorter route, until they came within sight of the Priory gates.

Before them rose the gray walls of the convent, on which the ivy climbed even to the stone crosses on the highest pinnacle, and the climbing woodbine had framed the Gothic windows and stone arches in a mantle of living green. The convent was surrounded by the forest, and something of the mysterious seemed to hover over this pile of gray buildings. In the mornings a thousand birds warbled in the tops of the tall trees; in the evenings the owls hooted and the raven uttered his sardonic cries from the neighboring pines, and the weird cry of the bull frog came from the nearby marsh. Tonight the rising wind roared through that sea of leaves like a legion of lost spirits.

Nadine shivered as she looked at the great tower, surmounted with the cross which pointed the way to heaven. As they stood before the Priory gate the sun struggled with the speed of the gathering clouds behind the trees, making a wonderful combination of light and shade of the foliage, and before them could be seen the disc of the rising moon, reddened by the strange mist of the summer night.

Dafydd pointed to the Priory, saying sadly, "Fairest maid, I would thy fate were otherwise."

"I thank thee, good forester. Cheerfully I go to meet that fate," said Nadine. "Take the palfrey for thy kindness. I should judge him to be a good one. In fact, he is from the royal stud. Thou canst sell him to requite thee for thy goodness. Farewell."

Dafydd sighed as she passed within the gates. Nadine stood within the cloister and listened with beating heart to the singing of the vesper hymn that stole faintly through the closed doors of the chapel. The angelic voices of the choir of white-robed nuns rose like a benediction on her sorrowing heart.

With tearful eyes she looked up to heaven, praying that the good prioress would not refuse to shelter her in the fold. She pulled the bell cord that hung from the door of the convent, and it was opened by a novice, who asked her business.

"I doubt if thou canst see the prioress; our Mother is at vesper prayers, but follow me, and thou canst wait her pleasure."

The nun led the way into an oak panelled room, and scarcely a quarter of an hour had elapsed when the prioress entered.

She was a beautiful woman, still young, with a warm sympathetic heart beating beneath her white robe. Nadine knelt at her feet, saying, "Good Mother, I would seek sanctuary and a home in the cloister. I come to take the veil."

The prioress regarded the fair suppliant with a keen look out of her dark eyes.

"How old art thou, child?"

"Eighteen this month."

"And do thy parents consent?"

"I have none, and my friends cannot aid me in this crisis of my life; but, Mother, I bring thee this parchment from a Holy Hermit, Mervyn, of Basing in Hampshire, who hath been my teacher and friend. It will inform thee of the danger from which I flee, and from which Holy Mother Church alone can save me."

"What danger, my child, encompasseth thee?"

"I flee from the love of a powerful noble who cannot wed me; and though we both love each other, I dare not wed him, even if I could, for the stars forbid, so I flee from temptation to become the Bride of the Church."

"The name of thy lover?"

"I would prefer not to tell, good Mother."

"I must know his name and station in order to hide thee; or how could I protect thee against him?"

"The king," said Nadine, in a low voice.

"Merciful heavens!" gasped the Prioress; all the color leaving her face. "Richard, the king. He would think nothing of razing our Convent to the ground. He would not leave one stone upon another did he choose to possess thee; and I hear he is cruel and passionate."

"Nay, good Mother, a noble soul doth dwell within him, but 'tis warped and misguided by his environment as a king."

The Prioress read the scroll in silence, and it caused her to decide, for she looked up, saying, "Then thou dost wish, of thine own accord to take the eternal vow?"

Nadine nodded.

"This letter bids me waive probation; and in thy case there is urgent need of haste. Even the king dare not lay hands on a consecrated nun; therefore, my child, thou shalt find sanctuary in the convent. This very night we will admit thee to the Order and thou shalt take the white veil, and to-morrow I shall send thee to the Home of our Order in France, where thou canst serve the novitiate for the eternal vow; so that in very truth, should

the king's minions trace thee here, we can say thou art not within these walls."

She touched a gong and a nun answered the call. "Prepare this candidate. Give her instructions for the ceremony to-night."

Late that night, when all the world was sleeping, a strange scene was being enacted within the convent walls. A long procession slowly moved down the aisle of the Priory Chapel, preceded by an acolyte bearing the Holy Cross. Choir boys in surplice and cassock carried lighted candles, while monks in white gowns and hooded cowls followed with bowed heads. Then came the officiating priest, and the white robed nuns, walking two by two; and walking alone, came Nadine, robed in white, and carrying in her arms a huge mass of red roses, which she had especially desired to do. From her head hung a long white veil, which completely covered her from head to foot; and the prioress, with saintly mein, walked after her.

On the floor, in front of the great white altar, where shone the golden crucifix in the brilliant light of the many tapers, stood a black coffin. After the hymns had been sung, and the prayers offered, Nadine was placed in this coffin and the burial service was read over her. The coffin was then lowered to a vault beneath the chapel floor, where a nun was waiting to receive her. She had now become the Bride of the Church. The nun led her away to a cell, where she was disrobed, and shorn of her fair hair, which fell in waves of shining gold on the stone floor. Nadine could not repress her anguish as she saw those shining braids lying at her feet, for she had been proud of her glorious hair.

Robed in the white serge garment of the nun, it would be hard for anyone to recognize the beautiful Countess Nadine in Sister Agnes, who early next morning, accompanied a group of nuns on their way to Dover. While riding through the forest they passed the soldiers of the king, who were scouring the country in search of a golden haired maiden in a dark green habit.

CHAPTER X.

THE LOVE LETTER OF THE KING.

AS the hours wore on and the searching parties returned to the palace with the same ill news, Richard grew somewhat calmer and reasoned with himself, "She must have joined Sir Jasper's party. She is safe with him."

He sat in the red room and listened to the shriek of the wind,

which had now risen to a gale; and he resolved to send her a billet d'amour by a courier to Ravenswood.

"If she will return to me, I will marry her, right here in the chapel she shall become the wedded wife of Richard. *Di gratia le Roi.*"

This letter, carefully preserved for centuries by the noble family who still inhabit that beautiful estate, will show you just what manner of man Richard was, and how madly he loved the woman of his choice.

"Mon Amour:

Write I cannot—Ideas—I have none—I hear the wind—the storm—all seems madness—and I feel that I am taken up—in the whirlwind—and I am mad, too—I ask—I beg—I implore help—but nobody—nothing but the storm—and here lonely—it seemeth to me that I am paving my way to hell—happy—if soon I can be there—Heaven or Hell—Land of Forgetfulness be welcome to me—and take me—I heard last evening thy decision—ah thou dost not know—must I argue upon it—must I take the Holy Book—the Lives of Saints—the History from Solomon and David down to our days—to teach thee what life means—nay, I will not—I cannot do it—I had hoped—I had thought—fool that I was—that perchance I might be loved for myself alone—I thought that these sentiments freely expressed—could win thy love for me—as the man. I analyzed my heart—and when exposed to full light—I see by reflection that thou art right—A King may wed—but cannot love whom he will—to keep my vows they must be written in blood—I am distrait—the dark of the abyss—calls me, come, come, thou hast been a fool—a monarch may have all but love—that is denied to thee—dost hear the laughter of those fiends around me who prate of messalliance and smile at my *affaire d'amour*. From my life every gleam of brightness has died away in losing thee—I have lost all that makes life worth living, my dear love—thou hast my soul, my life—my body—but what is that to thee. Forward, forward, thou hast said, the word for me *aut vincere aut mori*—my heart is breaking—everything seems to dance before my eyes—live so—I will not—I would not—when thou hearest that Richard has fallen in battle or tourney thou knowest why—without love life is Hell—Hell—and may Lucifer devil of all devils take me—grasp me in thine arms and carry me to those unknown realms where ye have dominion over my body—for life holds naught for me—I am mad and thou wilt not help—thou that I love—*au reste* forgive me and be happy with the lord thou wilt choose—but none will ever love thee more than I—all seems red—red—blood dances before mine eyes—come back to

me, Nadine, if thou lovest they King—save him for the honor of the English.

Dei Gratia

Richard le Roi."

This letter the king despatched by his courier. After a while he became more rational, as he waited for her answer. If safe at Ravenswood, then he had his own idea as to how he would win her this time. When the courier delivered the letter at the castle, Alicia took it, with many a prayer that Nadine would some day claim it; and thus it is that it has been handed down from generation to generation.

Next day the king called a council of his peers and bishops, and told them he had decided to marry on one condition only. He agreed to marry any princess in Christendom, young or old, fair or ugly, whomsoever they might choose to name, provided that he was first allowed to wed morganatically, before God and the Church, the woman of his choice.

His Grace, the Bishop of Durham, inquired in a mild voice who it might be that the king had in mind, and Richard declined to answer. The Archbishop of Canterbury decided that the idea was preposterous. 'Twas a bad example for a Knight of the Cross. "Noblesse oblige, Sire," said he, with a shake of his gray head. "Hast forgotten thy high rank?"

"Nay, ye take good care I shall not. Rank, I am weary of rank. Do what ye will, my lords. I shall not marry, that ye know of," said Richard decidedly.

"But, Sire," protested the archbishop, "for the sake of the succession, for the honor of the Kingdom thou must marry."

"To hell with your kingdom; I'm done with it. Longchamp, I make Lord Chancellor of England, this fog stewed isle, peopled by swine-fed Saxon churls, govern it henceforth with the help of my justices," roared Richard. Then rising, he stalked from the room, leaving them all aghast at his diabolic temper.

From that moment, true to his word, he was done with the Kingdom. He lost all interest in the English, except for the signing of State documents, and the affairs of the Kingdom were left entirely in the hands of the Lord Chancellor, Sir William Longchamp.

One day, in the midst of his repining, while awaiting the return of his courier from Ravenswood, Richard had himself dressed in his favorite suit of black mail in the red room. He took up his gauntlet from the table, and thrust in his hand; and behold, in his palm, as he drew it out again, lay a small gold cross. He knew at once whose white hand had left that silent message of reproof.

for he had seen it gleaming on her fair white neck on the night of the coronation.

Behold the cross! He had put his hand to the plow; but in his sorrow he had almost forgotten his vow. He kissed it reverently, and attached it to a gold chain which hung round his neck, saying as he did so, "I had well-nigh forgotten that I had so recently vowed myself, body and soul, to the holy service. Yet, I wish now it were otherwise. Perchance this trial hath been sent but to try my faith; to make me examine my soul, to mortify this love of mine, to chasten my heart. Poor weak mortal that I am, may God forgive me. But alas! My earthly love is stronger than my will. I cannot give her up; I must, I will have her, come what may. Without her *Je suis desole*," he moaned.

At this moment his courier sought audience, and the face of the king was tense and white as he listened to his report.

"I have delivered your letter for the countess, Sire, to the Lady Alicia of Ravenswood. Naught has been heard of the fair countess, since she galloped off on the brown palfrey in Richmond Forest."

After dismissing the man, Richard said to himself, "God of my soul! Did the earth swallow her? She is not dead," he added with conviction. "I feel she is alive and well. My heart would have told me, had aught befallen her. I will seek the world over until I find her, and then, by the splendor of God; she shall be my queen."

Richard spent all that night on his knees before the altar in his chapel, praying for strength to battle for the right; but often his supplications were passionate appeals for the return of his lost love. When he arose, his heart beat warm with good intentions.

"I must be brave, and parry the assaults of fortune. I must accept the inevitable, and try to bear the hardships of my lot," he said with a shrug of his shoulders. "*Deo volente*, the cross be my anchor."

But his philosophy did not last long; for next day he awoke from a feverish sleep in the very worst of humor. His soldiers brought before him a forester in Lincoln green, who had been found riding the palfrey from the royal mews. The yeoman pleaded that the horse had been given him to sell by his master; he knew naught of whence it came, and it was not his business to ask his betters.

"Where didst thou leave the maid?"

"I saw no maid, Sire, I swear by the Holy Rood."

"The name of thy master," said Richard, sternly.

"I decline to answer, Oh, King."

"What! Thou darest say that to me," roared Richard. "Away with him. Torture him until he gives ye the clue to follow the maid." Then turning his back on the condemned wretch, his eye chanced to fall on Nadine's pillow. "Stay," he said, wheeling around. "Thy life is saved, forester. I forgive thee. Thy loyalty to thy master becomes thee well. Methinks we can make a shrewd guess as to his identity. Go thy way, and tell thy master if he but bring me word of where he left the maid, with hair like the sheen of gold, he hath my royal consent to range the forests and kill the king's deer as long as I shall live.'"

"I would that I might tell thee, Sire, but I cannot. He told me the palfrey was given him, for services rendered."

"Then tell Robin Hood that I will pay a king's ransom for information, and my gates are open to him night and day."

Richard now set everything in motion, in a frantic hunt for the lost maiden. He neither ate nor slept, but paced the floor night and day for a week. Then he went to London, where he started feverishly to work, to raise money for the Crusades; for this was one of the purposes for which he had come to England. This he effected in a very short time, by selling everything for which he could find a purchaser. Titles were cheap in Richard's day.

CHAPTER XI.

THE WITCHES VISION OF ANCIENT EGYPT.

IT was now the middle of October, and Maurice returned quietly to Ravenswood, where he was wedded to Alicia. Richard declined curtly to witness the happiness of his friend, but sent magnificent gifts to Alicia.

As for himself, he went to Richmond, where he once more secluded himself and nursed his grief. There fell upon the king a heavy sadness, a settled melancholy, which, despite his efforts to throw off, gained strength each moment. Gone were his happy smile and the merry twinkle of his eye; and a stern man with a solemn face sat in moody silence on the throne, from which issued orders that often appalled the stoutest heart. Yet a vision, ever in his dreams, forcing all else aside, often stayed his hand from deeds of violence, and filled his heart with thoughts of mercy, and the remembrance of a slender form with laughing eyes often caused him to reprieve a condemned prisoner. While he concealed under a calm exterior the sorrow of his heart, moral right and moral wrong had a hard struggle to gain the ascendancy.

Seth was sorry for the king, who seemed broken-hearted, and earnestly wished that the golden-haired maiden had never been

born, for he shrewdly guessed what the trouble was, and why the king looked so sad at heart.

One day he found him gazing from the embrasured window, that looked upon Richmond Forest.

"I crave thy gracious pardon, Sire, for intruding on thy silence; but wilt thou not permit me to sing to thee?"

"Nay, I am weary of earth, I care not to hear a song again."

"Does your Majesty believe in witches?"

The king gave no answer for he no longer had his merry moods, and had grown sullen and grave.

"For if thou didst," continued Seth, "'twere an easy matter to find the maiden lost in yonder forest. If she be above ground old Mother Malden will know it."

Richard started, and said sharply, "How knoweth the woman that?"

"Because Mother Malden be the most wonderful witch ever known, Sire. She told Janet Stiles her good man Jem was drowned; and the next day they found his body in the Thames. She can trace the lost by the hazel twig. If thou wouldst but try her skill, Sire, thou wouldst know for certain if the maid be dead.

"She is not dead," said Richard decisively, "she is in hiding somewhere; and to think that a maid could thus get the better of the King of England," he muttered.

"Mother Malden fortells the future, and knoweth how a combat will end and who will be the victor," said Seth, turning to the charge. "She is not a common witch, Sire, her magic be not of the malevolent kind, for she doeth more good than harm. She doth not seek her Oracles by the power of fiends, but by natural power."

"What meanest thou by that," said Richard, beginning to be interested.

"Why, her magic hath been handed down, Sire, from the old Druids. The peasants doth dread her, yet they fly to her for help when sickness or trouble doth visit them, for she be versed in the power of healing."

"Then I would she could heal my heart, and ease my sorrow," said the king with a sigh. "Perchance thou dost think that thy king needs a love philtre," said Richard with a ghost of his old smile.

"Methinks if I loved a maid, and sighed all day, like a horse with the heaves, it would not come amiss, Sire. But woe to those who make sport of her powers, for if she turns her black eyes

in wrath upon them, 'tis a known fact, Sire, that they come by an untimely end."

"Then; by my soul, methinks I had better call upon her at once. Gramercy for thy shrewd advice. Thou knowest I would accompany thee to the devil, if I but thought he would tell me what most I wish to know. I would give my very life to know her hiding place," he muttered.

A few hours later when the sunset light was turning the river to a sheet of gold, a knight in black armor, accompanied by a queer little dwarf, might have been seen crossing Twickenham Ferry. Once on the other side, the dwarf set off at a smart pace, and the tall knight strolled leisurely after.

They had been walking some time, when the dwarf came to a rough pathway that led to a secluded glen in the neighboring hills. He scrambled up the rough stones in the gathering twilight, along a footpath so narrow that the overhanging boughs met overhead.

As the knight and his companion entered the glen, Richard lingered to listen to the chirping of the birds, as they drowsily bade good night to their feathered mates, and to the darkening world.

Presently Seth emerged into a clearing carpeted with soft green turf. In the side of the cliff was a large cave. Against the entrance to it was built a rude hut or lean-to, and suspended from the wall on a wooden peg hung a round wicker cage, in which a tame magpie, with ruffled feather was shouting, "Oh, Mother, Mother Moll, Mother Moll."

On a bench, made of an unhewn plank set upon two rocks, sat a gaunt old woman, with clear cut features, whose piercing black eyes regarded the intruders with no friendly welcome.

She was dressed in a gown of coarse blue wool, and wore a pointed hood over her white hair, and was engaged in sorting a pile of dried roots, which lay in her lap.

"Good even, Mother Malden. I have brought thee a noble knight, who would fain seek information of a lost friend; and if, by thy magic arts, thou canst trace the hiding place of the maid, thou art rich for life!" he whispered.

Mother Malden slowly arose, and throwing the roots in a heap, she approached the knight.

"Give me thine hand, good sire."

Richard took off his gauntlet, and held out his long, shapely hand. The old woman held it for a few moments. Then she looked into his grave eyes, and drew back and folded her arms as she said, "Why hast thou sought me, Sire?"

Richard was amazed; but he thought that perchance Seth had given her a hint.

"On my word, my good woman, no harm shall befall thee. I but seek thy wisdom as would one of the humblest of my subjects."

"What dost thou desire of me, Sire?"

"I am interested in the fate of a maiden who was lost in Richmond Forest a month past."

The old women walked over to a huge cauldron, standing on a tripod close at hand. She lifted it and hung it on a crane suspended over a bright wood fire, and from an earthenware jug she poured a dark liquid into the cauldron. Then, turning to the dwarf, she said:

"Go sit on yonder stone, and stir not until I bid thee. I would be alone with thy master. 'Tis not fitting that such as thou shouldst hear his private affairs. If he but knew as much as I concerning thee, and the gold that doth stick to thy fingers, methinks thou wouldst soon wear a hempen collar," she said in a low tone.

"But thou wilt be careful of what thou dost say? Beshrew me, this comes of trying to do a good turn, both to him and thee!" said Seth in a low voice.

"Begone! Prate no more to me of what I shall do, or not do. Begone! and as thou dost value thy miserable body, disturb us not."

"Come, come, good Mother; I did not come to see thee, to have thee berate my jester, who is a shrewd fellow and meaneth well."

It was a weird scene. The night had now grown dark. On all sides rose huge rocks, piled in fantastic shapes; and the great dark pines, towering above them, cast weird shadows on the turf.

Mother Malden retired into the cave. When she emerged she bore in her hands a long black staff, the head of which was in the shape of a raven, carved out of bog-wood. She stood beside the fire, into which, from time to time she threw a handful of greenish powder, which caused it to burn with a livid blue light. Standing with folded arms was the black knight, a look of rapt interest on his handsome face; and seated on an adjacent rock was the fantastically arrayed figure of the dwarf in his black and red garments.

When the liquid in the pot began to boil the old women threw in some white powder, which caused clouds of white vapor to arise, which, tinted by the ruddy gleams of the firelight glow, looked like a pillar of rose-colored mist.

"I see," said the sybil in a low tone, "a room all red and white; and on the leopard-skin rug in the firelight, lies a maid, wrapped

in a dark mantle. She is weeping as if her heart is breaking. 'Tis early dawn. She comes to the door. Her face is shaded by her wimple. She doth follow two men-at-arms down a winding stair and out into a courtyard. She mounts a gray palfrey, and rides on until she comes to the edge of the forest."

"Aye, aye, go on woman, go on!" said Richard impatiently.

"She hath ridden into the mist and it hath enveloped her— Interrupt me not again, Sire, for thou hast broken the spell."

It was some time before the dreamy look came back into her eyes. Then she threw some more powder into the cauldron.

"The mist hath cleared," she said slowly. "'Tis a bright and glorious day. I see the maiden. Ah! me, she is very young, with a face so bright and fair, no wonder the sunshine loves to linger on her sunny hair of gold. She hath two long strands that reach below her waist."

Richard nodded, and refrained from speaking; but his hands were clenched in his excitement.

"She is standing on a sort of quay; for the sea doth wash the gray rocks at its feet. 'Tis a quaint old town, foreign methinks, from the looks of the houses. An old man cometh toward her. She doth beg of him a favor. At first he refuses. Now he hath consented. He looketh like a merchant. Aye, he taketh the maiden to his galley, and she waveth farewell to the shore with a joyous smile. She seemeth happy to be gone."

Richard bit his lip till the blood came. It was thus she could leave him! "She shall pay for that," he thought.

The sybil went on in her monotonous tone. "'Tis growing dark. A storm is brewing. I hear the shriek of the wind among the cordage as the ship, urged on by the tempest, rolls and pitches in the foaming billows."

Then she was silent for a moment, while Richard held his breath, in an agony of suspense.

"The maiden is washed ashore. Kindly hands have revived her."

"Holy God be praised," said Richard devoutly, under his breath.

"The maid is far away in a strange land, which lies to the East, a land of sunshine and of flowers. It is a valley between two ridges of mountains, where the tall palms bend their graceful fronds in the soft breeze, and a wide river flows between. The maiden is walking in a beautiful garden, where a fountain throws its falling spray into a great white basin round which the blue and white water lilies grow. She hath beside her a dark maiden, of wondrous beauty."

The face of Richard was a study. He could see it quite plainly, and the strangest thing was that he could see himself there.

"Now the maid is riding in a golden chariot, drawn by two white horses and she wears a wreath of white flowers. Ah! me," she sighed, "they have taken her to a dark and dismal dungeon in a great red building."

"Where? Where?" said Richard, striding forward and clutching her fiercely by the arm. "The name of the city that harbours my love. Come, I command thee," but she drew back haughtily, saying, "I am finished, Sire; thou hast now broken the spell for good. Why didst thou shake me out of the trance? Now all I can do is to try to let thee see for thyself. If thou dost truly love the maiden with a pure and holy love, look into my eyes."

Long she gazed at Richard, and waved her hand before his eyes. "Now look into the rosy mist, and ask the question, 'When and where shall I see my love?' Look carefully, Sire. Whatever thou seest will be thine answer to the question," and again she threw in the powder.

"Now, look," she commanded.

Richard gazed into the mist with beating heart. The uncanny place seemed to have cast a spell over him.

For a long time he could discern nothing. Then he started, and said in awe struck tones, "'Tis gone!"

"Aye, Sire? What didst thou behold?"

"I saw a corner of a courtyard, with moss-grown walls, and a long green mound whereon the tangled grasses waved and over it bent a great cypress tree."

"And what doth it suggest to thee, Sire?"

"Well, let me see. There was the wall, grass, tree, aye the tree was the dominant thing in the picture. Therefore, it would be Cyprus," he said with baited breath.

"If there be such a place, Sire."

"Aye; and it would accord well with thy description. It lieth to the East, a land of flowers and sunshine. The Island of Cyprus! That's where the ship carried her! That's why, when I searched England high and low, I found no trace of her. She sailed away, and the storm driven ship was wrecked on that island. By the Holy Rood, 'twill be like looking for a needle in a bundle of hay; but canst see if she be alive?"

"There, hold my hand; perchance, if thy will be strong enough, thou canst send my soul once more in its flight to seek thy love."

Richard concentrated the whole force of his great will-power into the effort as he said, "Find Nadine for me."

"Thy love is alive and well," said the sybil. "She is kneeling in prayer in a stone cell. The building hath a great tower, surmounted by the cross."

She passed her hand wearily over her brow, "I am an old woman, Sire, and the mental effort is too much for me."

"Ah, marry; and I have no mercy on thee; but thou art truly wonderful. Thou hast told me so much, dost think, if I come again, thou canst trace the maid still further?"

"Nay, sire; thou hast the clue. The rest is for thee to do."

"And by St. Denis I will yet raze Cyprus to the ground. If any building on that island doth hold my love, they would better set her free, for I'll not leave one stone upon another."

"Nay, Sire; I have the impression that the maid stays willing within those gray walls. I seem to see her teaching the young."

"Ah, now thou hast made my heart to rejoice. I thought perchance she was a prisoner; but now, methinks, I will know where to look for her when the time comes."

He gave her a handful of golden crowns, and slipping a ring from his finger said:

"Here is my ring. Take it as proof that the King of England holds such women as thou art in the highest esteem. If at any time thou dost desire a boon, send or take it to Sir William Longchamp, and thou shalt have thy request, for I will instruct him to grant thee thy desires as long as thou shalt live."

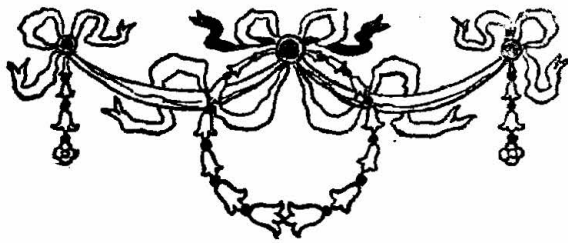
"I thank thee, most gracious King; and now I would crave a word in private with thy jester."

Crossing over to the dwarf, who by this time was cramped and weary, she said, "Seth, thou art in very truth a fool, for thou hast used thy power solely for evil purposes. When I, for the sake of thy mother, took pity on thy poor misshapen body, and taught thee to use the hidden power of nature, it was so that thou couldst lift thyself to a competence in spite of thy deformities; but 'tis now time that thou didst quit. Leave his soul to struggle alone. Methinks he hath enough to contend with; for mark me well, thou hast gone too far, and one of these days, in the near future, the beast within him will rise, and like the wolf he will rend thee limb from limb; and all thou hast gained will avail thee naught when thou hast passed to the great beyond."

She now made a profound obeisance to the waiting king, who made a sign to Seth, and he ran forward and snatched a blazing faggot from the fire and lighted the king down the rough path.

"What fools men be!" said Mother Malden, as she watched the retiring figures. That omen was as plain as a pike-staff; a cypress tree, bending over a forgotten grave. Only beyond the grave wilt thou join the maiden who hath won thy heart, Oh, King. Thou wilt see her, aye; but thou wilt be beyond caring what fate has in store for either of ye."

(To be continued.)



MOMENTS WITH FRIENDS

What is Memory?

Memory is the reproduction of impressions by qualities, attributes, or faculties inherent in *that* on which impressions were made. Memory does not produce a subject or thing or event. Memory reproduces the impressions which were made by the subject or thing or event. All processes necessary to the reproduction of impressions are included in the term memory.

There are four kinds of memory: sense memory, mind memory, cosmic memory, infinite memory. Infinite memory is the being conscious of all states and occurrences throughout eternities and time. Cosmic memory is the reproducing of all happenings of the universe in its eternity. Mind memory is the reproducing or reviewing by the mind of the changes through which it has passed since its origin. There is no practical advantage derived from inquiring into the nature of the infinite and cosmic mind memory. They are here mentioned for the sake of completeness. Sense memory is the reproducing by the senses of impressions made upon them.

The memory which is used by man is the sense memory. He has not learned to use and does not know of the other three—mind memory, cosmic memory, and infinite memory—because his mind is trained to the use of sense memory only. Sense memory is had by the animals and plants and minerals. As compared with man, the number of senses

working to produce memory decreases in the animal and plant and mineral. The sense memory of man may be called personality memory. There are seven orders of memories which make up the complete personality memory. There are seven senses in the complete personality of man. These seven sense memories or orders of personality memories are: sight memory, sound memory, taste memory, smell memory, touch memory, moral memory, "I" or identity memory. These seven senses make up the one kind of memory that man has in his present state. Thus personality memory is limited to the time from which the one who remembers reproduces to himself his first impressions of this world, to the reproduction of the impressions made in the moments preceding the present moment. The manner of registering the impressions and the reproducing of the impressions registered through the sight, sound, taste, smell, touch, moral and "I" senses, and the intricate processes and interminglings of these to show the detailed work necessary to "a memory," would be too long and tiresome. But a survey can be taken which may be interesting and give an understanding of personality memory.

The art of photography illustrates sight memory—how impressions from objects are received and recorded and how the impressions are afterward reproduced from the record. A photographic instrument is a mechanical application of the sense of sight and the action of seeing. Seeing is the

operation of the mechanism of the eye and its connections, for recording and reproducing impressions revealed and made by light. In photographing an object, the lens is uncovered, and turned toward the object, the aperture of the diaphragm is set for the admission of the right amount of light, the focus is determined by the distance of the lens from the object to be photographed; the limit of time for exposure—of the sensitized film or plate ready to receive the impression of the object before it—is given, and the impression, the picture, is taken. Opening the eyelids uncovers the lens of the eye; the iris, or diaphragm of the eye, automatically adjusts itself to the intensity or absence of light; the pupil of the eye expands or contracts to focus the line of vision of the near or distant object; and the object is seen, the picture is taken by the sense of sight, while the focus is held.

The processes of sight and photographing are alike. If the object moves or if the lens moves or the focus changes, there will be a blurred picture. The sense of sight is not one of the mechanical apparatus of the eye. The sense of sight is a distinct thing, a being distinct from the mere mechanism of the eye as the plate or film is distant from the camera. It is this sense of sight, distinct from though connected with the mechanism of the eye, which records the impressions or pictures of objects received through the mechanical apparatus of the eye.

Seeing is the taking of the records which may be reproduced by sight memory. Sight memory consists in throwing or printing upon the screen of vision the picture or impression which was recorded and fixed by the sense of sight at the time of seeing the object reproduced. This process of sight memory is illustrated by the printing of pictures from the film or plate after it has been developed. Each time a person or thing is remembered a new print is made, so to say. If one has not a clear picture memory it is because that in him

which is sight, the sense of sight, is undeveloped and untrained. When one's sight sense is developed and trained, it may reproduce any scene or object by which it was impressed with all the vividness and realism present at the time it was seen.

Photographic prints even, if taken in color, would be poor copies or illustrations of sight memory when it is well trained. A little experiment may convince one of the possibilities of his sight memory or of the other sense memories which make up his personality memory.

Let one close his eyes and turn them toward a wall or table on which are many objects. Now let him open his eyes for a fraction of a second and close them, he having in that moment tried to see everything on which his eyes were turned. The number of things he sees and the distinctness with which he sees them will serve to show how undeveloped is his sight memory. A little practice will show how it is possible for him to develop his sight memory. He may give a long time or short exposure, to see what he can see. When he draws the curtains over his eyes some of the objects which he saw with his eyes open will be dimly seen with his eyes shut. But these objects will get dimmer and finally disappear and then he cannot see the objects and at best has only a bare impression in his mind of what he had seen with his sight memory. The fading out of the picture is due to the inability of the sight sense to hold the impression made by the object. With exercise of the sight or picture memory to reproduce present objects with the eyes closed or to reproduce past scenes or persons, picture memory will be developed, and may be so strengthened and trained as to produce astonishing feats.

This brief outline of sight memory will serve to indicate what the other sense memories are and how they work. As photography illustrates the sight memory, the phonograph is illustrative of the recording of sounds and the reproduction of the records

as sound memories. The sound sense is as distinct from the auditory nerve and the ear apparatus as the sight sense is distinct from the optic nerve and the eye apparatus.

Mechanical contrivances may be produced to copy the taste sense and smell sense and touch sense as the camera and phonograph are counterparts, even though poor copies and copies unknowingly—of the human organs connected with the sight and sound senses.

The moral sense memory and the "I" sense memory are the two distinctively human senses, and are due to and made possible by the presence of the undying mind which uses the personality. By the moral sense the personality learns the laws of its life, and to reproduce these as moral memory where the question of right

and wrong is concerned. The "I" sense memory enables the personality to identify itself in connection with any event in the scenes or environments in which it has lived. At present the incarnated mind has no memory beyond the personality memory, and the memories of which it is capable are those only which have been named and which make up the personality as a whole, which is limited to what can be seen, or heard, or smelled, or tasted, or touched, and which feels right or wrong as concerned with itself as a separate existence. A FRIEND.

In the December Word will be answered the question, "What causes loss of memory," and "What causes one to forget his own name or where he lives, though his memory may not be impaired in other respects."

THERE can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its living Forces from Spirit, and to attribute all to blind Matter, that the Occultists claim the right of disputing and calling in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the Universe around us. Science can, it is true, collect, classify, and generalize, upon phenomena; but the Occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this, he must develop faculties which, save in a few rare and exceptional cases, are absolutely dormant, in the constitution of the off-shoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

H. P. Blavatsky—"THE SECRET DOCTRINE."



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PROPHECY.

Ghosts That Never Were Men.

ANOTHER magical feat done with the aid of nature ghosts is prophesy of future events. In ancient days those who could not get the information at all times nor get it directly, were aided if they could come under the favorable environment furnished at certain times and places by some physical object, through which nature ghosts will communicate. Those who desired to reach nature ghosts and so obtain information as to future events, sought out such magical places where elemental influences prevailed and made the giving of information and the receiving of it possible. Magic environment was found at holy stones, magnetic stones and boulders, as in the stone circles at Avery and at Stonehenge. Other places which were magical were groves of certain trees, among them oaks, elders, laurels, yews. There were magic springs and pools in the woods, subterranean streams, or fissures and caves through which airs came out from the interior of the earth, or a rocky recess from which the fire appeared without human intervention. If the conditions as furnished by nature were not sufficient, the ghosts would direct their

worshippers to procure the erection of temples, statues, altars, where the followers could propitiate the influences and where the ghosts could advise and give information and instruction. The information was usually given in the form of oracles.

Oracles.

Priests and priestesses had often to learn a language or code to receive and interpret an oracle. The communication may have been made under the form of signs or sounds, which, however meaningless to the multitude, were definite and instructive enough to the initiated. Sometimes the mantic information was given to a priest or priestess unconscious in frenzy, whose utterances were received by other priests or interpreted by the inquirer. The priests wanted certain information for themselves, while the multitude wanted information concerning human interests, such as the results of voyages, of enterprises, of encounters, of love affairs, or of battles. Many times the foretellings of the future were direct and unequivocal; at other times they seemed ambiguous. The ghosts did not desire to elude the questioners in the prophecies which they made. But the ghosts could only tell what had already been decided in the past by destiny, that is, by the motive, thought, and actions of those who were to participate in the events, or those who gave consent to the events, but which decision was not yet known through an occurrence in the physical world. As to matters which had not yet reached a final decision, the ghosts could only foretell as far as the decision had been reached, and the prophecy was cleverly worded, so that it could be given several interpretations. The different interpretations would allow for any one of the several decisions which were possible, but had not yet been made definitely.

Often there was a moral instruction embodied in the mantic wisdom. The nature gods did not possess the wisdom, but gave it under the guidance of Intelligences, which used the ghosts as channels for imparting moral rules to men.

The oracles remained genuine as long as the priests re-

mained true to their vows and followed the instructions of the gods, and as long as the people held allegiance to the gods. The gods did not always pay attention to all of the requests for answers, and so the priests substituted the results of their own speculations as answers by the gods. Gradually the connections between the priests and the ghosts were severed. The ghosts no longer communicated; but the priests kept up the oracular institutions.

Although the mantic words were usually given to the priests or priestesses by signs, symbols, or sounds, a nature ghost sometimes assumed his other, human, form and, appearing in person, communicated directly. Often a temple was erected at a place where the gods appeared in person, and the influence of such an institution lasted far into the decadence.

Fortune-telling and Nature Ghosts.

Fortune-telling has, through credulity added to the selfishness of the people, become a source of income for many frauds and charlatans, and the policemen now try to protect dupes from themselves by arresting fortune-tellers. Nevertheless, some parts of the future can often be revealed. Certain persons are so constituted psychically that the ghosts of the elements will be attracted to them, when their attention is focussed on some object, with the desire of foretelling from that object future conditions. So fortunes are told from cards, tea-leaves in a cup, or coffee-grounds. Neither the fortune-teller, nor the inquirer, nor the person whose future is read, nor the tea-leaves or cards, are the revealers of the future, but nature ghosts which are attracted reveal sometimes what is to come, in so far as the one through whom it is done, will not interfere with the interpretation, but lets his mind be simply responsive. The psychic nature of the inquirer is connected with the ghosts through the fortune-teller, and the ghosts communicate what portends the inquirer through the media of coffee-grounds, tea-leaves, cards, talismans, or any other object on which the attention is focussed.

In the case of tea-leaves or coffee-grounds, the little

parts in the bottom of the cup are pictured by the mind as signifying a man or woman, and the reader of the cup connects that with the person inquired about or with some event concerning him. Then the ghosts, reading from the astral screens something of what has there been projected by the persons concerned, suggest the thoughts or words to the mind of the reader of the cup. No guessing is needed on the part of the reader; all that is required is a negative attitude and a readiness to transmit the impressions received. It is not that the tea-leaves or coffee-grounds have any magical properties in them; any number of loose particles, like sand or rice, would do about as well. But the dark color, the white porcelain, the curve of the concave bowl, working like a magic mirror, assist in reflecting through the eye to the mind, the sights suggested in the cup. The atmosphere for transmission is made by the eagerness of the inquirer and the response of the reader and the presence of the ghosts, which is due to the receptivity of the medium reading fortune from the coffee-grounds. The ghosts share in the sensations produced by the reading and are so paid for their services.

Nature Ghosts Behind the Cards.

The case of fortune-telling by cards is different. There are definite figures on the cards, and, according to the system of the fortune-telling, the cards with their figures group themselves, through shuffling and cutting, under the suggestion of the ghosts, until they present the aspects needed to convey the thoughts, which are conveyed through the cards to the mind of the card-reader. The part the ghosts take, if the fortune-telling is ghostly and genuine, is the grouping the cards through the hands of the fortune-teller, and the suggestion to interpret the combinations. Here, as in the case of the foretelling from coffee-grounds, there is the same enjoyment of sensation by the ghosts, in exchange for their assistance. The surest prophesies are made when the reader guesses not at all, nor adds to what is suggested, nor withholds any impressions received, but simply lets flow the impressions as they come to her.

Playing cards are the present form of an ancient system of vaticination. The pictures and symbols came from persons who knew the mystery of form and the magic effect of form in attracting elementals. The modern pictures and numbers retain to a large degree the powers used to fascinate elementals, though the direct purpose of playing-cards would hardly lead to that supposition. So elementals are attracted to playing-cards when handled in a mere game. The amusement, the idleness, the sensations in gambling and cheating at cards, are feasts for humans as well as for elementals, and the humans pay the piper for both. The elementals lead to the playing at cards, and keep the players at it.

The Tarot Cards Attract Nature Ghosts.

The set of cards which preserves more of its magic power than do those used for playing is the Tarot. There are different sets of Tarot cards; the Italian is said to be the most occult because of its symbolism. Such a pack consists of seventy-eight cards, made up of four suits of fourteen cards each, in all fifty-six, and twenty-two trump cards. The four suits are sceptres (diamonds), cups (hearts), swords (spades), and money (clubs). The twenty-two trumps, corresponding to the twenty-two letters of the Hebrew alphabet, are at once seen to be symbols, among them the Magician, the High Priestess, Justice, the Hermit, the Seven-spoked Wheel of Destiny, the Hanged Man, Death, Temperance, the Devil, the Tower struck by Lightning, the Last Judgment, the Foolish Man, the Universe.

There is power in the Tarot cards, under whatever modifications they are shown. Many of the people who tell fortune from the Tarot cards, and try to make a mystery of them, and do not understand the mysteries of which these cards are symbols, prejudice others against the study of the Tarot. The symbols on the cards show the panorama of life. The reason why the Tarot cards are so fascinating to those who are interested in the study and practice of occultism is that the lines of the figures on the cards are drawn in such geometrical proportion that they attract and hold elementals.

The configurations of the lines are magical seals. These seals command the presence of elementals, which reveal the future to that degree in which the reader of the cards is able to transmit the communication. Rarely are the cards used for other purposes than the common foretelling of love affairs, money matters, journeys, the outcome of a sickness. These are low subjects and feed selfish interests. The cards were intended to reveal the inner phases of life and to show to the inquirer the means by which he could overcome his baser nature and develop and grow into his higher nature.

Magic Mirrors.

A way of seeing into the future and into the past, and so obtaining information of the destiny of persons, is by looking intently into magic mirrors. There are various kinds of these. Magic mirrors may be flat, concave, convex, or a sphere. The material may be a pool of water, a pool of ink, the polished surface of gold, silver, copper, steel, or glass, backed by a black substance or by quick silver or by gold; but the best magic mirror is generally a ball of rock-crystal, though some persons succeed best with mirrors having flat surfaces. Among geometrical symbols a crystal globe is the most perfect symbol of the mind. A crystal sphere is like the mind when freed of all impurities, at perfect rest, in harmony with itself, and capable of reflecting in itself equally all surrounding objects, and without suffering contaminations. As the crystal reflects surrounding objects, so will it reflect the thought or the desire held in the mind of the seer while the eyes gaze fixedly into it. What that thought is will determine the elemental presences which are by thought attracted around the crystal. The human mind, looking at its own symbol, creates the atmosphere into which the elementals are attracted. These elementals produce the pictures seen in the crystal and in the room itself. The pictures will take on the movement, forms, and color of life, and reproduce past actions of persons, as well as their present condition if they are distant, and also show the scenes in which they will take part in the future. One who is not

positive and cannot command the magic mirror to reveal, without becoming himself passive and unconscious, always runs the danger of becoming a medium and subject to the control of elementals and even of the desire ghosts of the dead (THE WORD, October-November, 1914).

Magic mirrors have been made to reproduce to the seer a certain scene. In such cases the mirror is magnetized by its maker to that scene which was recorded in the astral world. In fact, all magic mirrors do reflect scenes from the astral world, except where the pictures shown are produced directly by elementals. If the seer is in touch with the mirror, and is able to formulate the question and hold the thought in mind, then he may inquire about and have revealed to him any scene in the past history of the earth, no matter how far distant it may be in time. Geological changes, and transformations of the fauna and flora and changes in the human races may be thus inquired into and true information may be so obtained. Though many scenes from the past are sometimes flashed before the seer, he may not always be able to hold the scenes nor interpret their import.

To be continued.





HELEN PETROVNA BLAVATSKY. A REMINISCENCE.

MADAME BLAVATSKY'S appearance in New York City synchronized with the spiritualistic movement that swept like a great wave over the entire country after the Civil War. And her introduction to the American public, or that portion of it that read the daily papers, was made in an article written by Colonel Olcott, from the Vermont home of the noted spiritistic mediums, the Eddy Brothers, and published in the New York "Graphic."

The article was a most readable one, and interested all who saw it. Colonel Olcott was, at that time, an enthusiastic convert to spiritualism, and he thought he had found in Madame Blavatsky the most remarkable psychic in the world. But he was soon better informed and owed to her his education in occultism. She showed him the difference between things spiritual and spiritism, though some call it spiritualism, and he, quick to realize the importance of her teaching, became an earnest student, and thenceforth left materializing mediums and their performances for other pens to herald. He returned to New York with Madame Blavatsky and thereafter identified himself with her work.

This was in the early Autumn of 1874, and Madame Blavatsky was, at that time, living in the home of Dr. and Mrs. I. G. Atwood, at the corner of Irving Place and Fifteenth Street. The Atwoods occupied a commodious house, and let out portions of it, and Madame Blavatsky had rooms there for a long time. She could not have been in any place



MADAME BLAVATSKY

so favorable for meeting the prominent spiritists, and their parlors were the scene of frequent gatherings of interesting people of this faith. Dr. Atwood was a magnetic healer, and had a successful practice. He was an intelligent, kindly man, and was well liked by a large circle of people.

Irving Place and its vicinity was a quiet residential section of the 'Seventies, and in that locality dwelt many of the old families of New York. One of the neighbors of the Atwoods was Ex-Judge Edmunds, a legal light of prominence, in whose hospitable home were often held private seances. Many investigated the new cult under his guidance, and people generally sought his acquaintance because of his standing as a man of integrity, and great learning.

The "Banner of Light" was the organ of the spiritists, and Andrew Jackson Davis, the author of many popular books on the subject, was much in the public eye. Foster, the most satisfactory of all the materializing mediums, was constantly producing his slate-writings and mystifying the curious with his ability to produce names of loved ones on his arm in letters of blood. Cora Hatch Daniels was a favorite inspirational speaker. Emma Hardinge Britton, Dr. James M. Peebles, and many others lectured to large audiences on spiritualism.

It was the golden era of the cult, and the mediums had a vogue that was at its zenith then. In all ranks of society were to be found believers in the return of the dead, and the subject was one of common discussion at afternoon receptions and in clubs and restaurants. At the regular weekly receptions of the Cary sisters (Alice and Phoebe) in their attractive home in East Twenty-fourth Street near Fourth Avenue, it was a subject discussed by men and women of the literary and journalistic class. Mr. Beecher was said to be a believer; his sister, Mrs. Hooker, was an avowed champion of the faith, while Harriet Beecher Stowe was claimed by the spiritists as a medium. Mrs. Stowe, it will be recalled, declared in print that an influence over which she had no control wrote "Uncle Tom's Cabin," she being merely a scribe. Robert Dale Owen was also a notable spiritist of that day whose influence was widely felt.

Madame Blavatsky made the acquaintance of many spiritualists and their sympathizers, and she familiarized herself with every variety of manifestation produced at public and private meetings. And, when the opportunity came, she was prepared to discuss the subject with those who sought light regarding it.

As great a service as any she ever performed was her work of helping people to know practical facts about the astral plane, and in giving warnings against the dangers of familiarity with "shells" or disembodied entities that were said to control public mediums. People were convinced by her teachings, and it was the opinion of her acquaintances that her influence had a widespread recognition. She certainly prevented many from falling into error in their search for true knowledge. And, her activity as an opponent of spiritism was an undoubted factor in creating the hostility she met with in introducing Theosophy. But it is true also, that she made a host of friends among the leading spiritists of New York, and retained them, interesting many of them, subsequently, in her teachings.

Much flotsam and jetsam of gossip and of a form of slander centered about the name of Madame Blavatsky in the 'Seventies in New York. She was said to be a Russian of rank who was here serving her country's interests, and the fact that many foreigners attended her social gatherings, led to the conclusion that she was engaged in political work. If so, she must have gathered her material from the astral plane, for she scarcely ever read a newspaper; met people only in miscellaneous groups, and had no more knowledge of the course of current events in this country than a child. For politics she appeared to have not the least inclination, and certainly she was not at all informed on public questions. In truth, she had no aptitude for it, possessing neither tact nor diplomacy, and, in fact, had not a single qualification for such a calling. If she was—as was claimed—employed in the secret service of her country, then the Russian Government was not ably represented, for her mind and heart were enlisted in the service of a Brotherhood, and outside the pale

of its interests, she had no concern. As much error was circulated in connection with her private affairs as with her public work: it was reported, on the one hand, that she had ample funds supplied to her by the Russian Government, and was free to entertain on a scale of sumptuousness, if she so desired; and, on the other hand, it was often reported, and is even now generally accepted as a proven fact, that Madame Blavatsky came to New York without funds, and had to work for her daily bread. In order to live, it was believed she had to follow the trade of artificial flower-making, and was said to have been employed by the Parisian Flower Company on East Fourteenth Street. It was a very easy and simple matter to learn from the amiable men who owned that company—the Rothchild Brothers—the truth or falsity of this report, and this was done. The inquiry elicited a polite denial of the report; no such person was ever in their employ, they said.

When a favorable opportunity presented itself one day, Madame Blavatsky was asked about the stories told of her poverty. To the direct question put to her: "Did you ever work at the Parisian Flower Company's establishment in Fourteenth Street as an artificial flower-maker?" she made answer that she too had heard the story many times; and she would say no more. It was not her habit to deny or confirm any gossip repeated to her concerning herself.

The death of Mr. William M. Ivins, the noted New York lawyer, not long ago, recalled the fact that he was the legal adviser for Madame Blavatsky in a suit brought by her to recover money loaned on a real estate mortgage. It was through this acquaintance with Mr. Ivins that Madame Blavatsky met so many of the younger set of New York lawyers, and it was while staying at a hotel on Long Island, waiting for her case to be reached on the court calendar, that she established her reputation with them, and with others, as a highly educated and brilliant woman, and one who had a vast deal of knowledge regarding the religious teachings of the East.

A transcript of the case, tried before Judge Calvin E.

Pratt and a jury, has been obtained from the records of the Supreme Court, by the County Clerk of Suffolk County, N. Y., and is now in the possession of the Editor of "The Word." It is of value as corroborative evidence in disproving the story of the poverty of Madame Blavatsky, and as such may be useful to the future historian of the Theosophical Movement. It is hardly conceivable that the Order of Adepts would consent to utilize the services of a messenger whose welfare was not provided for, nor need it be believed for a moment that such was the case.

Mr. Ivins, who was the junior member of the law firm of Crook, Bergen, and Ivins, personally represented Madame Blavatsky's interest in this instance, and he managed business affairs for her in other instances. She was not a careful investor, and not infrequently she made mistakes in matters of business, but her investments were carefully safeguarded after she had entrusted them to the care of this firm.

By the successful issue of this suit, which was tried at Huntington, Madame Blavatsky came into possession of real estate situated near that village. It is of passing interest to note that the witnesses on both sides in this suit were French people, as it is another link of evidence that establishes the truth of her statement that she came to this country from Paris, and in company with a family of French people, with which she resided for some time after her arrival. Though she knew English and spoke it easily, she said she could not converse in it, and her social circle was composed, for the most part, of French people. Madame Blavatsky remained for a week at Huntington, and in that time she came to know her counsel well; the two became fast friends, and Mr. Ivins, throughout his life, highly valued her friendship. He was one of the numerous young men who were present at her Sunday evening receptions, and, when she proposed the organization of the Theosophical Society, he became an active member.

William Q. Judge was one of his friends who owed his introduction to Madame Blavatsky to him, and James Rob-

inson was another brilliant young Irish lawyer, who was as eager to study occultism as was Mr. Judge, and who did study and serve with enthusiasm and unflagging zeal. The first copy of "Isis Unveiled" that came from the press, young Robinson secured, and he took it to a newspaper office where he had a friend, and asked for an advance notice. This was accorded him with the provision that he write the notice, which he did, and he had the satisfaction of taking to Madame Blavatsky the first recognition of her book printed in a daily paper. Had his life been prolonged, Theosophy would have had an able exponent, for of all the group of young New York lawyers of that day, James Robinson was the most cultured. His family had wealth and influence, and he had enjoyed every advantage, and was a noble specimen of an Irish-American lawyer. His sudden death occurred at the end of the first year of his acquaintance with Madame Blavatsky, and it was a distinct loss to the work and to the workers.

In the year 1912, Mr. Ivins was the only surviving member of the circle of young lawyers who identified themselves with the Theosophical Society at its organization. None of them, perhaps, really understood the plan or scope of the work, but all of them were admirers of the woman who was at the head of the movement, and they were glad to be identified with her in it.

Mr. Ivins, in a conversation in this year (1912) reaffirmed his admiration for "that wonderful woman," and said she had, all in all, the most brilliant attainments of any woman he had ever met. He deplored her decision to devote her life to building up a society, and thought that had she given her time exclusively to pen work, she would have won renown and lived a much more tranquil life. He conceded that she possessed psychic gifts of great power, but thought she should have used her talents in the service of general literature and not gone off to India to teach religion. But he liked her; thought her a true comrade, and did not accept as believable any of the charges brought against her integrity as a doer of psychic miracles. He had seen her perform

too many phenomena to question her supreme gift in that line. His only criticism was of her good judgment in undertaking the thankless task of convincing people of other planes of existence. One plane, and that this material one, was as much as could be grasped by people, and not many understood even material existence. When asked if Madame Blavatsky could be considered in any sense a business woman, he laughingly replied that she had not the least aptitude for business affairs, and could not be induced to concentrate her attention on the details of her own affairs. He said she was a generous woman, kindly in her attitude, and had a disposition to give to every one who appealed to her for aid, and had not the slightest idea of the value of money. He had heard of her being charged with doing the work of political spy, and laughed in derision; said she had not a single qualification for such an occupation, and no one would want her services in such a capacity. And he concurred in the remark of his visitor, that he did not believe she was ever in a state of pecuniary distress while in America; on the contrary, she seemed to have a sufficiency of means.

* * * * *

Madame Blavatsky's mode of living was most inexpensive. Her wants were simple, her style plain and unpretentious. To be permitted to think, to write, to have recreation in conversations, and to teach her doctrine of Theosophy, seemed to be the acme of her ambition. She did not need to be with people continuously, for much of her time was spent in what she styled her "meditations," and her occupation was in trying to carry out the instructions of the Masters, whose approval she seemed most eager to possess.

Knowing as I did of the friendship existing between herself and Mr. Charles Sotheran, one of the ablest newspaper writers ever in New York, a man of broad culture and a rarely noble character, I have sometimes wondered that her biographers have not manifested more interest in the man and his services to her. Mr. Sotheran was a member of the Rosicrucian Society, a mason of exalted rank, and a writer versed in the history of all oriental systems of religious

thought. He was the originator of the word "Theosophy," as the name for the new society, and he it was who introduced to Madame Blavatsky the scholarly men whose names are mentioned in connection with "Isis Unveiled." He was the most influential champion Madame Blavatsky possessed while living in New York, and he was an ideal friend—royally true and unvarying helpful. He was eager that she should be identified with the circle of literary people about her, for he felt a real admiration for her great mental ability, and desired that others should appreciate her. A spirit of self-depreciation that decreased her influence, he had noted, and this he tried to help her overcome. It was a defect in her character, this tendency to underrate her ability, and he urged her to combat it. He had little success in this effort, for she cared not at all for her accomplishments and only sought recognition in her occult work.

It was often asserted—on what basis of proof I never knew—that Mr. Sotheran was acquainted with one, at least, of the Brotherhood of Adepts, and was, in some way, identified with their broad aims for the betterment of the race. And it was generally understood that he had met Madame Blavatsky abroad, and knew of the task she was undertaking in this country. He, at least, held an exalted view of her genius, and urged her to write, and deprecated her interest in religious "fads" as he characterized spiritism. He opposed public seances in an uncompromisingly bitter way. So strong was his hostility to the subject, that he would never engage in conversation on it, or kindred themes. Nor did he ever concur in the claim that Madame Blavatsky's position required that she should investigate the matter thoroughly.

His attitude was that she was a genuine occultist, with remarkable powers of mind, and had been trained to use them. And he often asserted that occultism was a noble study, and one about which the West did not know anything whatever.

The services of this man to the Theosophical Society in its beginnings have never been justly recognized. He was

a helper, without whom the work of society organization, of research work in connection with "Isis Unveiled," of securing a publisher for this work, and then of having it properly placed before the public, would not have been half so efficiently performed.

Mr. Sotheran knew New York, and had a position among men that was unique. His life was singularly free of entanglements; he was most fortunately situated to enjoy his advantages as a man of great ability and attainments, of ample financial resources, a bachelor, and one of a group of New Yorkers who lent character and dignity and prestige to the best circle of society.

He was an admitted occultist, but was opposed to the prominence given occult phenomena on that ground that it could but add to the burdens imposed by the ignorant upon those who demonstrated laws they could not master. And he deplored the tendency of many about Madame Blavatsky to have her become the miracle worker of the age. He spoke of her intellectual ability as of far greater value to the new Society than any mere psychic power she possessed, and he tried to counteract the influence of those who, appreciating her less, would have had her waste her time upon phenomena. A wise friend he was, and a true prophet, for he counseled her to discourage those who expected her to entertain them with signs and wonders, and to insist upon the serious study of the hidden forces of nature.

After Madame Blavatsky had moved from Dr. Atwood's house in Irving Place, desiring larger quarters, she took an apartment in Thirty-fourth Street, but later changed her residence to an apartment at 302 West Forty-seventh Street, where she remained until she left New York in 1878. In this house lived Colonel Olcott's brother-in-law, Mr. Mitchell, his wife, and their children. Here Madame Blavatsky had as near an approach to a home as she ever knew after she became famous as the creator of the Theosophical Society. She was not inclined to be domestic in her tastes, but she was a woman who required an independent home, and the

one thing needful to her peace of mind was pen, ink, and paper.

Her power of detachment was little short of marvelous. She could so completely immerse herself in what she was doing that she would lose all sense of locality, of time, and responsibility. When some psychic picture presented itself before her, she was absorbed in it to the exclusion of everything else. This gift was of priceless value to her, for its possession made her immune to the petty distractions and inconsequential things that divert the majority of people from noble ideals to commonplace states of mind.

Mrs. Mitchell and her children were blessings to Madame Blavatsky, and greatly she enjoyed their companionship. This family lived in the apartment immediately over Madame Blavatsky's, and Mrs. Mitchell was a frequent attendant at the evening gatherings of Madame Blavatsky, where interesting people were to be met.

A pleasant incident, showing the real nature of Madame Blavatsky, is told in this connection. When she left India for Europe in 1884, she carried with her an Indian shawl which she intended for Mrs. Mitchell, and in sending her gift to America by an acquaintance, she said she had bought it for love of this good woman who had been so kind to her while they lived under the same roof in New York. And Mrs. Mitchell, on her part, proved her affection for Madame Blavatsky in ways that were helpful to the work that the latter was performing for the Theosophical cause and always remained her steadfast friend.

In some newspaper articles of the day Madame Blavatsky was called a medium, and statements were published, after she had gone to India, to the effect that seances were repeatedly held in her apartment in New York. Mrs. Mitchell was prepared to disprove these statements, and she valiantly championed the cause of her absent friend, by asserting that she frequented Madame Blavatsky's apartment, and was present at nearly all her evening gatherings, and she had never heard the subject of seances discussed. On the other hand, she had witnessed phenomena, when alone with

Madame Blavatsky, and as well when others were present. She felt incompetent to describe what she had witnessed or explain how it was performed, but she knew it was a force she did not understand at the time and perhaps for that reason she undervalued; but phenomena she witnessed often, and it was widely varied in character. On one occasion she said she went to the door of Madame's kitchen and rapped, intending to hand to the maid of all-work a favorite dessert she had prepared for her. Madame Blavatsky opened the door herself, and urged her visitor to come in, saying the maid had gone out for supplies. Mrs. Mitchell pleaded haste, for the reason that she was making a dress for her little daughter, and she had promised to complete it that day. Madame Blavatsky insisted that she come with her into her sitting-room, where no sooner had they arrived, than she asked her what color and material she was using, and how much was required. A laughing reply was given, and Madame Blavatsky sat down and stared into vacancy. Mrs. Mitchell noted the mental strain she seemed to be making and saw how rigid the muscles of her neck and hands had grown. She dared not speak to her, and waited in silence for her to speak. In a short time her hostess arose, walked across the room to a table where some newspapers were lying, and, removing them, took up from the table a pretty piece of cashmere of the color Mrs. Mitchell had mentioned, and apparently the right quantity; and, it was far richer in quality and in beauty than she was making up at the time. Handing it to Mrs. Mitchell, Madame Blavatsky abruptly requested her to excuse her, and seemed to be excessively weary.

Mrs. Mitchell always admitted the weak part of her story, for, she said, the goods might have been on the center table all the time; but she believed that with her knowledge of some occult force, and her will power, Madame Blavatsky caused that piece of dress goods to come into that room from somewhere, and she did not know where. Then she would supplement one incident with another of equal, if not greater interest, and conclude by saying that some time she would

write down everything of phenomena she had seen since Madame Blavatsky came to live in the house. If she had done so, what an addition her experiences would have been to the records of psychic phenomena!

* * * * *

A prediction made by Madame Blavatsky many years ago seems nearer to fulfillment now than ever before. In speaking of the Theosophical Society and its future, she made the remark that its larger growth and more permanent membership would be in America. The statement was surprising in view of the fact that the London Lodge was then largest of any single society, and there were more Theosophists in Europe at the time than in the United States. Being reminded of this, she reiterated her prediction, and said that time would tell. She said, further, that conditions would be greatly changed in England and in India in twenty-five years, and the Theosophical Society would be more active in the United States after that period.

Not until the war now devastating Europe occurred, were there any indications pointing to such a state of affairs, but as all world conditions are changing now, it would not be wise to predict what will or will not happen to the Theosophical movement; or, in fact, to predict at all.

Another declaration made by Madame Blavatsky many years ago has been disproved by events. In a general conversation, one day, she was referred to by one of her guests as the head of the Theosophical Society. Her answer was: "I am not the head of the Theosophical Society, nor was it ever the intention of the Masters that any woman should be its head. You can readily understand that a society, the central feature of which is the Masters, could never be under the leadership of a woman."

Often as I have read over the note book in which her words are recorded, I have wondered if Madame Blavatsky realized how far away was the event she prophesied from the time of the prophecy. The actual control of the Theosophical Society is not only in the hands of a woman, but of two women, each having a following larger than the largest.

of the organizations controlled by men, and each of whom, it is claimed by multitudinous Theosophists, is Head of the Real Theosophical Society.

Those who are perplexed by the contradictions and inconsistencies of things apparent, may keep in mind that this is the turmoil period of things Theosophical, and while it continues, it is only important that faith be maintained in the Masters themselves.

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In a life so interwoven with serious work, as was Madame Blavatsky's, her sense of humor was a rock of safety. The ridiculous appealed to her in daily experiences, and she could so completely utilize all the funny aspects presented to her that it was as entertaining as a play to see her enjoyment of them.

An occasion that was often recalled with merriment by those who had witnessed its by-play, was this: Madame Blavatsky was in the drawing-room, prepared to receive evening callers, and was sitting surrounded by a circle of people, when a card was handed to her.

"Mr. Aristotle Smith," she read aloud, and a moment or two later Mr. Smith, a little man with a very scared, nervous look, appeared hesitatingly in the doorway. As Madame Blavatsky rose to receive him, her smothered exclamation, "Aristotle; my God," was made so irresistibly funny by her manner of emphasis, that those who heard it had difficulty in suppressing laughter. Mr. Smith perhaps never tried to account for the confusion and the pre-occupied looks of the men and women he saw about her, at the moment he presented himself before her.

There was one occasion when her laughter rang out like a child's, and when her enjoyment was real. It was over a combined description given her by Colonel Olcott and myself of a well-known colored character in Washington City. In an incidental way I had made a reference to the old City market on Pennsylvania Avenue, and the comical airs of a negro vender whose powers of mimicry I had never seen equalled. Colonel Olcott knew the darky well, and he commenced to whistle in a most violent manner, and I to hum the accom-

paniment of a familiar old plantation song that was a part of his stock in trade.

"Now I'll pat and whistle, and you show Madame how Clem could cut 'a pigeon wing'."

Quickly I accepted the Colonel's challenge, and made the circle of the room in a figure familiar to the public after the "Cake Walk" performances became so popular. Our audience had never seen a negro minstrel show, and the nonsense offered for her amusement was as satisfactory as if we had given a real entertainment.

* * * * *

Madame Blavatsky had a caller one day who urged her to tell her how she could become a psychic, and said she so wished to become one.

Why not ask me to tell you how you can become a Chinese Mandarin?" retorted Madame Blavatsky. "How to become a psychic! Do you think mere wishing will make you one?"

"I do not know," was the reply, "but I really desire to have the faculty."

"Desire is not wishing; a wish is only a temporary expression of desire, while desire, intense desire, may become, or be raised to dynamic power. You should learn the difference between the two and realize that by mere wishing you will not attain to anything. The open Vision may be obtained in the present incarnation if the will or desire is powerful, but, my dear, this thing you wish, this psychic gift, is not a mighty possession: like other possessions it carries its own penalties."

The visitor answered, "I want to gain spiritual mastery; what must one do to obtain it?"

"Do nothing; do nothing. Be."

The vehement way in which this was said offended the caller, and she soon departed. Madame Blavatsky sighed and turned away as the door was closed, and said sadly, "One more enemy."

With her trained senses she had discerned some lack of purpose, or, perhaps, a temperamental deficiency in the

visitor, and saw the uselessness of continuing the conversation. She invariably discovered the leading characteristics of every one with whom she came in contact; but was usually non-committal regarding her discoveries.

Her vision seemed to be unerring, even when she deliberately ignored its guidance, and Madame Blavatsky's indifference to consequences in dealing with those she adversely sensed was incomprehensible to her associates. There seemed to be a quality akin to fatalism in her mental make-up, else she could not have made herself negative to conditions, where the most positive course of action was demanded. Utterly indifferent, she would appear to be, when a strenuous course of action was required, and where it seemed impossible to believe that she did not know it. I have sometimes thought this mental condition was the result of a disturbed condition of her physical self, though there is no warrant for such a conclusion, as I never heard Madame Blavatsky complain of bodily ailments, and she was extremely reticent on all subjects relating to herself personally. But there seemed to be no other way to account for the peculiarly indifferent moods she manifested at times, and for this reason I was inclined to attribute them to physical causes.

In this connection I recall a circumstance that fully illustrates the point I am making.

Colonel Olcott had made a new acquaintance, and was enthusiastic over his discovery of this person, whose cooperation he thought it important to secure. He wanted Madame Blavatsky to consent to do some exceptional phenomena for him, and suggested what would be conclusive evidence in the case.

She objected vehemently, saying the man was an ingrained materialist, and was not capable of appreciating even a direct manifestation from God himself.

The Colonel thought differently and he persisted until he carried his point, and she consented.

The phenomena were produced, and they were a marvelous manifestation of will power. The man's wish was to

see a Master himself, and he asked that the demonstration might be made to him while he was absent from the city. All his conditions were complied with: he saw the astral form of the Mahatma; acknowledged the presence, and considered it a marvelous affair. But, he saw no more in her power than mere sorcery, and promptly labelled her a sorceress.

It was a surprise to me, who had seen her do phenomena, and knew how heavily it taxed her nerves, to observe the unconcern with which she treated the affair. Instead of showing anger, and becoming indignant over the treatment she had received, she took the matter quietly, smoked her cigarettes in silence, and, seemingly, felt no resentment. Others denounced the man's rank ingratitude and expressed contempt for his unmanly conduct; but, for some reason, Madame Blavatsky passed it by without comment. Yet, she would become violently angry at times over trivial incidents that were hardly worth noticing.

Knowing how much it depleted her physically to use her psychic forces, I understand why so many people who possessed and exercised psychic powers for the benefit of the public, should resort at times to methods requiring less expenditure of nervous strength when compelled to give demonstrations. And I remarked to her, or rather in her hearing that I could not imagine anything so beset with dangers and so irksome as the life of a psychic subject to the demands of the public, as such.

"Would you not be willing to do psychic wonders for the sake of public applause, and honors, and great wealth, such as I possess?" said Madame Blavatsky in most sarcastically bitter tones.

"No, nor for any reason on earth; how can people be made to accept and understand occult phenomena unless they understand the law under which phenomena is produced? No, not for worlds would I be a wonder-worker."

"Would you not for the sake of the work of the Masters, do it?"

"Knowing what I do of your life, I would not," I answered, with all the firmness I could command.

To my complete surprise, she received my statement pleasantly, and continued her smoking, while I picked up a book, and tried to interest myself in it. A singular thing happened to me then, and has happened to me twice since then.

I hope I can convey in words a true and exact idea of the sensations I experienced: sensations I believed to be purely mental, but unlike any other experience of an occult nature I had known previously. I felt a sudden and powerful increase of vitality: an expansion of vision, and a sense of glowing hope and courage that was super-normal. There was present with me a subtle but benign power, and I seemed to feel no fear of its influence, great as it was. I mentally said, "Thank you for the service you are doing me." Naturally, I glanced at Madame Blavatsky as I said this, and quickly noted the far-away look: the abstraction from things temporal, unmistakable on her countenance at times, and then I observed that some one else was near us, and she was in some sort of communication with that presence, or personality.

Suddenly I lost all interest in my own sensations, and became absorbed in a picture that was outlining itself before me. I was seeing the Real Individual, who was much more than the Russian woman, Helena Petrovna Blavatsky; an individual far different from her: a Great Soul I saw—one that was passing this way, by choice, and whose services to her kind were being rendered to the best of her power. A meekness and supreme consecration, never recognized before, I sensed, and then I had an intense conviction that she was really a Great Disciple, whose aim, and ultimate destination, was Mastership.

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Years passed by, and the world knew her no longer as a personality. Yet never have I forgotten that wonderful experience, or ceased to recall the true vision I had of her then. Whether she produced the phenomena I experienced, or some other agency, I do not know, but that it was produced in her presence, and was the culmination of many ex-

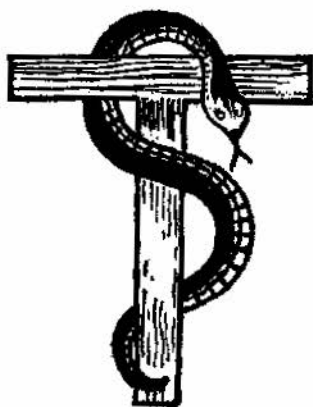
periences on higher planes, I had known while with her, is a fact.

To have had such experiences awakens gratitude, and gives one courage to make renewed effort, to help others to realize what the glory of life may be when the principles of Being are studied and understood aright. While none of us can render service equal to hers, all can give in the measure we have received. And if few of us have courage to wear the martyr's crown, in the service of humanity, yet all can offer comradeship to others who are journeying through the wilderness of doubt, to the promised land of Consciousness.

And each and all of us can be friend to those who are declaring the message of the message-bearer of the Masters.

This we pledge ourselves to do for you, Lanoo, and will perform, until we meet again.

Until we meet again.





DUTY.

By Benoni B. Gattell.

"And if, indulging self-confidence, thou sayest 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do."—The Bhagavad Gita.

THE word-form duty has a significance. Duty is a word coined in analogy with words in "ty" from the old French "deu," "due," which is the equivalent of the modern English "due," meaning owed as a debt, or a debt which one is bound to pay, held to pay. The Modern French word is le devoir. It is the infinite mood devoir, used as substantive. The verb devoir is derived from the Latin verb debere, which means to owe. The meaning of the word duty is, then, a debt, which consists in rendering a service, doing an act, or refraining from doing something. The word-form duty is expressive of the same idea as that which is presented in the word-form debt, which form is now limited to a money debt. Doing a duty is paying a debt contracted. If this be kept in mind, the passage below from Edwin Arnold will be appreciated.

A man's duty is a debt, the payment of which will be collected from him, inevitably, and if need be, by the cooperation against him of all the forces of the cosmos.

First, his duty is what **he**, not another, knows. Second, the duty is what he **knows**; not what he guesses, but either actually knows or by a proper effort can know. Third, the duty is what he knows he himself **ought** to do, or ought to omit, or ought to submit to, the point being here his own conviction that it is right for him to do, to omit, or to suffer. Lastly, the time feature always relates to the **present** moment.

In the following, when the duty to do an act is referred

to, it includes also the duty not to do and the duty to submit and suffer an act to be done or suffer a condition to be. But to abbreviate, these aspects are all called simply duty to do, unless it is otherwise stated.

A man's duty is what he knows it to be. What the world says is his duty, or what any one else tells him is his duty, that is not the criterion. Only what he knows his duty to be—that is his duty.

Positions and conditions in life bring with them for a man certain natural, moral, legal, conventional obligations. His position is the means of showing him what his duty is. His duty may be and often is evident to others as well as to him. It may be an obligation imposed from the outside, like duties under police regulations, or under military discipline, or legal enactments, as to pay custom tolls, taxes, to build a house in a certain way. His duty may, on the other hand, emanate from his inner nature, as to express his thanks and devotion to the Deity, to be grateful to a benefactor, to refrain from taking usurious interest or ruining his debtor, though the law of the land does not forbid it, or generally not to take full advantage of what the law of the land permits him, but which his heart and conscience forbid. Only what to him is known to be called for by the circumstances amidst which he finds himself, is his duty. He is the judge of the debt he has to pay, of the service he has to render, of what acts he must do or refrain from doing, and of what he must suffer, willingly.

While there are many degrees of uncertainty in belief as to the existence of facts outside of man, while perceptions through the senses are often deceiving and do not inform of the true nature of that which is perceived, while ideas and thoughts coming from within may be erroneous, yet there is no error possible to a man who searches his conscience for what is his duty of the present moment, after he has washed himself of his prejudices and his hypocrisy and stands in the judgment hall of his own Self. Prejudices may be a part of his make-up. Hypocrisy, even to himself, may be a fundamental trait. But prejudices are often and hypocrisy is al-

ways known as such, if a man asks in that hall and in the light of his mind, what is his duty. Prejudices may be a part of genuine ignorance and, in such a case, duties may be in good faith performed under the dictates of prejudices. But prejudices suspected to exist can be discerned and they must not be suffered to obscure the light of the mind, nor to color information received from it.

To remain unacquainted with notions as mere prejudices when they might be discerned as such, does not prevent a man from knowing his duty. If one wants to know, what is his duty, he will soon know it. None who want to hear the judgment of their conscience as to what is their duty will be left in doubt. Doubt may obscure, but not for long, if the light of the mind is sought. For the knowledge of what is a man's duty is a knowledge which comes from the inner and sacred regions of a man's mysterious being. It is the most important information he can possibly obtain or that can be given him. No matter how little learned, how crude, how vicious he be, the knowledge of what is his duty is with him at the critical moment.

A man may not want to listen to the "no" of his conscience; he may stifle with plausibilities, excuses, casuistry, the knowledge he has of his duty; the knowledge of his duty remains. It remains until the time to do his duty has passed. It may remain even after that as a memory, only, although it is often forgotten. Nevertheless, at a critical moment, none is without the knowledge of what he should do or leave undone.

He ought to do that which is right. Not everything which it is right to do is at all times a man's duty, but what is right at any particular moment for him to do that he ought to do. This question of what is right, with all its relativity and subjectivity will not be discussed here. What is right for one is a matter of subjective knowledge for him, and is right relatively to him. It may be wrong for another. Every man knows what is right for him. His understanding and appreciation of the position in which he is placed in life determine for him what he ought to do at any particular mo-

ment. His education, his past experience, his development have much to do with his understanding; but there is something peculiar in the particular position in which a man finds himself at the moment he hears the voice of duty. An unexpected light often beats upon a man when he comes to a critical position on his journey through life. His position, together with the circumstances which really make it, is apparently in most cases determined by chance, by many little factors operating in a man without his direction, and without his conscious assent, and so leaving him where he ought to do something, omit something, or suffer something.

Everybody has duties except the imbecile and insane, and often duties which are irksome. Nothing is more universal than duties. All the best of men can do is to do his duty. For not doing his duty even the weakest is not excused. He ought to do the best he can, and that is his whole duty. When he does that he does in proportion as much as the most praiseworthy. The word duty is the inspiration of many to extreme efforts in doing and in suffering. The word duty, on the other hand, has to many a disagreeable sound. It means unpleasantness, self-repression, renunciation, hardship, suffering.

The subject of duty is an interesting subject to consider. Nothing can a man consider that is of greater importance to him. The most valuable asset in the achievements of a life is a sound philosophy concerning one's duties. To be a sound philosophy it has to be founded on the observation of many facts, and on a broad view of them, so that they are seen in relation to as many other facts to which they are chained as can be observed.

Much depends upon a viewpoint. A house and garden on a street appear differently when they are seen nearby, where nothing else enters the field of vision, or when they are seen from a distant hill, so that their relation to other structures is taken in, or when they are seen through a spy-glass from a height sufficient to disclose their relation to many other houses and streets and to the surrounding country with farms and orchards, or when they are seen, if that

were possible, from a still greater height, so that the whole country, with all its plains and hills, farms and factories, mines, railroads, canals, causeways and ships, its wealth and defects are seen. Indirectly, such a view is sought to be obtained by census, taking statistics, government reports, and legislative inquiries.

One traveling may proceed at night with a lantern, or with an electric light, or by powerful reflectors of a motor car, or by moonlight, or he may travel in the day with broad sunlight. According to the light by which he travels will he see what is immediately near him within the narrow circle of his lantern, or see a greater space lit up, and the traveler by sunlight is limited by the horizon only.

Similarly duty assumes a different aspect when it is considered merely from the point of one's likes or dislikes, or, as a matter of mere ethics, or in the light of religious teaching, or as part of a wider view.

The views from which duty will be here considered are: first, that the universe is one, and is indissolubly connected, in its remotest and most subtle parts; second, that the physical world with which man comes into contact through the impressions with which his senses inform him, is not all there is of the universe, but is only the small, sensible part of the universe, where beings and things appear from infinitude into sensibility and again vanish into the insensible; third, that the real man is a mind, an intelligence; fourth, that this mind-man has an existence of greater length than the span of a single life on earth, a life on earth being merely a single brief descent into and contact with the materialized and earthly part of the universe, and that in such an earth life the only manner by which a mind can contact that part is by association with a body of matter like that of the world which is contacted; fifth, that in an earth life the mind-man is clothed in garments or bodies, which are, the one subtle, called the soul (psyche, astral and psychic), and the other, gross, called the flesh body; sixth, that the part of the mind-man which comes into touch with the earthly world does so through senses and thereby becomes sense-tricked and sense-cramped; seventh, that the universe being one, every dis-

turbance of its oneness or harmony is a cause which necessitates a reaction tending to restore the harmony, and that as far as man is concerned, this reaction, called karma, is measured by his responsibility, that is, the appreciation he has of what is right and not right for him to do; eighth, that to equilibrate a cause as measured by responsibility, there is produced in a man an effect by the perception of pleasure or pain.

These views of the universe, of man's relation to it and of the fundamental law called karma, to which all other laws are subservient, seem at least as reasonable as any other, and find support in the writings of illustrious thinkers like Plato, Thomas Taylor, the Platonist, Emerson, and Carlyle, and in scriptures of the East like the Upanishads, and in Buddhist Sutras. The writings of H. P. Blavatsky and William Q. Judge, Edwin Arnold, and Alexander Wilder, the Platonist, James M. Pryse and Harold W. Percival deal extensively with them.

Successive incarnations of the mind-man on this earth, under the law of karma, in temporary flesh bodies, in which he touches the material world through the senses and where he, though having supernal wisdom, is sense-struck while in the brief glamour and throes of an earth-life, is the summary of this belief.

In "The Light of Asia," Edwin Arnold states it in Book the Eighth, in memorable verses. Among them are these:

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

It seeth everywhere and marketh all:
Do right—it recompenseth! do one wrong—
The equal retribution must be made,
Though Dharma¹ tarry long.

¹Law, the Power Divine.

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as nought, tomorrow it will judge,
Or after many days.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

The Books say well: my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields?
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth,
And so much weed and poison-stuff, which mar
Him and the aching earth.

If he shall labor rightly, rooting these,
And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
And rich the harvest due.

If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway;

If making none to lack, he thoroughly purge
The lie and lust of self forth from his blood;
Suffering all meekly, rendering for offence
Nothing but grace and good;

If he shall, day by day, dwell merciful,
Holy and just, and kind and true; and rend
Desire from whence it clings with bleeding roots,
Till love of life have end;

He, dying, leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it."

So the real man is an intelligence. A small part only of the intelligence incarnates into or is in touch with its soul man and its flesh man. The intelligent portion in touch with earthly affairs is like a small segment of a circle, when compared to the vast part of the real man not in direct touch with the world. It is as if a small part of the intelligence had forced itself into the soul body and the flesh body. There the imprisoned portion becomes personal, whereas, the unfettered part remains impersonal.

The imprisoned portion is not merely like a prisoner in a prison and there conscious of its intelligent nature; but the condition of the imprisoned portion affects the degree to which it is conscious of itself. It has for the time lost the memory of its own intelligent nature, of its powers, of its past, of its purpose, of its relation to other intelligences and even of its relation to its soul man and its flesh man through touch with which it has become so sense-crippled and bound. It is as if a human being interested in the conduct of pigs, should, by looking at them, cease being conscious as a human, and become conscious as and desire to consort with and finally, indeed cast his lot in with the pigs. The part of the intelligence which is so transformed and becomes opaque, dull, and heavy when it is sense-deadened and deprived of its memory and knowledge, is then the mind in the body and it is all that men have to perform their intelligent operations of reasoning, reflecting, comparing, deciding. In performing these functions they are bound by their senses. This personal mind now lives with its soul man and its flesh man, and through them feels, by means of the senses, conditions

which are cheering and grievous, delightful and painful. Different phases of this descent of the intelligence are presented in many stories and allegories, among them those of Prometheus, of the men of Odysseus transformed into animals by Circe, of the vicarious atonement, of the prodigal son, of Ixion on the wheel.

If this larger view of a man is taken, it is readily seen that the real man has an existence which extends in several ways beyond the limits of his activities and conditions of his earthly body. Birth is his appearance in the physical world, fitted out with organs of sensation and action. Death is his disappearance from the physical world, when his body and organs no longer permit him to function in the physical world, because the body is killed, or dies from disease, or withers away with age. But the man exists not only before he comes into sensibility by birth into a soul body and flesh body and after the time, when the real man recedes from the touch and glamour of the senses; even during a life on earth of his opaque and immersed part, while that is permeated by senses, he exists on other planes and in states where matter is not so dense. On earth, space and time condition matter; but in those subtler states, the matter is more homogeneous, more spiritual, less material, and so more readily affected by any active force working upon it. The subtler matter is generally not as powerful, in the physical sense, as gross earthly matter, but conditions may make it more powerful than physical matter, just as air gives way to solid objects moved in it, but compressed air has power to drive machines, and explosive gases tear granite hills.

What is widely separated on earth in space and time may be close together, according to men's conceptions, where there is no space and no time, and things and conditions which are unlike and separated on earth, may be closely related in other states. It may be error to predicate of conditions existing on one plane what is true of them on another plane. Yet such errors are common and are often made the basis of argument; so it is an error when it is stated that all men, that is, men on earth, are brothers, and

that there is a universal brotherhood of men. It is a like error to proclaim that physical objects, diseases, calamities do not exist, that mind and mind-functions are more real than physical things. These erroneous statements are founded on what is true in a certain sense only, as that humanity is one, and on its remoter and more recondite planes is directly and indissolubly connected and that men are like the sacred Pimpala tree, with their roots above growing all in one ethereal soil, and drawing their essence from one immaterial source, but the branches and fruits below on earth are, nevertheless, separate. This continued relation and existence far away from the sensible earthly world and into worlds which are insensible to the men of the earth-world is not to be rejected because of such erroneous views as to conditions on this earth. Other deductions, not as extravagant or distorted, may be made from the same premises.

One of the important conclusions to be made is that there is no such thing as chance, no accidents, that nothing happens casually, but that what men call chance and accidents are names given to effects of which the ulterior cause or nexus of causes are not sensible. Anatole France has in "Les Opinions de M. Jérôme Coignard" put this in a popular form by stating that chance is upon the whole the part which God takes on the earth, and the only place through which Providence clearly manifests itself in this world. ("D'abord il faut, dans toutes les choses humaines, faire la part du hasard, qui est, à tout prendre, la part de Dieu sur la terre et le seul endroit par où la Providence divine se manifeste clairement en ce monde." p. 191).

Chance and accident, hazard and random, fortune and casualty, luck and hap are terms which are used with latitude to designate the absence of a cause. These expressions are colloquial and vulgar, not philosophical. They serve well in general life to avoid pedantry, but the latitude must not become laxity to the degree that the constant use of such terms may lead to the belief that there are no causes for what is called accidents and chance and random. The true

causes for events which are without a sensible cause for their befalling a man, and for conditions in which he finds himself at any one time, lie in the vast, universal, impersonal part of himself.

Applying these observations to what is the nature of a man's duty, it will be perceived that a duty, whatever it may be, is not ephemeral, but is an obligation to which a man is held by ties which go far back into the past, and ties which extend from visible conditions into states which are not sensible. That a duty is small, is light, is of little importance, and that if the man whose it is does not perform it some one else will perform it for him, these are all superficial notions. Every duty at the time when it should be done is something which he is by necessity called to do. There is no element of chance in its being there, and being there for him, nor is there any possibility of shifting it on to another; there is no escape from duty. A duty which confronts a man is the result of his past. It is the result of his whole past, and that past extends over many lives. The duty of the present moment is the form in which a man's past confronts him. A duty is the effect of all he has done and all he has left undone. A duty is crystallized karma. It is his karma come to fruition. By his duty he may know his karma. Had he a memory of his other lives, had he a seership beyond the mere solid surroundings of the present moment into the worlds above him and inside him, he would know that innumerable forces come together and are focussed on him and materialize by creating his duty, which is shown him by the conditions which surround him at the critical moment. These are the forces he has set in motion in his long past. They are the forces which hold him and move him from moment to moment. He is joined to his duty by bonds, none but he can solve. He owes his duty to himself, not to another, not to others.

All duties, be they to spurn the temptation of letting unknown persons, even in far countries, buy one's adulterated food products, or be it to refrain from taking usurious interest, or to actually stand his watch as a policeman, or to be

ready for work as a shop clerk at the proper time, or to risk his life as fireman, physician, or soldier, all duties not only those that conscience silently points to, but those which employers, superiors, officials, or the laws of the land impose externally, are duties a man owes to himself, though they usually consist in doing something for others.

He owes the duty of the present moment to himself as the outcome of all his past. That is why no man can escape his duty. He cannot escape from himself, he being not the little flesh man nor even the soul man inside, but he being the entity which was and will be before the body is born and after death, and which even during a life of a part of it on earth, extends far beyond that which senses and the obscured mind can reach. He cannot avoid doing his duty, not even by giving up his life voluntarily, as does a self-murderer, to escape the duty of passing through awful conditions. A suicide may apparently escape from conditions which seem intolerable, but he comes back into exactly the same condition in another life and has to bear an added burden.

The duty which is presented at the present moment, created by the conditions under which a man is, must be discharged. The "must" that lies behind the word duty is as powerful as all the forces of the cosmos together. It is backed up by all the forces of the cosmos. They will bring about the discharge of that duty by him whose duty it is. Life after life, under conditions which are essentially the same, never more favorable but becoming ever more pregnant with a latent menace, will the duty be demanded. Duty may be postponed. It may be escaped but only for a time. If the discharge is postponed, it will be demanded later. Each time the duty comes up it has the weight of all a man's past behind it. The postponement increases the weight of the past, and the delay causes a disturbance in the invisible part of the universe and of man himself, which, pressing and disturbing in ever-widening circles, will bring on a reaction and pressure from ever-wider regions and greater beings and vaster forces. The reaction is felt by man in the greater

urgency with which the discharge of the duty is demanded.

Though these stages of urgency are seldom all seen with clearness in the life of any one man as applying to the same duty, different stages of imperativeness of duties are shown if the different kinds of pressure and hardship are noticed under which different people have to make bricks without straw. A duty is first revealed by a hint of conscience. If then disregarded it is often with lightness urged again and again, as the opportunities which call for its discharge come around. The duty or its essence is then presented as a moral duty, and disregard or delay in performing it, carries the immediate results which come from such delinquency, as lack of respect, or criticism by the respectable part of the community. Even material disadvantages come, such as failure to obtain business connections and the pain of social exclusion. If further disregarded, the duty will appear as one demanded by the laws of the land, by threatening disease, and its neglect will entail a punishment felt in a material way; and, finally, comes a condition where duties are performed directly or indirectly under physical constraint, as lack of employment, as pains of disease or under penal servitude in jails or in other manners which crush, cripple and destroy the physical body, life after life, again and again, until the man gives in. For no man can set his ignoble little personality against the insight of his vast, real self and the infinite impersonal forces which he has affected and which react on him until they have compelled an adjustment of that disturbance, which a failure to perform one's duty always is.

It is important to see how a duty arises and what is its relation to the complex past of the real but invisible man, in order to appreciate the necessity, inevitable and absolute, under which the duty has to be done. In the fifty-ninth and sixtieth verses of the famed eighteenth chapter of The Bhagavad-Gita, translated by W. Q. Judge, stand the words: "And if, indulging self-confidence, thou sayest, 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O

son of Kunti, wilt involuntarily do, from necessity, that which in thy folly thou wouldst not do."

On the solid earth, which is an exteriorisation of inner and more subtle conditions, it is possible to postpone. For a time the inner conditions give way to physical acts. But conditions on the stage of the sensible universe are transitory and represent only that which has come from and that which goes into the invisible. These conditions and their effects last in some form or another until they are disposed of, that is, in the physical world only. They may be changed in appearance; they may be hidden, even suppressed. But no final disposition can be made of them except in the physical world. The physical world is the precipitation and solid of that which is sublimated in other worlds. Into the physical world the factors from the other worlds are drawn together and in the physical world the balance is struck, of the on-goings in the inner worlds.

There is a deep meaning in the fact that the sidereal constellation in the ecliptic called Libra, is in the esoteric zodiac the symbol of the solid earth and of the flesh man, of birth, the appearing into visibility and also of death, the going into invisibility, the disappearance of solidity, and that Libra is in a diagram of the esoteric zodiac in position the most inferior sign of the zodiac. The earth and the body of a human is, indeed, the place of balancing. The earth and that body is the place where and the means by which the intelligence sees projected in the visible, sees in gross matter, the effects of what is in silence and without form, vast and vague and impersonal. On the physical earth are comprised in a visible man only that small portion of the mysteries of the impersonal which can, at any one time, be made sensible in any one place. As not more than one solid body can be in the same place at the same time, that which is coherent and identical in the inner worlds, is separated into various solid forms and conditions, and these are consecutively corporized, as soon as possible. But the soonness may stretch over many lives, because so many conditions of so many beings are corporized. Only that part of the conditions pertaining to any one man can be manifested at any time, which will

interlock with and reach in the conditions of every other man. That physical conditions are all brought about in a regular, orderly sequence, called by positive science laws, as those of physics, chemistry and of the gradual growth and development and extinction of plant and animal bodies, is evidence of the supervision of the great ruling intelligence. That all the invisible past is focussed into the visible present, and from the present again radiates all the future, is so marvellous an achievement of design and order, and the working out here in the corporized part of the worlds, bit by bit, second after second, of what converges now from the ends of the earth, and then passes, touching the lives of so many people differently, and then comes again, connecting other persons, one event developing out of the previous, each act linked to many others—all this is so marvellous, that the human intelligence becomes reverent, once the thought of this is present before it. The best form the reverence can take is doing homage by doing duty. Doing one's duty is the best form of worship. Doing one's duty is a recognition of the Supreme Intelligence, and is a submission of the little, the firm, base, and conceited man to the order of the Deity. Duty, once it is revealed to a man, is the form of worship that God demands.

The performance of the present duty, merely because it is a duty, without looking to the results, is the noblest and the only worship which will satisfy God. The duty may be mean and low, it may be one despised by men, but if it is a duty, it is divine and divinely ordained. The material result to be achieved has little to do with duty. Of the result, the Superior Intelligences, guiding the working of the world, take care themselves. All a man has to do is to do his duty as best he can. There he works off the debts of his past. Here he prepares his future. What may be a hard and lowly and ignoble duty in the eyes of a man may be lofty and far-reaching in its effects on him and the world. Duties which affect the destinies of millions of men are, in the eye of the law, no more important than the duty of laboring in a coal-sewer, destroying vermin, or making glue, or occupations of fertilizing works. Taking subscription for public loans

which run into millions of dollars and pounds, getting army contracts or the work on public buildings, practicing law, being a college professor or painting pictures under the touch of flowering spring, are more congenial occupations than being a pork butcher or a sweatshop tailor, or working in a sulphur mine, but if the work imposed is done, because the law demands it, and without looking to the result, all duties are alike noble, and open the way to freedom, indeed, the only way to freedom. If slaughtering pigs, if suffering the hardship and dangers and diseases of the miner, were not the outcome of his whole past, and the solution of that man's past, then he would not be where he finds that work his duty. His and her duty has been assigned to a man or woman by the divine and knowing portion of himself or herself.

The special gifts with which a man is endowed at birth he must utilize. Talents he must develop. He has them because it is his duty to use them. He has them because he has merited them. Now work has to be done with them. If, as is often the case, persons with advantages fail to use them because of a tendency to enjoy that personal satisfaction which often is a handicap of gifted persons, or because of the more than common amount of labor required to develop talents, or because talents give access to positions in life where temptations to idleness and diletantism are greater than the sense of duty to use talents, such persons will find themselves in another life back again without the talents and compelled to do the humdrum labor in galling conditions where hard and lowly duties are incumbent and enforced, and the poor and downtrodden, the weary and ailing, will, by the iron hand of their fate, which their inaction had thus challenged, by necessity be compelled to irksome duties, and will, for lives, look from the lower strata up to those they deem more favored by fortune. But their chance will come again. Many who are born into, or later cast into, such hard conditions work out of them—a case of their having learned their lesson. So, out of adverse conditions, they develop their gifts as artists, as inventors, as statesmen, and

utilize them. Will they remember the lesson or will changed conditions bring forgetfulness?

Sometimes the duty of utilizing gifts, which is simply a going-on with development, is enforced by grinding poverty. Why is it that so many artists and literary men, though most favored by endowments, lead, as a rule, lives of hardship and want, and are, in addition, trammelled by disease. It is because those are the conditions they have called upon themselves by a failure to use their talents. The lives of the Hals, Rembrandts, Schuberts, Mozarts, the Barbizon painters, are full of strange contrasts, of glorious endowments and then great pressure from want, which compelled them to strain and to produce their masterly works. The biographies of many writers show a financial pressure during a large part of their lives. There may be other causes, but a refusal to utilize special gifts is one of them.

Persons lacking certain gifts or accomplishments will arrive at a time where they have the duty to make an effort to acquire them. If they fail to utilize opportunities to increase their learning, to develop artistic tendencies and mechanical hands, to assume responsibility, they will be forced to do that which they would not do voluntarily.

Men have, in their many wanderings, their coming on and going from this earth, acquired a notion, then a belief in, and finally a knowledge of the verity of moral precepts, and with these, the knowledge of their duty to live according to their lights. If they violate their duty when there is an opportunity which calls for doing their duty, they not only wrong the others, but they have, by failing to do what they knew their duty to be, set in motion causes and actions and forces which will inevitably come back to them. Not only are all the conditions of misery and trouble that fill the world due to the fact that the people who pass through them have brought them on to themselves, but by these conditions the duty which they failed to do will come up before them again. Ever greater will be the danger of disregarding it and ever more urgent the call to pay the debt they must pay, by doing their duty.

Many are the means by which man is compelled to do his duty. Take the case of eating. Eating is necessary to sustain a body, but the enjoyment felt in the organs of taste through the sense of taste is an impulse to make service to tongue and palate one of the objects of life. Here is a man who likes to eat. In that there is no violation of duty; but there is a duty to observe—the purpose of eating and the amount of attention to be given to eating. He eats, and, laying aside the duty that should accompany the subordinate function of feeding his body, that is, to offer his eating as a sacrifice to the Supreme Being, he develops a keen pleasure in eating. Then gradually comes a tendency to pay more attention to eating than is proportionate in a well-balanced life. He dies. Reborn, he is endowed with the tendency—which had become a part of the sensuous nature in his past life—to appreciate unduly the joys of the table. He knows his duty to curtail it, but refuses to limit himself. Naturally, the tendency increases, and he makes an inordinate study of culinary affairs. Heavy and abundant meals are what he longs for. Once in a while a slight indisposition follows. There is nothing very oppressive, and his constitution soon recovers. He goes on developing a tendency, which becomes a decided fondness for choice dishes. With this trait goes a body which has a weak stomach as the result of indispositions. He is reminded often by qualms and discomforts of his duty in respect to eating, but he disregards it. He is now a connoisseur, a gourmet. He spends much time and mental effort in ordering and seeing to the proper preparation of his various dishes à la Périgord, flavored with truffles, à la Régence, with a rich sauce of mushrooms and Madeira wine, à la Financière, with a rich sauce, with truffles, à la Chevreuil, with a rich seasoned sauce. Once in a while he changes to simpler effects as those of dishes à l'Algérienne, poultry cooked with pieces of raw ham, à la Bordelaise, with shallot, chopped mushrooms, and bordeau wine, and so on. Gourmandizing is his chief object in life. He suffers from various ailments, all developed from the various injuries done to his system in previous lives. As long as his table is artistically decorated with fine linen, cut glass, flow-

ers, shining silver, and razor-like knives, and as long as he feasts on exquisite viands and rare wines, he bothers little about the thousands around who have hardly enough to keep body and soul together; he does nothing to help with his ample means to reduce human misery. So he dies again. At the same time and in the measure as he refused to refrain from gourmandizing, his selfishness increased, and the diseases of the body multiplied. Diseases are suspended in him and later precipitated when he takes on another body, so that now when he is reborn, he comes to a father whose body is burdened with ailments, and to a mother whose body is cancerous. His tendencies towards the appreciative consumption of choice morsels have not lessened, and so when he in his present life begins to suffer from pain and then a cancer of the stomach, the principles of his nature will compel him to do, from necessity, that which in his folly he would not do. Not only will he do without selected luxuries on his table, but a long-drawn disease will drive an opening wedge into a hardened man, to remind him of many things it was his duty not to overlook. One indication of the effect of such recognition—produced by long illness, by seclusion from the world and a sundering of wordly ties, and by a long perspective of a frightful end, while he has an intense desire to live—may be seen in the large bequests made by sufferers in their wills to institutions for fellow sufferers.

All diseases are the results of breach of duty. It is not merely that rules of moderation in living are not followed. These themselves are secondary consequences in the nexus that reaches persons unwilling to do their duty, in the belief that, because postponement is possible without immediate punishment, escape is also possible.

Every birth into a diseased family, or as the offspring of a diseased parent, is a birth according to law; and the purpose is to awaken in the stricken one some speculation and then a recognition of certain facts. But disease is not the only result of duties left undone. Every external force exerted upon a physical body is one of the ultimate reactions of the hidden forces for failure to do one's duty. Thieves, pick-

pockets, bandits, and burglars, are in jail to lead lives of poverty and obedience, and learn a duty. They did not become thieves solely by force of circumstance. But only after many lives of disregard of moral dictates and repeated warnings, were they born into conditions which led them to their doom and permitted them no chance of escape, because the tendencies in their natures were so firmly rooted as to have caused the selection of parents and surroundings which fitted the nature they had developed, and then caused a natural adherence to the previously developed character. The thieves recognized as such and punished and crushed as such are the politicians, crooked leaders of trade and labor unions, financiers and highly respected leaders of former days who had perfected in themselves the qualities of thieves and desired and obtained what was not theirs, although they know their duty well.

Not only guilty persons are in jail. Very many are subject to the mortification and sorrow and hardship and disgrace and impediments of grinding servitude, who are innocent. True, they are innocent of the crimes of which they have been convicted by an erratic mundane justice; but they are in those hells because they deserve to be there. The false testimony, careless conviction, indifferent sentencing, came to them from the end of the universe as something to make them ready for the discharge of a duty or duties they had failed to discharge. Erratic justice, like accidents causing injuries or death, strikes not by mere chance, though it often seems so, but, under the guidance of the Powers of the cosmos. To perjurers, who are not even known to men to be such, to perjurers who have caused the loss of a suit, liars to whom is due the conviction of an innocent man, to successful hypocrites, to all those crown and court and police and prison officials who, in the past had to do with prisoners and made light of their duties to unfortunates, and cared little for their duty not to inflict on poor devils in their hands any suffering that the law did not require, to ambitious crown and prosecuting officials who would rather win a conviction than admit an error, to pompous or indifferent or corrupt dignitaries figuring in judicial office, who liked the

emoluments and the power and prestige of the office, but dozed at trials and doled out carelessly infamous sentences or punished to curry favor with individuals or groups, or merely because they enjoyed their sense of power when they ought to have known and done their duties in the sacred judicial office, to all these comes back—sooner or later or very late, but it comes always, even if it comes from the confines and subtlest portions of the universe—the compensation which is a loss of reputation, a loss of health with a suffering in jails which they had inflicted in violation of their duties, whether through zeal, or carelessness or malice or corruption or pompous design to display power. And in such cases passivity when there is a duty to speak and act, is as much a producing cause for later punishment as positive ill will, corruption, and negligence. The mistakes by political mobs, by gangs of striking workmen, by bandits and by hired assassins, when these people fall upon the wrong persons and injure them and kill them, are made under the guidance of a just and intelligent law. So, too, are strange escapes of proposed victims from traps and from grips. The silence and the darkness knew. So is man's fate born.

Through all possible obstacles comes men's fate, a demonstration of what their breach of duty means and a call to reflect; and the call and the pressure come again and again, until these persons make their reparation in the body of a human, and then can say in the judgment hall of their own self, with St. Luke, "We have done that which it was our duty to do."

Fear which, from a philosopher's view, is one of the most useless emotions, is, nevertheless, one of the most dreadful forms of punishment. And of all manner of fear there is a nameless, shapeless fear of some impending doom which walks with many persons through life until that very fear and the thoughts it generates is the means of bringing on that doom in a concreted form, which had been actually suffered often before in the formless terror.

The irksome positions and relations in which people often are held together, as partners, employers, lovers,

spouses, parents and children, members of the same social circles, relations where tempers grate, and they sting each other, or one does more of the stinging and rubbing and the other more of the suffering and chafing, are all due to duties left undone. If the duty to be done is recognized, and is done, then the ties will soon become weaker and fade away. But if the duty is not discharged and the mutual nagging and stinging is continued, the ties are strengthened. So it is often that casual acquaintances who dislike each other and, though knowing their duty to combat the feeling in themselves, give vent to their spleen whenever they feel like it, are, after a while, separated when their paths in life no longer run side by side nor cross each other occasionally. Each may have many incarnations before they are thrown again in each other's way. But when they do meet, after many lives and under a different clime, the old antipathy will again manifest and impel each against his better knowledge to be the cause of further bickering, charges, and annoyances, and injuries. After a while, their paths separate and their days end. Their later lives may not be at the same times. Many years pass before they meet again. But they meet some time. Now the pressure from the disregarded demands of harmony and the force of the powers is greater. The persons are thrown into closer relationship, they are business associates, and again there is the ancient antipathy, the cause of which they do not know. They fail to use the opportunity to pay past debts and to live together as they know they ought to. The disturbance they cause in the unseen worlds by their inharmonious actions continues and increases, affecting farther strata. Now they are so tied together by their strong dislike, and the debts to be paid are so numerous and great, that the persons are born into the same family. There they are fastened together; moral and legal ties hold them together. Here we have the history of a case, which to the casual observer, merely presents the strange view of a mother hating her child, or a son quarreling constantly with his mother or father, or brothers and sisters hating each other. It may be the characters met as a young man and woman under the glamour of a first acquaintance and are

drawn together by the charm of youth. It may be that the man and the woman are drawn together in the belief that the other has a considerable amount of worldly possessions. Whatever the inducing causes, they are, after a period of courting, married. Then soon the long past and what was therein contracted by the two, will make itself felt. The glamour will pass, and, from insignificant causes, will come constant quarrel, grafting and unhappiness. Such people live in veritable hells, especially if they are poverty stricken and cannot have the distractions of those better off, but are constantly in each other's company. Impossibility to separate and the threat of the law to enforce support keep them together, chafing, hating, quarreling, disturbing. Thus they are brought together life after life, closely united, living lives full of dissatisfaction and misery, sometimes committing crimes, as the numerous cases of assault and even murder in families show, with consequent interference of the criminal law. So it goes on until finally one sees that the only way out for him or her is to do his or her duty.

Sometimes duties consist not so much in doing or refraining from doing, as in suffering an affliction. Such are cases of imprisonment, where the prison rules compel a rigid discipline and the suffering of hardships. But the duty there is not only to obey the rules because of the consequences, but to submit with equanimity because it is right to go through the condition. The proper submission will soon bring a change. The discipline followed with resignation and with renunciation will no longer seem irksome, and soon advantages will show themselves and be felt.

Another instance where the duty consists in a willing and patient submission are cases of diseases. Diseases are not brought on over night. They may appear suddenly, but they were developed gradually, and often are the precipitations of impurities of many lives. By such precipitations from the invisible portion of himself, a man works himself free of them. When these precipitations manifest in a condition of the body which is classed as a disease or offers a ready field for the growing of a disease, any interference

by occult means, thought force, mental science or Christian science methods is a violation of duty. Cures of physical ailments must be effected by physical means, such as dieting, medication and operation. The action of a human intelligence upon nature forces to cure a disease in opposition to the order of the Supreme Intelligence given to nature forces and which they obey, acting in what is called the course of nature, is a mere repression of the disease manifestation. The cause of the disease remains unless the effect is worked out as a disease. The same rules apply as in the cases of shirking and postponing a duty to do an act. Repression is possible, but causes a disturbance, and further repression causes a disturbance in ever-widening circles, until then ever vaster and subtler forces are affected, and there comes a time when they, having as they do the whole cosmos behind them, will vanquish the presumptuous little occultist, who, by mind forces, delays the operation of physical laws.

Other cases where a duty may consist in submission, is where a family is to be kept together for the bringing-up of children, and it is felt that the rights of the children to protection and care are superior to the resentment justly felt by a spouse. However, these are matters in which every one knows his own duty best, and no general statements are applicable except that if there is a conflict of duties arising from self-respect or duties to others, the claims of mere selfishness and comfort of the personality are not the superior claims, and it will be found that often the duty to submit is the prevalent duty.

In cases of conflict of duty, the conflict is mostly one of appearance only, because when advice and guidance is asked of one's conscience and the intelligent higher part of one's nature, doubts will be solved. It may be a duty to kill, as if persons who are convinced of the impropriety of the death penalty are on a jury in a capital case. Their duty is first to act as jurymen, not to bother about the law of the land, which retains the death penalty, and so their duty is to give a verdict according to the existing law, whether they approve or not. Soldiers in war are in the first instance soldiers, and it is their duty to obey. They

may be agents for cosmic powers working out plans far beyond the reach of the knowledge of soldiers in the field. Who can say what are the plans and by what means they are to be achieved? Our present life and conditions in America are largely due to the renaissance movements in Europe, and these were started by the emigration of the learned and artistic from Constantinople when the Turks drove them out. To the murdering and plundering and the terror of Asiatic hordes is indirectly due our civilization in the western world.

What people call a conflict of duty is as a rule a hesitation between claims made by the loftier and baser sides of their own nature. While there may at first be doubt it will soon disappear, unless lying to one's self and hypocrisy to one's self, intentionally obscure vision and knowledge.

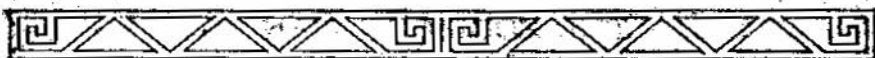
The duty to be done is not the duty of another, not a duty in the future, not a duty which requires a logomachy for its determination, but one's own natural duty in the present moment. The reason why duties are sometimes enveloped in doubt is because one looks to the result of his action.

The result of his action is not for man. All he has to do is his natural duty of the present moment without looking to the result. That does not mean that he is at liberty to be indifferent in the performance of his duty. His duty he must perform as well as he possibly can, with all his energy, with all his ability, but without anticipating, or worrying, or doubting, or speculating about the result. The doing of his duty is the aspect his whole past has for him at the present moment. About future moments he must not be concerned. Doing his duty is all he can do to settle with the past. It is all he can do to prepare to meet the future. Into his duty of the moment is drawn together his whole past, and his eternity is developed out of his present duty. If he does his own duty of the moment he pays the past and he contracts no debts for the future.

Everybody wants to be happy and yet there is so much misery, trouble, and pressure in the world. The simple

recipe of how to be happy is to do the duty of the present moment. There is no sense of contentment and of relief like that which comes with a duty of the moment well done. No better means is there of looking into the future, confidently and free from care. Freedom from regret, freedom from fear, a sense of the insignificance of the little body in which he dwells, a sense of elevation out of mere earthly surroundings comes when he begins to feel that he, in acting for the moment, has acted for all past and for all future, rightly. Menial, obscure, ignoble, distasteful, hard though it be, his own duty of the present moment is all he has to meet eternity with. In the face of eternity before the silence and the darkness that hold his fate, as he makes it, he can stand in peace and happiness when he does his duty. There is but one step a man can take to freedom and that is doing his present duty. Then he will, instead of being the victim of constraining conditions, which he has made himself by working in the interest of his little personality, with its pleasures, its dislikes, its laziness and hypocrisy, against the harmonizing and adjusting forces of the world, which are his real self, become conscious of these greater worlds. No special and great effort in that direction is needed, other than the effort to do the duty of the present moment sincerely and fully, without being attached to the result. The doing of one duty will lead to the next, and then to the next.

Gradually the doing of the duty of the moment, if there is no attachment to the result, will lead out of and beyond present conditions. The mental views of a man will become enlarged and be untrammelled, when he realizes that in working for the moment he is working for the past and for the future. There are no precepts, no rules, instruction, or advice that have so powerful an effect on fellowmen as the example of a duty done merely because it is a duty, and because it is known to be right, without attachment to the result. The reason is that all men feel, though they may not know it accurately or have even a reason for their feeling that the duty of the moment is all man can do to fight the battles of eternity and win.



THE ZODIAC IN MAN

By Victor L. Diedrich.

A STUDY of the Zodiac is one of the most interesting as well as one of the most important works that any one may engage in. Become conscious of the zodiac within you and you can learn how to enter into and have control of every part of your nature. By understanding the zodiac within us, we shall also be able to know about all the outside things.

A great deal is known about the zodiac in the heavens, but that an actual zodiac exists within every human being, whose signs are related to and have correspondence with organs and centers in the body, was not known or suspected, even by students of Theosophy; and, until the appearance of the articles in *The Word*, no one had ever written about the occult system of the zodiac which was there first explained. By the occult zodiac, we mean the zodiac which starts at the top of the head, extending down along the forepart of the body to the sex part, and then, contrary to the zodiac you see in almanacs, which shows the signs as they extend down to the feet, this zodiac turns when it reaches libra, the place of sex, and connects back with the head by way of the spine. This zodiac is circular and is the path to immortality. The zodiac which extends to the feet is the broken zodiac; it leads outward into the physical world and not to the realms within.

It is quite impossible to explain in a short paper the great system of the zodiac—how the rounds and races are

developed, and how this is shown by the signs of the movable and the stationary zodiacs; the organs and parts of the body to which each of the twelve signs corresponds; the abstract principles to which they are related; the meanings of the signs; the quaternaries, and triangles, and what they represent; the manifested and the unmanifested worlds, the senses, and the faculties of the mind; how the foetus is developed; and how this zodiac will aid in an understanding of "The Secret Doctrine," by Madam Blavatsky. My chief purpose is to emphasize how vital an understanding of the zodiac is and how, when you have a working knowledge of the system, you can apply it to anything you want to know about.

The signs of the zodiac are like an alphabet. After you have once learned the alphabet of a language you can read any book in that language. If you become aware of the zodiac within you, the mind gets knowledge of things though you may be unconscious of the manner in which the knowledge comes.

The great importance of the zodiac is, I should say, that through it one can get an all-round development.

There are twelve signs, and each sign is represented by a part of the body. If you place yourself in thought in one part and sign of the body, then you will in time become conscious of and know about the functions of the part; and the sign will reveal its mystery. It is not likely that these signs are mere figures; they are symbols through which the things to which they correspond may be known.

Even from a standpoint of purely physical knowledge, the zodiac is of the greatest help. I do not know whether any one has ever tried it, but you will find that certain food will agree with you at certain times, and that the same kind of food will not agree with you at other times—according to that sign of the zodiac in which the sun or moon is in. For instance: take one cycle of the moon, that is, about twenty-eight days. Divide the time among the twelve signs. This gives a period of about two and a half days for each sign, starting at aries at the full moon. Then observe the desires which the mind entertains during the passing through the

signs, and you will find that the same desires will return in succeeding moons, when passing through that same sign. I have found with myself that certain foods which agree with me when the moon is passing through the signs aries, gemini, leo, libra, sagittarius, and aquarius, will not agree with me when it is in taurus, cancer, virgo, scorpio, capricorn and pisces. The same holds good with regard to the sun as it passes through the different months of the year.

But this is applying the zodiac to the least important of its uses. When one gets a working knowledge of the zodiac, he will discover and work out many things for himself, which will surprise him. The information about the zodiac is one of the greatest blessings that we can enjoy, and we ought to make the best use of it that we know how. The use to which we should put our knowledge is, that through it we may get an understanding of the one great reality, permanent and changeless, and that is—Consciousness.

WHY should we forget that, ages before the prows of the adventurous Genoese clove the Western waters, the Phoenician vessels had circumnavigated the Globe, and spread civilization in regions now silent and deserted? What Archaeologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did **not** erect the monumental Nagkon-Wat of Cambodia; or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin; or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementoes of the long “lost arts”—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediaeval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least, in the present century.

H. P. Blavatsky.—“Isis Unveiled.”

THE SHADOW-MAKER.

By Ian D. Huup.

BORN of the Light and descended into darkness, the shadow-maker is at work; his workshop is the brain. He comes; he goes, and comes again, following the shadows that he makes. He thinks, and life takes form; and the shadow of his thought falls across the world. Then are attracted to the shadow, lesser shadow-makers who would have made such a shadow if they could. And for the shadow which the shadow-maker cast, they build upon the earth a background and reflectors and reflections of the shadow. Out of the darkness have come pride, arrogance, hate, self-devouring desire, and other monster things, into the workshop; and the shadow-maker, age after age, has thought and thought, and thrown shadow after shadow on the world.

But the cycles run their courses; the world turns; the seasons change; the shadow-maker yearns for light. From the light realm, light comes to the shadow-maker in darkness. No longer should he think monster shadows on the world. No longer should his shadows brood over and hatch the things of the dark which nest with the dwellers in shadowland. A shadow-maker born of the light will turn the light upon the shadows. The light will dissipate the shadows, which have no place in the light. The shadow-maker will turn the light on his things of darkness and the darkness of the world; and they shall flee, or be changed. Dwellers in shadowland and dwellers in darkness may be glad, for light comes. Light is here.





THE MONTH OF EPIPHI

By Orlando P. Schmidt

A PAPI is derived from Apap (the "Giant Snake") in the same way that Mechiri and Mes-hari are derived from **Mechir** and **Mes-har**. Originally this month was sacred to Set, who was afterwards identified with Apap, but it is remarkable that, on the Stela of Chufu I, Ptah and Suchet represent this month.

The distinctive title of Suchet is Mernaptah, "Beloved by Ptah," in which, however, Suchet is understood.

At the epoch of Epiphi, 3044 B. C., which falls in the 12th year of the reign of Phiops II of the VI Dynasty, Eratosthenes has the epoch-reign "Cho-menephthah" (**Chumernaptah**), rendered "Kosmos Philephaistos." It is, in fact, "Universal Ruler, Beloved by Ptah." In Roman times we find the title Autokrator **enti Chu**, that is, "Sole Ruler, which is **Chu**."

The long-lived Phiops II reigned 12 years before, and 83 years after, this epoch; but a remark attached to his reign informs us that he lived 100 years. In the so-called List of Eratosthenes these 100 years are given to "Apappos," which, strange to say, is not **Pepi**, or Phiops, but **Apapi**, the original of Epiphi.

At the epoch of Epiphi, 1584 B. C., we find the illustrious

Pharaoh bearing the full title "Set, Beloved by Ptah," but, in addition to this, he assumed a special epoch-title in which he attempted to make his name-sake Set more acceptable to the Theban hierarchy by blending Apis and Osiris, to wit, "Osiropis," that is, **Hus-ir-hapi**.

This attempted blending of good and evil calls to mind "the tree of the knowledge of good and evil," of which Adam and Eve were forbidden to eat. I have elsewhere expressed the conviction, that "the river" (**Pa-iar**) which "went out of Eden to water the garden" which the Lord had planted "eastward in Eden," was the Pelusiatic branch of the Nile—long since silted up.

This "garden," or place of pleasure, was situated in the Sethroite nome, in the northeastern angle of the Delta, and contained the Hyksos stronghold Avaris (Hat-uar-et), or Piharhiroth (Per-hat-uar-eth), lying east of the Pelusiatic arm of the Nile, between Migdol and the Sea, and the ancient city of Tanis, the temple-quarter of which was afterwards called "Pi-ramesses," or Per-ramesses.

Set, or Typhon, was the tutelary divinity of Avaris, but in Tanis, owing to Hyksos influences, he and Osiris were worshipped side by side. In fact, there was in the city of Tanis a large and beautiful temple dedicated to Set, which Seti, the "beloved of Ptah," and his son and successor, Ramesses Miamoun, took great delight in embellishing.

The Hyksos invaders, who were Hamites of the purest type, were serpent-worshippers, devoted to Sutech, whom they identified with Set, and particularly to Apap, the "Giant Snake," his well known symbol.


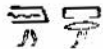

In their devotion to Set and Apap, the Hyksos rulers assumed such titles as Set (Saites or Sethos) and Apapi (Apophis); and one of them (Apophis II), as we knew from the Sallier Papyrus, went so far in his zeal as to order the contemporary Theban hyk, Ra-sekennu, to worship Set to the exclusion of all other gods.


Panbesa, in describing Tanis, or Pi-ramesses, tells us, that nothing on Theban soil could compare with it (see Hist. pp. 432, etc.). It was indeed an ideal "place of pleasure," but

a pleasure which could not last, because of the irrepressible conflict between the two antagonistic systems of religion. It was as impossible to blend the Hamitic and Japhetic races of mankind, as it was to blend the knowledge of good and evil, or Osiris and Typhon. This blight of serpent-worship was so deeply rooted in the nature of the Hamite, that, after the lapse of more than 4,000 years, it continues unabated in China and other Hamitic countries. The "old Red Dragon," so familiar in their Joss-houses, is this same old Serpent, "more subtle than any beast of the field," this same "Giant Snake," whose name the Hyksos rulers were so proud to bear.



To the Shemites (Shemmu) coming to Egypt, after crossing broad stretches of desert, this region appeared like a veritable paradise, but it was a dangerous place to settle in, owing to the subtle blending of Osiris and Typhon which had taken place there. Manetho describes the Aamu conquerors of Egypt as people of an "ignoble" race who came out of the "eastern parts." Why does he call them "ignoble?" Simply because they were debased by serpent-worship. If they had been Shemites, as now contended by some of our modern Egyptologists, Manetho would not have branded them as "people of an ignoble race."

At the epoch of Epiphi, 124 B. C., we find a Ptolemy, who bore the additional title Epiphanes, which was probably suggested by the name of the month; but, as we end at 339 B. C., this epoch lies somewhat beyond our limit.

I might add, however, that Ptolemy V, who reigned from ca. 170 to 181 B. C., that is, in the hanti of Payni, seems to have been the first to assume the , **pa-nuter**, title , **per**, sometimes written  "appearance" (Champollion's "apparition"), which is the equivalent of the Greek Epiphanes.

Epiphany is said to be derived from ephipaneia, meaning "appearance," and is applied to a church festival celebrated on the 6th day of January in commemoration of our Saviour's appearance to the wise men who came to adore him. In the variant  we see the serpent (Apap)

coming forth, that is, making his "appearance." The **nuter-et** title of his wife Cleopatra is also **per**, but why Ptolemy V and his wife assumed this title, instead of Euergetes, is hard to determine.

Ptolemy IX, who **dated back** to 170 B. C., although he was not able to enforce his claim to the throne until many years after this date, began by assuming the **pa-nuter** title Euergetes, which pertains to the hanti of Payni, but, when he became epoch-king of Epiphi (124 B. C.), he changed this title to Epiphanes, and the **nuter-et** title of his wife also appears as  **Per**. This may serve to explain why the heliacal rising, or "appearance," of Sothis was also called **per-et**. The fact that the Ptolemies—mere mortals—entitled themselves , **pa-nuter**, "the god," grates somewhat harshly on modern sensibilities, but it is the duty of the historian to chronicle these matters just as he actually finds them. The older title **sa-ra** goes back to the original meaning "son of the Sun," which does not necessarily conflict with the primitive teaching to be found in the so-called "Book of the Dead," to wit:

"God is one and alone; there is no other beside Him; He created all things. God is a spirit, the Spirit of spirits, the Great Spirit of Egypt."

This monotheistic belief came from pre-dynastic times, and shows how the religion of ancient Egypt was corrupted by contact with the Asiatic Hyksos, Canaanites, and other conquerors of Egypt.

The Month of Messori.

We now come to the last month of the Egyptian year, Messori, at the end of which, according to the ancient teachings, the "birth" of "Horus, the babe," occurred.

As we have seen, this birth of Horus, "the babe," occurred, in the fixed year, at the winter solstice, when the Sun is represented symbolically as resting between the "horns of the goat" (Capricorn). The name of the month **Mes-har-i**, "Birth of Horus," is derived from this distinctive event,

which applies as well to the **hanti** as to the ordinary month.

On the "Stela of Chufu I" this "babe" follows **immediately after** Ptah and Suchet, the representatives of the hanti of Epiphi, and is described as **Har-pa-chrat**, the "Harpokrates" of the Greeks, in a word, "Horus, the babe."

Horus, in this capacity, was also termed "**Semsu**," "the eldest," by the Egyptians, a term which was sometimes duplicated as Sem-sem.

The 7th king of the I Dynasty is called "Sempso" by Eratosthenes, who renders the title "Herakleides," but Manetho calls him "Semempses." It is plain, that, in the first instance, we have **Semsu**, in the second, **Sem-sems**. The Turin Papyrus (the original of which was sometimes followed by Manetho) uses the duplicated form Sem-sems, but in the celebrated Table of Abydos Semsu appears in the venerable form of a tall, standing priest, or official, clad in a long, flowing garb, which reaches to his feet. This figure was evidently copied from a very ancient monument, for it is unlike anything to be found in Egypt, after the I Dynasty, and must have come from the **Shemsu Har** ("Followers of Horus"). Eratosthenes, who may have followed Manetho, seems to have had no difficulty in identifying it with Herakles.

An important epoch-title transmitted by Eratosthenes (No. 26 in the present list) is "Sempso Harpokrates," translated "Herakles Harpokrates." The 18 years allotted to this epoch-reign fill out the interval between the **end** of the VII Dynasty (2942 B. C.) and the epoch of Messori (2924 B. C.) and thus afford a most remarkable verification of Manetho's List, for this epoch-reign belongs to the first king of the VIII Dynasty, where the names and separate reigns of the kings are unfortunately **wanting**, and shows that the first king of this dynasty, at least, enjoyed a comparatively long reign.

The epoch-reigns "Chomanephthah" and "Sempso-Harpokrates," taken in connection with "Petiathyris, which **preceded** them, and "Petethothis" and "Phuoro," which **followed** them, were so important, that I treated them in my History under a separate heading, "Chu-mer-na-ptah and Semsu-Har-pa-chrat" (see p. 235).

The epochs of Messori, 2924 B. C., and 1464 B. C., unfortunately fell in periods of a divided kingdom and consequent anarchy and obscurity. As just stated, the Manethonian Lists fail to give us the names, or separate reigns, of any of the kings of the VII, VIII, IX, X, and XI Dynasties, with one notable exception, to wit, the **name** of the Heracleopolite tyrant "Ochthois" (Achtai, not "Kheti").

In the Table of Abydos, between Menthusuphis II, of the VI Dynasty, and Neb-hapet-ra Menthu-hotep, of the XI Dynasty, we have the throne-titles (not **names**) of 18 kings belonging to the VIII Dynasty, one of whom, Noferkara Terrel, can be identified with the 25th **"Theban"** king of Erastosthenes, who appears as "Thirillos," with a reign of 8 years, in the list ascribed to this great scientist and scholar.

The XIX Dynasty had been reduced to a hopeless wreck by Eusebius, Syncellus and other early Christian chronographers, but a recent discovery will enable me to not only apply the epoch-reign of 1464 B. C., but also name the epoch-king himself.

In "padding" his false list, at 2355 B. C., where the separate reigns were **wanting** in the Manethonian Lists, Syncellus used an epoch-reign taken from the Book of Sothis, which appears as No. 14 and reads, as follows: "14th Egyptian king Chamois who reigned 12 years." As this epoch-reign comes from Manetho, these 12 years date from the epoch and, therefore, extend from 1464 to 1452 B. C.

One unknown quantity in the XIX Dynasty was the reign of Seti II, the Son of Menephthah, the Pharaoh of the Exodus. It was naturally supposed that he appeared as Sethos, but it now turns out that, like Seti I and Menephthah, he appears in this list as Menephthes (III), with a reign of 5 years. Thus corrected, the XIX Dynasty appeared, as follows:

End of Ramesses Miamoun's reign.....1495 B. C.
1. Menephthes (II), 19 y. 6 m..... 19

1476 " "

2. Menephthes III (Seti II Mer-na-ptah), 5 years	4	
	1472	" "
3. Amenmeses (Amen-mes), before epoch).....	8	
	1464	" "
Same (as Chamois), after epoch.....	12	
	1452	" "
4. Sethos (Set-necht), incl. long interregnum...	51	
	1401	" "
5. Rampshakes (Ramesses III), his son.....	61	
	1340	" "
6. Ramesses IV, his son.....	8	
	1332	" "
7. Thauris (1st 7 years of Rampsinitus).....	7	
Era of Menophres	1324	" "

There is an apparent discrepancy of 1 year here, but we must not forget, that in the List of Africanus the "extra" months and days have been apportioned. Thus "Harmais," who reigned 4 years and 1 month, appears with 5 years. Although Africanus allotted 5 years to Seti II (his Menephthes III) and 20 years to Amenmeses, it is now evident, from the division of Amenmeses' reign by the epoch, that we must place its **end** at 1451, instead of 1452 B. C.

The death of Amenmeses was followed by a period of anarchy "lasting," according to the great Papyrus of Ramesses III, "many years" (**renpa-ut ken-u**), during which a Syrian named Arsu usurped the crown and tyrannized over Egypt. In the "official" list, this interregnum "lasting many years" was allotted to Set-necht, and we now see why the Israelites were forced to wander about in the Wilderness for 40 years.

The Exodus occurred in the 5th year of Menephthah's reign, 480 years before the Building of Solomon's Temple,

that is, in the year 1491 B. C. This gives us for the remainder of

Menephthah's reign.....	15 years
Reign of Seti II.....	5 "
Reign of Amenmeses.....	20 "
<hr/>	
Total	40 "

During the reign of Amenmeses, Canaan was garrisoned by Egyptian troops, but, at the accession of the Syrian Arsu, these were withdrawn, so that the Israelites entered Palestine from the east, while the Philistines (Pulusta) entered it from the west.

Another reign which has found its way into the False List of Syncellus, to wit, No. 11, "Hakesephthes," with 13 years, has an equally interesting story to tell. Hak-sephthes is plainly Hyk Siphthah (Saptah), who reigned at Thebes during the fateful 13 years of Menephthah's voluntary exile in Ethiopia. Note that Siphthah is entitled "Hyk" (not king), the same title by which Ra-seken-en, the tributary ruler of the South, was known in Hyksos times. These 13 years, however, are covered by the 19 years and 6 months allotted to Menephthah, and should not, therefore, be reckoned in a chronological list. Discoveries made since 1898 establish the reality of Siphthah's reign in a most conclusive manner, but our modern Egyptologists, overlooking the fact that his reign does not appear in any of the lists of the XIX Dynasty, have made all kinds of errors in trying to place him. His tomb was usurped by Set-necht.

The last epoch of Messori, 4 B. C., fell in the reign of Augustus, who was, therefore, the epoch-king of Messori; but it is a remarkable coincidence, that the birth of Christ occurred at this same epoch, when the Egyptians were looking for the birth of "Horus, the babe." The Egyptians fixed the epoch at the middle of the **tetraeteris** 5—2 B. C., that is, at the **end** of 4 B. C.; but, according to our modern mode of computation, it would be more properly the **beginning** of the year 3 B. C. Augustus, as epoch-king and as Harpocrates, the son of Isis and Osiris, did not hesitate to assume the additional title, "son of God."

We have now gone through the twelve months of Sothiac year seriatim, and have applied the epoch-titles and inserted the epoch-reigns, so far as recovered, during the course of three Sothiac cycles. It has developed, to our surprise, that the system was far more **scientific**, at the beginning of the old Empire, than it was in later ages, and, for this reason, I have concluded to devote a separate article, to the "Stela of Chufu I," which, owing to its extreme antiquity (3651 B. C.), has preserved many features of this pre-dynastic scientific arrangement of the Sothiac Year.

HOW does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our post-diluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple, the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application; the indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if Chemistry is so little able to rival even the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago. The more Archaeology and Philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition.

H. P. Blavatsky.—"The Secret Doctrine."



THE SCARAB OF DESTINY*

By Maris Herrington Billings

CHAPTER XI.

(Continued from Page 126.)

RICHARD hastened to London, and made all preparations to leave England. He had developed a perfect thirst for gold, and what he got only made him long for more. King Tancred of Sicily owed the dowry of Richard's sister Joan. He swore a great oath that Tancred should pay every groat. He would have sold his crown for gold. He seemed possessed of a devil to get hold of it. Personally he cared nothing for it; but his apparent object was to raise money for the expedition to the Holy Land.

All the wealthy Jews in London were brought before him; and woe betide those who loosened not their purse-strings. Seth, ever at his side, would whisper, "He hath it, Sire, tucked away in jewels and gold," and Richard would answer, "Well, see that thou dost get it, Seth," and, armed with the king's consent, Seth saw to it that those ill-fated Jews either gave up their gold or their lives.

One of the first things Richard did was to send for his most trusted courtier, Ralph Fitzhugh, and say to him, "Thou wilt go on a secret mission for me. Take ship for the Island of Cyprus, and there thou art to find a building of stone. Beshrew me! Was it red or grey? However, it matters not, as long as thou dost find it. It hath a tall tower surmounted by the Cross; more than likely 'tis a convent. Thou art to find a maid with hair like the sheen of yonder heap of gold, and a face like a flower on

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which the sunshine loves to linger. Find out her name and station, her age and who her parents be, then return and report to me with all speed; and God grant thee a favoring wind and a speedy journey. I will receive thee, night or day."

As the days wore on, London was a gloomy place. No wonder the king was depressed, lonely and miserable; for never in the history of England was such a November known in London. The city was wrapped in a thick opaque mist, and a cold, penetrating fog, through which the flaming torches trying to dispel the gloom, shone with a blue unearthly light.

Richard vowed that he detested the land. He called it a fog-stewed island, peopled by swine-fed Saxon churls. His disappointment had made him a misanthrope; he sang no longer; the brightness of his life seemed to have faded with the sunshine of the land, and he seemed to be living in an evil atmosphere. For six whole weeks the sun never cast one golden gleam on the gloomy palace from out the dun grey clouds. At last he could stand it no longer; and on the eleventh of December he set sail for Normandy, leaving England to be ruled by his justiciars, with Sir William Longchamp as Chancellor.

The English nobles did not get on very well with Richard, and he hated England since he had lost what most he prized.

When he landed in France and saw the sun shining out of a brilliant blue sky, he dismounted from his horse and knelt down in the middle of the road, with bared head.

"Art ill, Sire?" said several courtiers, pressing forward.

"Hush!" said a Norman knight. "The king but kneels to pray to yonder shrine," and he dropped on his knees beside the king.

"Not a bit of it," said Richard, who had been kneeling with clasped hands and face upraised to heaven. "I am but praying to God's blessed sunshine, which I had despaired of ever seeing again. I had well nigh forgotten how the sun looks," he added, leaping to his saddle once more.

He had left the dwarf in England; and things seemed to brighten for him, for his life now became a busy one filled with a purpose, as he hastened preparations for departure for the Holy Land.

While the king was engaged in things pertaining to warfare, his love affair was relegated to the background. He bent all his energies toward equipping the soldiers for the crusades, and every band, as soon as organized, marched to Vezelay.

Christmas over, he united with Philip Augustus of France,

in gathering together the great army of the Crusaders.

During this time Richard had been harrassed on all sides by his mother, Queen Elinor, and his lords and bishops demanded, for reasons of State, that the king should wed. It was absurd that in these days, when infants were betrothed in the cradle, Richard, King of England, should still be single in his thirty-third year. In vain did all the eligible princesses in Europe sigh for the handsomest hero in Christendom. He would not talk of marriage.

Whenever he saw two or three old heads nodding, with a couple of grey haired bishops twiddling thumbs, Richard would say with a laugh, "Marrying me," and, leaping in the saddle, away he would ride far into the country and would not return for hours. But constant dropping wears away the stone, and it was not so easy to escape from his royal mother, who persisted in telling him that he was not doing his duty by his country.

"Let John provide the heir," he roared.

Knowing how Richard had already backed out of his betrothal, to Alys of France, she decided on a new tack. His councillors gave the matter up, and left him to her tender mercies, and she confidently asserted that she would marry him to the Princess Berengaria, of Navarre. She meant to marry him to Berengaria, whether he would or no; and all her energies were bent to the accomplishment of this design. She kept up a constant nagging, until he was driven almost insane. Nagged one day beyond endurance, he flared up a tremendous passion, saying, "Marry me to the devil if you will, as long as the dowry outweighs the princess."

Queen Elinor said no more, for she was wise in her day and generation, and for a month not a word did she say on the detested subject; but she sent an envoy to the Spanish Court, and all arrangements were made to have the princess come to Vezelay for betrothal.

Richard was told of the great dowry the fair Berengaria would bring to her husband, for King Sancho of Navarre had written, "I offer my great fiefs of Cingovillas, Montenegro and Agreda, with twenty million besants."

"As well she as any other," said Richard wearily. "May God pity her and me," for only that day had my lord Fitzhugh returned from Cyprus with word that no building on the island possessed a tall tower surmounted by a cross.

CHAPTER XII.

REAPING THE HARVEST.

"Though the mills of the Gods grind slowly,
Yet they grind exceeding small,
In His hidden hand the balance
Of a retributive fate,
Weights the wrongs His righteous judgments
Surely cancel soon or late."

—EMMA ALICE BROWNE.

THE great camp at Vezelay was a canvas town. Here were gathered one hundred thousand men, a vast host ready to fight for the saving of the Holy Sepulchre.

In long, regular lines stood the tents of the peers, nobles and knights, forming regular squares of gaily colored canvass. Before each tent stood the lance and colors of its owner; and side by side in the centre of this great array stood the Royal pavilions of Richard of England and Philip of France, round them being clustered the gonfalons of all the nobles of Western Europe.

The camp was a festive place with its variously colored tents, its gay costumes, and the burnished armor of the knights, interspersed with the white surcoats of the hospitalers and the vivid red crosses of the Knights Templar, made a most picturesque scene. Order and discipline reigned on every hand, for Richard was a strict disciplinarian.

Peasants and merchants flocked to the camp to sell their wares. Smiths and armorers came with their repairing forges. Minstrels and troubadours wandered through the camp, singing songs of former battles to raise the spirits of the soldiers, or perchance a merry lay of love, to the accompaniment of the harp.

Knights on gaily caparisoned horses rode to and fro, or engaged in friendly combat in the tiltyard, and were much admired by the good wives and maidens from the towns near by, who seized on every pretext to visit the camp and see the brave show.

The sun was shining on the gay pageant when, one evening, from the distant hills there came the notes of a silver trumpet, blown three times, and a gay company of fifty knights on mettlesome steeds were seen approaching, escorting a golden litter

drawn by four white horses. This was the long-expected train of Don Sancho the Wise, of Navarre; and the litter bore the Princess Berengaria. The party moved on up the wide street of the camp; a white hand drew aside the green silk curtains of the litter and a sweet voice demanded to be taken at once to the pavilion of Queen Elinor. The trumpets blew a gay faronade, and the herald of the king threw to the winds the colors of Navarre. It was not until evening, at the great banquet given in honor of her arrival, that Berengaria met Richard of England.

When the time came to enter the great pavilion where the banquet was spread, the king became very nervous. He strode up and down outside his tent, and longed to mount his horse and fly; but at length he was robed in splendor and led the way to the banquet hall.

At the end of the gaily decorated pavilion was a raised platform, on which sat Richard in a chair of gold. He wore a tunic of pale blue velvet, embroidered in gold; his doublet of white satin was bordered with sparkling gems in the form of a floral design. On his head he wore a round cap of blue velvet, with a broad gold band which resembled a crown, but it was relieved by a long white ostrich plume, which fell gracefully to one side. From his shoulders hung a mantle of blue velvet, lined with white satin and fastened in the centre of the chest with a diamond morse. At his side hung a heavy sword with gemmed scabbard. His gloves were jewelled, also his boots, which were blue in color, broad and slightly pointed, and to which were strapped his golden spurs.

He sat very stiffly in his chair. All about him were grouped his peers, lords and bishops, and Philip of France sat on his left. Don Sancho was astonished at the state and grandeur of this court.

A fanfare of trumpets announced the approach of Queen Elinor and the Princess Berengaria, accompanied by the ladies of the court. Queen Elinor entered first, followed by her ladies. She was not a prepossessing woman. She was tall and stately, but low-browed, and had a sallow complexion and coarse black hair, and greenish eyes that reminded one of Richard's. She was of heavy build, slow and deliberate in her movements; but when once she grasped an idea she never let go until she had accomplished her purpose.

She was magnificently gowned in a long white satin tunic,

secured at the waist by a gemmed girdle, and covered with golden crescents, set in pairs and reversed. Her mantle was of crimson, studded with the same crescent design, and was secured across the breast with a cord of gold. Upon her slightly tinged grey hair she wore a *couvrefchef*, and over that a crown of gold.

At the second blare of trumpets the Princess Berengaria entered. Every man in the room, excepting Richard, bowed low in admiration of the beautiful princess. She was tall and stately, and moved with a slow, graceful movement, carrying her head high, as became a Spanish princess. Her skin was of a creamy tint; and her wavy hair, piled high on her regal head, was of the most beautiful shade of dark brown with reddish gleams that shone like burnished gold. Her eyes matched her hair, being the color of a horse chestnut, with a golden light in their dark depths; but it was her wonderful personality that attracted every eye to her. Her charm and fascination drew men like the magnet to the pole. She wore a long tunic of yellow satin, with black sequins enmeshed in gold network. Her outer robe, of black velvet, loose and flowing, had full sleeves, and was caught at the waist by a golden belt studded with topaz. From her girdle hung a jewelled *aumonière*; and her mantle, secured by a cord, was of cloth of gold, embroidered with red roses and green leaves.

As she neared the dais on which Richard sat, he gazed in astonishment at this lovely vision; and those standing nearest him heard him gasp.

"Good St. Michael and the angels save me; for this is where I'm done for!"

He arose and went forward to meet the princess, then bent his regal head, and she curtsied low and extended her hand. He bowed low to kiss it, but shivered visibly as he did so.

Queen Elinor did not fail to detect his agitation. Her eyes flashed, and her mouth assumed a determined expression. Her features became set in a rigid mould. She held her peace, but it boded no good for the future peace of Richard's mind.

The king led Berengaria to the seat assigned to her, and all through the banquet he forced himself to be polite and courteous. He tried his best to be cheerful, and joined in the gay repartee of his courtiers, but all to no purpose, for before his mental vision there arose a picture of a man in shining armor with a mass of black and yellow draperies whirling around him, which turned into a glittering serpent.

Richard was annoyed, for he could not rid himself of the

loathsome idea he had conjured up. Before him sat the beautiful Berengaria, waving her black feather fan, and from time to time her dark eyes glanced at his; but somehow those soft glances filled his heart with fear, and made him tremble, great hero as he was.

The king arose from the table in a very perverse mood. His ministers went into debate with those of Sancho; and when word was brought to Richard that they awaited his presence, he flatly refused to go. Then came his mother, terrible in her wrath. Wisely controlling herself, she asked if he was going to treat Berengaria as he had done Alys; pointed out that the honor of the king was at stake; and asked what every monarch in Christendom would think if he retreated again from his betrothal.

"I had naught to do with this betrothal," he replied coldly. "Ye have arranged it amongst yourselves. As for me, I have come to the conclusion that I am not intended for wedlock."

"Soul of my body! Art thou flesh and blood, or art thou made of wood? Is she not beautiful enough to tempt an ancho-rite?"

"Perchance she is, but my heart is dead; my life is void. Were she but my mate, God in Heaven, how I would welcome her! But were it she, ye would all forbid the union," said Richard passionately, "so my arms shall remain empty. I have spoken," he added wearily.

His mother gave him a keen glance from her shrewd, keen eyes.

"So thou art in love, my son! There is no woman in Europe who can flout thy attentions, unless she be already wedded. Then do as David of old,—put the husband in the front rank of thy soldiers. If thou wilt trust me I will aid thee; for there is not a lady at court dare gainsay my will."

"If I told thee there was one woman on earth who cares not a snap of her fingers for my titles or rank, but treats me just as an ordinary man, laughs with the freedom of bondmaid and serf, what then?"

"Then I would not believe thee, my son; for the maid would be lacking in common sense. Thou art fair to look upon as a man; and as a king thou dost possess unlimited power. If thou wilt wed Berengaria, we will see to it that thou shalt have the woman of thy choice."

Richard laughed harshly. "Pouf! Were she standing here

at dead of night she would laugh at my bidding, and 'tis I, the king, who meekly obeys her will."

Queen Elinor laughed. "Then thou hast met thy match, Richard. Fain would I behold her. She must be exquisite! *Revenons á nos moutons*; the betrothal papers only lack thy signature."

"I will sleep over it," said Richard stubbornly.

"Nay, nay; then thou wilt never consent," and Queen Elinor went down on her knees to her wayward son.

"Richard, my son, I beseech thee to grant common courtesy to the princess to whom we have but now betrothed thee. Where is thy chivalry as knight? Wilt thou not receive her with the grace that thou wouldst award thy lowest subjects?"

On one condition only. Keep her away from me. Thy desire is to see Berengaria Queen of the English."

"Not only mine; but 'tis the will of the nation also."

"Well; so be it. Queen she shall be, but wedded wife, *never*," and he strode from the room and signed the document with a white face.

The papers now having the royal signature, the queen was very careful to go slowly. Berengaria, with her warm southern temperament, resented the curt manner of the king. She could not understand his cold-blooded nature; so she complained to the queen, saying:

"We have been betrothed now for three days, and not once hath he sought an audience in private. He spends all his time in the tiltyard, or manoeuvring with the troops. Surely he could find some time to become acquainted with his future queen!"

"Aye, thou art right, Princess; but thou must be patient. Richard is wedded to his idols, warfare and the army of the Crusades; but once thou art his queen, thou canst teach him that e'en a soldier can love. But I warn thee that my son was born without a heart. He knows not the meaning of the word love. It is left for thee to teach him the lesson. He hath never been known to kiss a woman."

"Indeed! In court circles there is a story extant that at the Coronation Levée he descended from the throne and kissed the prettiest maid in the room."

"Methinks I would look twice at the maid who could make the king so far forget his dignity. Didst hear if the favored mortal were of noble birth?" said the queen.

"Nay; I have asked many, but no one seems to know aught of her. Some say she was a countess, others say she was a commoner; but my Lady de Bearn doth assure me she was only seen at court on that one occasion."

"Ah! perchance Richard had dined too well," said the queen.

"Then I would that thou couldst persuade him to dine on the same meal again, so that he could forget his dignity for a moment. If he cares naught for me, he might show some respect to the dowry I bring him"; said the princess curtly, "and methinks she was a lucky maid to have the chance to say that the king had kissed her in public. God alone knows how often he had done so in private," she added, her jealousy now fully aroused.

The queen started. Perchance this was the one who stood between the king and the princess. She resolved to find the maiden on whom her son had bestowed his royal favor; but her endeavors were in vain. Like Nitocris, she had appeared at the banquet, then disappeared forever.

A week after this Richard set sail for Messina, having exchanged hardly a word with the princess, and leaving Queen Elinor to do as she would about the marriage. With Berengaria and their ladies she followed the king to Messina, and when he heard that the convoy was expected to arrive any day, he made all preparations to leave for Acre.

Just at this time Richard dreamed one stormy night that he was in a great building. He thought he was walking down a stone corridor, when a door was swung back and he found himself in a prison cell. He looked around, saying, "Why, I have been here before! I know every nook and corner of this place. There is the same couch covered with lion skins, and behind that jug should be a box of ebony draughts."

As he stood looking at the well-remembered furnishings, the door softly opened, and Nadine came in, carrying a great bunch of roses. Holding out his hand he said, "The flowers of love, Nadine."

She laid her head upon his breast, and said, "Do not worry, Richard. Thy probation is almost over, and thou shalt find me soon. Take heart; for thou shalt talk to me in the near future."

Then she led him to the barred window which looked out upon a great expanse of moonlit water; and, pointing to the eastern heaven, she said: "Look, Richard; behold the Cross. There lies thy way."

Richard saw in the sky a great flaming cross of fire, which lit

up the waters and touched the hills with glowing light. Then he turned to her, saying: "Nadine, where art thou, my love?" but she had gone, and he heard a voice saying: "The first words thou dost hear on leaving the temple will be the answer."

He awoke; and heard Sir Richard Fitzhugh saying in the anteroom, "Methinks the next move will be to Cyprus; for this trouble will raise his ire, if anything."

"Aye, thou art right, Fitzhugh. To Cyprus we will go, and that without delay," answered the king from his bed-chamber.

"The convoy bearing the queen and the princess will make a good addition to the fleet, Sire."

"We will not wait for my royal mother. Let her follow me."

Not wait for his betrothed! Lord Fitzhugh's face fell. What manner of man was this? His own sweetheart was lady-in-waiting to the queen, and he did not relish the order to embark.

This dream made a great impression on the king; for every detail was stamped upon his memory.

"I am quite sure I have dreamed that same dream before, and forgotten it."

The vision of the Cross only made him double his zeal to be gone. He felt sure that Heaven itself had sent him a sign and singled him out as the champion of the Cross, so he now devoted himself to prayer.

Isaac Komninós, King of Cyprus, had ill-used some English sailors, whose vessels had been cast upon the shores of the island; and the story reminded Richard of the vision in the glen, and away he sailed with a vague idea that he should find Nadine, because the dream had told him so.

As soon as he landed he caused careful inquiries to be made as to whether a girl had been washed ashore from an English vessel during the past year; and, gaining no results, he made the story he had heard excuse to make war on the island and search every building.

While engaged in the adjustment of these affairs, after he had conquered Isaac the King, the ships of Queen Elinor arrived in the harbor. She insisted that the marriage with Berengaria take place at once. "Am I to chase thee half around the world to save thy honor?" she asked indignantly. "The marriage must take place now; at once!" and as the everlasting need of money to pay his followers was harrassing him as usual, he consented; and married he was, so far as the ceremony of the Church, conducted by the great Bishop of Salisbury, assisted by a score of priests, was concerned, in the great Basilica of Limosal.

Nobles, lords, and knights witnessed the ceremony; and many remarked that the king did a strange thing. When about to kneel at the chancel rail for the ceremony he took from his neck a gold chain, to which was attached a small gold cross, and held it in his right hand; and instead of kissing his bride he reverently kissed the Cross—an action which seemed very proper in the leader of the Crusades.

After the marriage rite he sat in the throne chair, and Berengaria, kneeling before him, was crowned Queen of England, Empress of Cyprus, and Duchess of Normandy.

At the nuptial feast that night, Berengaria sat beside her lord, the king, and men of high degree humbly bent the knee in homage to their beautiful new queen. When Richard strode into the palatial hall in a gorgeous surcoat of satin, and silken shoon, it was seen that under it he wore his shirt of chain mail, which fell below the border of the surcoat; and the musical clink as he moved told those near him that he was fully accoutred in armor. He shivered, as with chills and fever, and his hand trembled so that he spilt his wine from the golden goblet every time he raised it to his lips; but those lips were set in a thin, determined line, and his face was cold and hard; and when the hour grew late he arose, and, raising aloft the small gold cross, said, "My lords and followers, behold my bride; I am wedded to the Cross; in *hoc signo spes mea*," and he kissed it reverently. Then, raising his sword, he cried, "Crusaders of the Cross, the Lord's work must be done. Acre is in peril. In the name of the Cross, let us to the rescue. Let those who will, follow me," and he strode from the hall, with only a low bow to Berengaria and his mother.

He made all haste to the quay, followed by a multitude of admirers, and boarded his ship, and set sail from Cyprus with a fleet of thirteen large ships called buses, fifty galleys, and a hundred transports; leaving the queen and his mother to follow if they would.

When Berengaria saw Richard leave the room, she flung herself upon the queen-mother's breast with a low moan, crying, "Oh God, what a fate is mine! What have I done to be punished so unjustly? Men say I am beautiful. I possess every gift in this world but the heart of Richard."

"I told thee what thou hadst to expect in Richard. He has no heart. Human passions and human emotions have no part in his make-up."

"I would give my very life for love of the king. If only he would take me in his arms for one moment, and say that he loved me, I would gladly die. I have prayed night and day; yet Heaven denies the one gift I crave. The humblest peasant in the land is granted the love of her mate; and I, a queen, am denied it. The world is void and empty to me because the desire of my heart is withheld. He will never return to me. Something beyond mortals keeps him from me. He beholds me with fear in his eyes!"

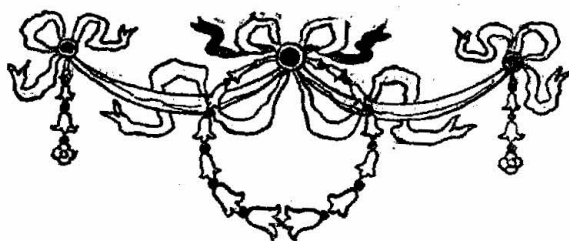
And Queen Elinor nodded, for she had naught to say to comfort the stricken bride.

(To be continued.)

PROMETHUS having endowed man, according to Plato's PROTAGORAS, with that "wisdom which ministers to physical well-being," but the lower aspect of Manas of the animal (Kâma) having remained unchanged, instead of "an untainted mind, heaven's first gift," there was created the eternal vulture of ever unsatisfied desire, of regret and despair, coupled with "the dream-like feebleness that fetters the blind race of mortals," unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true Theosophist, the pursuer of Divine Wisdom and worshipper of Absolute Perfection—the Unknown Deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never has been an original sin, but only an abuse of physical intelligence—the Psychic being guided by the Animal, and both putting out the light of the Spiritual.

H. P. Blavatsky.—"The Secret Doctrine."



MOMENTS WITH FRIENDS

What causes loss of memory?

Loss of memory is the result of a physical or of a psychic or of a mental cause. The immediate physical cause of the loss of memory is a disorder in the nerve centers in the brain, preventing the senses from functioning through their respective nerves. To illustrate: If there are certain defects of the optic nerve and visual center and optic thalami, so as to cause these to be thrown out of touch with the distinct "sense of sight" or the being which is sight, then this being cannot grasp nor use its physical channels so as to reproduce for the mind the physical object which had been impressed upon the sense. If the ramifications of the auditory nerve and nerve-center have been affected, then the "sound sense" is unable to operate these, and therefore cannot reproduce to the mind the physical sound or name of the object or scene which the sight sense had failed to reproduce, and so there would be loss of sight memory, and sound memory due to physical causes. This will illustrate the loss of taste memory and smell memory, due to physical causes. A pressure on the nerve-centers, a blow on the head, a sudden concussion due to a fall, impaired circulation, nervous shocks from unexpected happenings, may be

immediate causes of physical loss of memory.

If the physical obstacle or defect of the nerves in their centers has been removed or repaired, there was only temporary loss of physical memory. If removal or repair is impossible, then the loss is permanent.

Memory is kept not by any part of the physical organism, nor by the physical organism as a whole. The seven orders of memory: sight-memory, sound-memory, taste-memory, smell-memory, touch or feeling-memory, moral-memory, "I" or identity-memory—mentioned in "Moments with Friends," in the November, 1915, issue—make up sense-memory as a whole and which is here named personality-memory. Each one of the sense-memories and all the seven memories co-ordinated and working together make up the personality-memory. Personality-memory has two sides or aspects: the physical side and the psychic side. The physical side of personality-memory has to do with the physical body and the physical world, but the sensing and the memory of these are in the psychic senses and not in the physical body nor in the organs of sense. Personality-memory begins when the human elemental, the human being, manages to adjust and co-ordinate two or more of its senses with their re-

spective sense-organs of its physical body and to focus these on to some physical object. Of course, the "I" sense must be one of the senses co-ordinated and focussed with one or more senses focussed and functioning through their particular organs of sense. The first memory that one has of his existence in the physical world is when his "I" sense of his personality awoke and was co-ordinated with one or more of his other senses, while they were focussed on some physical object or happening. The infant or child can see objects and hear noises before the "I" sense awakes and becomes co-ordinated with seeing and hearing. During that time it is merely animal. Not until the infant is able to think or feel or say "I" in connection with the seeing or hearing or other sensing, does human existence or personality-memory begin. The physical side of personality-memory ends with the death of the physical body, at which time the human elemental with its senses withdraws from its shell, the physical body, and is cut off from the organs and nerve-centers.

The psychic side of personality-memory should begin coincident with or prior to the beginning of personality-memory. Then the "I" sense would be awake and would connect itself as a form with one or more of the psychic senses, such as clairvoyance or clairaudience, and these would be linked with and so related to the physical organs of sense that the psychic world and the physical world would be adjusted and related to the physical body and its organs. But this adjustment of the psychic with the physical side of personality-memory is not made, and the psychic senses are not usually opened up naturally in man. The psychic sense-memories are usually so closely linked with the physical organs and physical objects of sense that man usually is

not able to distinguish or have memory of existence apart from his physical body.

If the psychic side of personality-memory is turned toward physical things, the psychic personality will end soon after the death of the physical body, and the life and doings of the personality will be ended and blotted out. Such event will be like a blank or blot or scar made on the mind connected with that personality. When the senses are turned toward ideal subjects of thought, such as the betterment of mankind, the education and improvement of the senses by occupying them with ideal subjects in poetry, or music, or painting, or sculpture, or an ideal pursuit of the professions, then the senses impress themselves accordingly on the mind, and the mind carries over, beyond death, memory of those ideal sensuous perceptions which were impressed upon it. The personality is broken up after death, and the particular memories of the personality connected with physical objects and things in that life is destroyed by the breaking up of the senses which made that personality. Where, however, the psychic senses of that personality were concerned with ideal subjects connected with the mind, there the mind carries with it the impressions. When the mind has built for it the new personality made up of its new senses, the memories of the past personality carried by the mind as impressions will, in turn, impress the senses and aid their development along the particular subjects with which they had in the past been concerned.

Loss of memory of the past life and prior lives is caused by the loss of the last and prior personalities. As mankind has no other memory than the seven orders of personality-memory, a man cannot know or remember himself apart from the senses of

his personality, nor apart from objects connected with that personality. He loses memory of a past life because the senses of one personality are disarranged and broken up by death, and there is nothing left to reproduce as sense-memories in the next life, the things with which that personality was concerned.

The partial or total loss of memory of things connected with this life is due to the impairment or permanent loss of the instrument through which that memory works, or to the injury or loss of the elemental beings which produce memory. The loss of sight or hearing may be due to a physical cause, such as an injury inflicted on the eye or ear. But if the being which is called sight or the being which is called sound remains uninjured, and the injury to the organ is repaired, then sight and hearing will be restored. But if these beings were themselves injured, then there would be not only loss of sight or hearing, in proportion to the injury, but these beings would be unable to reproduce as memories the sights and sounds with which they had been familiar.

The loss of memory, when not due to physical causes, is produced by the abuse of the senses or by lack of control and education of the senses, or by wearing out of the sense elementals, resulting in old age, or by the mind's being concerned with subjects of thought without regard to present conditions.

The over indulgence of the sex function inflicts injury on the being called sight; and the degree of the injury sustained determines the degree of partial loss or the total loss of sight-memory. Disregard of the uses of words and the relation of sounds prevents the growth and development of the being known as sound-sense and makes it unable to reproduce as sound-memories the vibrations it had received. The abuse

of the palate or the neglect to cultivate the palate, dulls the being called taste and makes it unable to differentiate between tastes and to reproduce taste-memory. The palate is abused by alcohol and other harsh stimulants, and by excessive feeding without attention to the particular niceties of taste in food. Loss of sense-memory may result from irregularities in the actions of the sight and sound and taste senses, by glutting the stomach and intestines with more than they can digest, or by putting into them what they cannot digest. What is called smell is in the personality an elemental being, a magnetically polarized being of sex. Irregularities of action, detrimental to the other senses, can depolarize and throw out of focus the smell-sense, or demagnetize it and make it unable to register or reproduce the emanations characteristic of an object; and, indigestion or improper feeding can stagnate or disorganize and cause the loss of smell memory.

Such are the causes of the loss of the particular sense-memories. There are defects of memory which are not actually loss of memory, though they are often so called. A person goes to purchase certain articles, but on his arrival at the store he cannot remember what he went to buy. Another person cannot remember parts of a message, or what he was going to do, or what he is searching for, or where he puts things. Another forgets the names of persons, places, or things. Some forget the number on the houses or the streets on which they live. Some are unable to remember what they said or did yesterday or the week before, though they may be able to describe with accuracy happenings in their early childhood. Often such defects of memory are signs of the dulling or wearing away of the senses by advancing age; but even such advance of old age is due

to the lack of control of the senses by control of the mind, and by not having trained the senses to be true ministers to the mind. "Bad memory, "forgetfulness," "absent-mindedness," are results of one's failure to so control the mind that the mind may control the senses. Other causes of defects of memory are business, pleasure, and trifles, which engage the mind and are allowed to crowd out or efface what it had intended to do. Again, when the mind is engaged with subjects of thought not related to present conditions or to the senses, the senses wander toward their natural objects, while the mind is engaged with itself. Then follows absent-mindedness, forgetfulness.

Failure to remember is due chiefly to not giving the necessary attention to what it is desired to be remembered, and to not making the order clear, and to not charging with sufficient force the order which should be remembered.

What causes one to forget his own name or where he lives, though his memory may not be impaired in other respects?

The not remembering of one's name and where one lives, is due to the throwing the "I" sense and the sight and sound senses out of touch or out

of focus. When the "I" sense is switched off or cut off from the other senses in personality-memory, and the other senses are properly related, the personality will act without having identity—that is, providing it is not obsessed or taken possession of by some other entity. The one having such an experience might recognize places and converse about ordinary things which did not need identification in relation to himself. But he would feel empty, vacant, lost, as though he were searching for something which he had known and forgotten. In this connection one would not have the usual sense of responsibility. He would act, but not from the sense of duty. He would eat when hungry, drink when thirsty, and sleep when fatigued, somewhat as animals do, when prompted by natural instinct. This condition might be caused by an obstruction of the brain, in one of the ventricles, or an interference with the pituitary body. If so, the sense of "I" would be restored when the obstacle was removed. Then the "I" sense would come again into touch and focus with the other senses, and that person would at once remember his name, and recognize his whereabouts and his home.

A FRIEND.





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GHOSTS THAT NEVER WERE MEN

Sending an Elemental

SO-CALLED Black Magic, which is the use of magical power for selfish purposes, employs all possible means to obtain the end in view. Many results are achieved by the use of elementals, which these magicians summon and direct, at times and at places which facilitate communication and permit the exercise of the power. The times are usually those when the lethal side and influences of the moon prevail. The place is often made artificially by consecrating it with rites to the purposes. To this line of black magic belongs the calling of an elemental into existence and then sending it out on a mission to do some bodily injury to, and even to cause the death of persons against whom it is sent. The elemental can be made to take a human or animal form when attacking. It may appear in the semblance of a person known to the victim. Usually the attack is made in a dim or dark place. Unless one is protected by karma against such attacks, he will be injured or destroyed, according to the plan of the magician, because the elemental, carrying with it a strange uncanny influence, is, in addition, endowed with a super-

normal strength which overcomes any physical resistance that might be made. Some mysterious deaths may have occurred in this manner. When one is attacked in this way, the elemental that is sent attacks the human elemental in the body of the victim. The human elemental then fights, feeling, by natural instinct, what it has to fight, and this human elemental, by reaction, produces in the mind of the victim the horror it feels in the presence and under the attack of the messenger of the magician. At such a time the resources of the mind are called upon. If the law does not allow death by such means, and if the mind of the victim does not give up and consent to death, but gives battle, then its powers are called into play. The human elemental, encouraged by the mind, is given new strength, and the mind finds powers ready at hand which it never supposed it possessed or could use, and in the end the elemental sent may be itself destroyed. The law is that if an elemental is destroyed the one who conquers it receives an increase in power equal to that represented in the elemental vanquished, and the one who sent it loses power to an equal extent. The one who sent it may even himself be destroyed. Whether or not he is destroyed is determined by the thought of the one who has vanquished the elemental sent. Those who are able to summon or create an elemental and send it on such a mission know of the law and that they themselves will suffer injury or death in case the elemental sent forth fails to do its work. They are, because of their knowledge of this law, very cautious about the creating and sending forth of these elemental fiends, and rarely take the risks which they must fear, and only where they want to gratify intense personal feeling. Were it not for this knowledge and fear by black magicians, there would be many more attempts to injure through ghostly agency. The priests of certain orders sometimes send elementals to bring deserters back into the fold. The deserter feels the power which is employed, and if he is not able to resist or overcome it, he returns to the order, or he may suffer an uncanny death through the attack on him by an elemental messenger. But the priesthoods know

the risk, and fear to go beyond a certain point, lest the order suffer for the failure. No such practitioners, or assemblages of them, know the destiny and the power which may be behind the one attacked, however feeble and insignificant he might seem.

One of the reasons for the reaction is that the creator and even the mere sender of an elemental must put into it a portion of himself, that is, he must endow it with a part of his own elemental body, and, as the messenger is always, by an invisible cord, in contact with him who sent it, that which is done to the attacking elemental is transferred to the sender.

Devil Worship.

Sometimes cults are formed for a low, a degraded kind of elemental contact and worship. This worship had and has many phases. It is not likely that at any time the earth is free from humans who take these means to obtain through elementals gratification of a horrible licentiousness. The places selected may be in the wilds of mountains or on deserted plains, in the open or in an enclosure, and even in crowded cities, in a chamber devoted to the cult. All such cults may be classed as devil-worship. The surroundings may be simple and even bare, or they may be sumptuous and artistic. The devil worship begins by ceremonies and invocations. Dancing is nearly always a part. Sometimes offerings in the form of libations are made, and incense, precious or common, is burned. Sometimes the votaries slash themselves or each other to draw blood. Whatever the ritual, there appears after a while a form, or many forms, sometimes a form for each worshipper. These elementals appearing, take form from the material furnished by the libation, the smoke of the incense, the fumes of the human blood, and the odors loosened by the movements of the dancers' bodies. As soon as the forms appear, the dancers swing more, until they are in frenzy. Then, wild and vile sexuality with the demons or among each other, follows, until all ends in disgusting orgies. The

elementals thus worshipped are of a loathsome and low order, as there are, of course, in the elemental worlds beings which differ even more than humans differ.

It seems strange that the devil-worshippers do not suffer physically; there is a certain exchange of force received from the demons for their worship. Such worship, however, eventually brings the worshippers to a state where they lose their humanity, and so they become, if not in this, then in a future life, outcasts and wrecks from which the mind-man has separated. Such wrecks return to the elemental worlds, and thence into the elements—as bad a fate as can befall a person. In the Middle Ages, there was much of this worship and not all that is told of witches and sorcery is without a basis.

Witches.

As for witches, and the feats credited to them, there has been much ridicule. One of the things people think most improbable is the alleged riding through the air on a broomstick to a satanic gathering. It is quite possible that a human body may be levitated into the air and carried for a considerable distance, with or without the special aid of air elementals. When one understands and can regulate the vital airs in the body, and has mastery of the sympathetic and central nervous systems, and can direct his course by thought, then he is able to rise into the air and to go in any direction he pleases. But levitation has been observed in cases of persons who probably did not have such occult power. As to the witches, air elementals may have lifted the sorceress voluntarily or by order. The addition of the broomstick is immaterial, but may be credited to the taste of fancy.

Why Men Desire Magic.

Magic is generally sought for purposes which are by no means lofty. People wish to accomplish by magic what they cannot bring about in an ordinary, honest way, or at

least not without danger to themselves, if their part in the event were known. So magic is generally sought to get information and the revelation of secrets of the past and of future events; to get riches; to find buried treasure; to gain the love of one of the other sex; to get esteem or envy for being a wonder-worker; to cure disease; to inflict disease; to disable an enemy; to commit crimes without danger of recognition, and of punishment; to afflict with plagues and pests; to strike the cattle and live stock of enemies with diseases. Seldom is there one who has a desire for the real magic, sometimes called White Magic, which is to change and raise his human elemental into a conscious human being by endowing it with mind, and to raise himself from a human intelligence to a divine intelligence, and all to the end that he may better serve humanity.

Narcotics, Intoxicants, Open Door to Elementals.

Certain stones, jewels, metals, flowers, seeds, herbs, juices, have peculiar properties and produce strange effects. Little wonder is shown at these effects, once they are known and made common use of. The chewing of the narcotic betel nut, the smoking or drinking of bhang and hashish and opium, the chewing and smoking of tobacco, the drinking of wine, brandy, gin, whiskey, produce sensations of languor, passion, fighting, visions, dreams; the chewing of hot red pepper will burn the mouth and stomach; eating a cherry gives the sensation of sweetness. To say, as do the chemists, that such are the qualities of these plants and their products, does not account for the results produced. Not all persons are affected alike by these substances. So red pepper will burn some more than others; some are able to eat large quantities of it and relish it; others cannot endure the fiery taste. The same kind of cherry tastes differently to different people. The reason for the qualities of the capsicum and the cherry is that the constituents of these fruits, both of which are in the main of the element of water, are dominated, the capsicum by the fiery and the cherry by the watery element.

The effect of narcotics and intoxicants are so common as not to cause wonder. Yet these effects are magical and produced by elemental influence. The juice of certain plants, fermented or distilled, is a special link between the physical world and the elemental worlds. When the juice, that is, the life taken from the plants, comes into touch with the human elemental, it opens a door by which the elemental world and the physical world are separated. Once the door is open the influences of the elemental worlds rush in and are through the juice, which is called intoxicating, sensed by the human elemental. When the door is open, then not only elementals may come in, but there is always the danger of horrible seizures by the desire ghosts of dead men. (See *The Word*, October, 1914).

Narcotic juice and smoke are links, which put the user into direct touch with the elemental worlds. Being under the influence of intoxicants or narcotics is being under the influence of elementals—a conquest of mind by elementals. If the effects of these plants were not generally known, and someone were to see the effects produced in another, or experience them himself after taking a draught of these fluids or after the use of a drug, then he would consider the effect magical, as much so as if he were to see one walking along a street ascend into the air.

Signatures of Plants

The reason why both pepper plant and cherry tree may grow in the same soil and each extract therefrom and from the air such different qualities is due to the seal or signature which is in the seed and which permits the use of certain combinations only and forces the concentration according to the effect of the signature. In the seal of the pepper, the fiery element is concentrated; in the seal of the cherry seed, the watery element. Every element must follow its seal. Each seal has many variations; so there are sweet peppers and sour cherries. The sensation produced by the taste, is due to the manner in which the human elemental is affected by the seal. The human elemental is most agree-

ably affected when the fruits and juices have the same or a similar seal as it has. The craving of the human elemental is for those foods or qualities which its own seal favors.

The Seal of a Human Elemental

This seal is, in the case of a human elemental, determined before birth. It is decided on at the time of conception when the invisible germ, or seed of the new personality, causes the bonding of the male seed with the female soil. Pregnant women are often noticed to have abnormal tastes and cravings for peculiar odors, drinks, foods, and surroundings. This is due to the seal of the human elemental of the child the mother is bearing. The seal summons and attracts elemental influences to build up the physical ghost, that is, the human elemental, of the new personality to be born. Yet this wonderful charm which is exercised by the seal given to the invisible physical germ, over ghosts in the four elements of the earth sphere, and to which seal all ghosts have to make obeisance, is not considered magical. Certain things cannot be done against a certain seal, and certain things must come to a personality whose human elemental bears a certain seal.

To be continued





THE SCARAB OF DESTINY*

By Maris Herrington Billings

CHAPTER XIII.

THE POWER OF LOVE.

RICHARD set out for the Holy Land with Philip of France; but their good will soon cooled, and Philip turned round and came back, and tried to take Normandy. All the leaders found fault with Richard's arrogant ways; and he said that they lacked zeal for the Cause. He possessed all the qualities of the hero, and may have been ruthless in his campaigns; but he fought bravely for the victory, not for himself, but for the glory of the Cross.

As a Crusader he was fierce and rash, but full of zeal. The main body of his army suffered many hardships from famine and from the intense heat. But he performed prodigies of valor in the Holy Land, and fought with unparalleled courage and supernatural strength. He was always to be found in the thickest of the fray, battle-axe in hand, wielding it as if it weighed but a feather.

Richard never forgot the first time he faced a white-robed Saracen Host. The battle took place in a narrow valley; and as Richard stood fighting he kept looking back for someone greater than himself, with a helmet of gold in which was set a blood-red ruby, to whom he wanted to shout, "Back, back for thy life!"

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and several times he came near losing his own because of this strange hallucination.

At last, on Christmas Day, they came in sight of Jerusalem itself. Richard's heart was heavy, and he took himself severely to task. So many bickerings and jealousies had rent the armies in twain; and misfortune had fallen on the Christian hosts at every turn. Was his heart given to the work of the Cross? He and he alone knew that it was filled with one great longing, the love of an earthly woman, to the exclusion of all else. He knew that he would barter his soul to find the fair face he loved. He cared more for Nadine, and his desire to find her was greater than the glory of taking Jerusalem; and when he reached the hill that overlooked the city, he put his shield before his face and would not look upon the Holy City, but prayed, saying: "God forgive me. 'Tis my just punishment; for I have not done Thy work in the right spirit. Oh God, let me not see Thy holy place; for none is so unworthy as I, that am powerless to rescue it for Thee. It was not enough to take the shield and lance in hand and wear the Red Cross. My heart is not clean. 'Tis filled with a very earthly image; and the small gold cross is the cross of my affection. I have failed, Oh God, to fulfil my vow."

Richard set sail in a single vessel, which was beset by storm after storm. Buffeted and discouraged, he was compelled to land and seek shelter on the coast of Istria, near Venice; and after encountering many dangers he reached Erdburg near Vienna, where he was made prisoner by Luitpold, Duke of Austria, with whom he had quarreled. The Duke sold him to Henry VI, who, to do a good turn to Philip of France, made Richard suffer the ignominy of being loaded with chains; but Richard took it quite philosophically, and now his rich tenor voice would carol a song from his prison tower in the Tyrol.

Strange to say, his bad humor and evil nature seemed to have fallen away like a mantle. He was more like the black knight of old; and his strange greed for gold quite passed away. He did not care whether he had a son or not. He troubled not a whit about the crown or the kingdom, but smiled and sang as of old. The song most often heard was the old love song, but every evening, just at nine, he would sing:

My heart's own desire, while nature is sleeping,
Let thy spirit meet mine, all distance o'erleaping,
On the night breezes ride, and whisper to me,
My heart will respond, it is waiting for thee.

I'm weary, my dearest, with longing and pain,
My heart aches unceasing to see thee again;
Living or dead, wherever thou art,
Respond to my yearning and comfort my heart.

Caged as I am, in this tower so high,
Where mountain peaks seemly blend with the sky;
Pondering of thee, and my love's sad fate,
I reckon not of power, the Throne, or the State.

For an inward voice whispers, and cheers by the way,
Oh, King, keep on loving, and singing thy lay;
The future will brighten, for soon comes the day,
When the mists that now baffle will all roll away.

Standing one night at the western window of his prison tower, he was gazing on the forest-clad hills, bathed in the silvery light of the moon, and in the intense silence that surrounded him, he clenched his hands, and cried:

"Nadine! Nadine! Where'er thou art, I command thee to communicate with me." For a week he stood each night at the open window, looking toward the West, and willed her to answer him. He sang the first lines of the old Phoenician Love Song, and waited; and like fairy echoes from the neighboring hills came the alternate lines of his song, in the clear soprano he knew so well. He would listen in rapt attention for the clear notes he had once heard coming across the meadow in the soft twilight of a summer evening.

He heard them, too; for in a convent cell in France a white-robed nun spent hours in concentration and prayer, praying night and day for the safety and welfare of the English king; and one evening, while she stood thinking of him, she felt compelled to sing that old song, and wondered whether it was fancy or the wind that brought back the echoes of his dear voice. At any rate she formed the habit of singing in the twilight the alternate lines of that old song.

As for Richard, he felt a strange peace pervade the atmosphere. Just as the Angelus rang out its sweet chimes from every gray stone tower, when every head was bent in prayer, he would look toward the setting sun, and knew that Nadine was at vespers praying for him. Then again, in the silence of the night, he could

almost feel her presence, as his soul communed with hers, and he felt quite content, prisoner though he was.

Not long after this, Richard was ransomed by his English subjects. The ransom was so large that every Englishman had to give one fourth of his goods, and none worked to raise that ransom like Maurice and Alicia, who sold beautiful Ravenswood and all its treasures to help swell the ransom of the king.

As soon as Richard was free he determined to return to England, to see if perchance Maurice or Alicia had heard ought of Nadine. When he came to Ravenswood and found it in the hands of strangers, the first thing he did was to restore it to its former owners, saying,

"Keep the castle in trust for me. It is the casket in which I found the jewel of my life."

He was so happy to see Maurice again that they were like boys together in their glad reunion, but naturally his first thoughts were of Nadine.

Had they ought to tell him? Alas, no! With sorrowing heart Alicia told him she must be dead.

"Not so," said the king. "I know better. My heart knoweth she is well."

"Then why would she leave us in suspense? Why would she leave the castle? Nadine was the happiest creature on earth. Thinkest thou, Sire, she would voluntarily banish herself from all she loved best? Nay, Sire; she was bewitched in the yard of the Inn, before we started on our homeward journey. We encountered a dwarf with the evil eye, and he looked upon Nadine; and we had the worst luck from the moment we started. If poor Bess had not broken her leg, Nadine had never been lost."

"Thinkest thou the dwarf cast a spell upon her? or tell me, thou who knowest her so well, would she sacrifice herself to insure the safety of her lover, did she fancy him in danger?" said the king gravely.

"Nadine had no lover for whom she cared a snap of her fingers; and there is no man worth the sacrifice of a woman's life; and methinks Nadine had more than her share of common sense, your Majesty."

"Thou art right, Alicia. No man is worth the sacrifice, but that's where woman shows her lack of sense, and acknowledges man as the master mind."

Alicia was very proud of her little son Richard, and sent for

him to show him to the king. But that individual was striding angrily up and down the room, and at last she heard him say :

"If I had him here now, I'd strangle him, as I did the lion that Henry was so kind as to turn into the courtyard at Cratz. 'Twas a poor way to think of getting rid of me. I only had to look at the beast, and he cowered in the corner as meek as a lamb ; but I had to kill him, for they were watching from the castle windows to see how a king would die. If he were here now he would never leave this room alive"; and on his face was such a look of concentrated rage, that Alicia's heart stood still.

"Merciful Heaven," said Alicia dropping on her knees, "Prithee not him, not him, Sire."

"Why, whom thinkest thou I mean, Alicia? Thy babe? Bah! I meant the dwarf. By my soul, if ever I come across him, he dies by mine own hands."

"Well, 'tis not likely, Sire; for 'twas but a man in the passing crowd. Thou wouldst not know him were he to stand before thee now."

"Well, if he be wise he never will come within range of my vision," said Richard savagely.

When the child came in, Richard smiled, and knighted him Earl of Warrington then and there.

The king now set out to regain the castles held by those who had declared allegiance to his brother John. Then he elected to be again crowned in Winchester Cathedral, remembering the happy day on which he had walked, care free, up its dim aisles.

He stayed but a short time in England, then set sail for France, his whole soul bent on chastising Philip for trying to steal Normandy.

Five years passed away in desultory warfare; and during all this time Richard would have nothing to say to Queen Berengaria, who resided with the Queen mother. The king absolutely declined to live with her, and war was all that filled his mind. To be at the head of his forces besieging some stately castle and laying waste the fair land of France, recklessly exposing his royal person to all the vicissitudes of war was his one delight.

He was generally successful in these battles; his ill-luck seeming to have been left behind him in the prison cell in the Tyrol; but oft he longed for those quiet hours, for during the stress of continued warfare his power seemed to have passed away.

One cold foggy day in March, when all the land was wrapped in mist, Richard was besieging the castle of Chalus, the strong-

hold of Vidomar, Viscount Limoges, who had refused to surrender treasure found on the estate, to which Richard laid claim.

The siege had lasted some time, and on this particular day, Richard made himself conspicuous by riding forth in full view of the walls. Everyone knew the tall figure of the King of England, and though fighting fiercely for their rights, there was not an archer in the besieged castle who would wilfully draw bow on that graceful figure, for he was the popular hero of the people and the idol of the soldiers.

But a Cyprian archer, shooting at random into the ranks of the besiegers, left fly a long bronze arrow, which swerved with the wind, and flew straight into the left shoulder of the king, who was directing the attack. He wore no armor, as could be seen by the ease and grace with which he turned in his saddle, for Richard was ever most reckless.

Just as the soldiers on the other side of the castle had succeeded in forcing the great gate, the king was seen to reel in his saddle. The castle was taken; but the victory was swallowed up in the sad news that the king was wounded.

When Richard saw that quivering arrow sticking from his shoulder, he smiled faintly, as he said,

"So the end has come; *Deo gratias*. *Audaces fortuna juvat*. The King of the English can lay down the Sceptre at last."

In the great castle, soldiers were running hither and thither

"Whither away, Jean. Why hast thou left thy post?" asked a sentry.

"Where are thine ears," retorted the soldier. "Canst thou not hear the battle cry of the English? The castle hath been taken, the western bastion hath fallen, and hark, there go the gates. Alwyn, the King of the English, hath fallen."

"Oh, Jean, tell me not that, the idol of us all. Whether he be friend or foe, he is the bravest of soldiers."

"I did not say he was finished, but an arrow hath found its billet in his shoulder, and he fell. Why, he dismounted as cool as could be and I saw him pull the arrow out himself. There's a man for thee, but a fool nevertheless. Had he not been riding up and down, for weeks bantering us with jibes, daring us to shoot, saying we could not even hit his horse whilst his men could split a willow wand in twain. But come, Alwyn, one master is as good as another. If thou wouldst save thy skin let's take to the underground passage, and come back in a day or two, and offer our services to him as men at arms."

"Good. That's just what we will do," and away they ran to join the others.

Tenderly they led Richard into that purple draped chamber, where he sank wearily into a great chair, and the leeches bent over the wounded king, saying joyfully, "'Tis naught but a scratch, Sire, which time will soon mend."

"Nay," said the king, "the poison will do its work ere another sun has set."

"Nay, Sire; thou art laboring under a delusion; it is a clean bronze arrow, and it hath escaped the lung by a good two inches. Many a soldier doth receive worse than this every day, and thinks naught of it.

"Nevertheless, the end has come for the King of the English," said Richard with conviction. Thou wilt send for my mother, for John, and all those connected with the welfare of the kingdom. Where is the archer, that let fly this shaft? Have him brought before me."

A few moments later, they led before the king the unfortunate man whose arrow had lodged in the body of the king.

He fell on his knees, bowed his head to the floor, saying,

"Thy gracious Majesty, prithee forgive me, for by the Holy Rood I swear, that I aimed not at thee, Sire. I would not take thy life. Rather would I have given mine to save thee, for thou art my king, I being British."

"That comes of being on the wrong side. Thou art a mercenary."

"Aye, Sire. We fight for the lord who pays the highest. We sell our lives cheaply."

Richard sighed. "Why is the man in chains?" he inquired.

"He is to be flayed alive, Sire," said the soldier beside him.

"Nay, 'tis my wish he goes free. Loosen those bonds. I forgive thee freely," he said, holding out his hand for the archer to kiss. "Thou art but the instrument of fate, which helps me to shuffle off this mortal coil, which has long been irksome to me. Set him free," he ordered, "and if thou art a wise man, thou wilt put many a league between thyself and my soldiers before I die." Then he waved his hand as a sign that the audience was over.

"Thinkest thou that the king is dangerously wounded?" said the Earl of Gloucester to Sir Rodger Malvoisin, the king's leech.

"Nay, Your Grace; the wound is naught; but if he persists in saying 'tis his death, and he doth keep that idea constantly in

mind, naught will avail us. He will die because he suggests it to himself, and his whole mind is set in that groove."

"Methinks it will take more than that arrow thrust to kill a man of his constitution, in the very prime of life."

"Aye, I agree with thee, Your Grace. All that he needs is perfect rest and freedom from all cares of State, and in a few days he will be laughing at his fears."

"Had we better not send for the Queen Berengaria?"

"Nay, that would finish him of a surety; but Prince John will welcome the one who brings him this message. Thou hadst best be the bearer, Your Grace."

"That's quite true, Gloucester," said Richard, "tell John he is welcome to wear this old crown. Malvoisin, send to a convent for a nurse. 'Tis my fancy to have only a white robed nun to pray for me, and point for me the way to Heaven. Send all away, Malvoisin; they weary me with their chatter." He raised his hand as a sign for the courtiers to withdraw.

"Thou, too, Malvoisin. I said I would be alone," he said imperiously.

When they had gone, Richard did a strange thing. He arose and went to an open window, and repeated in passionate tones the words he had composed.

"My Heart's own desire, while nature is sleeping,
Let thy spirit meet mine, all distance o'erleaping.
On the night breezes ride, and whisper to me,
My heart will respond; it is waiting for thee.

"I am weary, my dearest, with longing and pain;
My heart aches unceasing to see thee again.
Living or dead, wherever thou art,
Respond to my yearning, and comfort my heart.

"Nadine, Nadine," he called, "by all the power I possess, I will thee to come to me, for I know thou art near me. If thou lovest thy king, wilt thou not save him for the English? Aye, the English, God bless ye, oh loyal hearts and true. How ye have rallied to the Standard! Ye have given your hearts' blood to save your unworthy king. Now that I know your sterling qualities, oh, my faithful subjects. Forgive me if I have failed in my duties to Christ and the Throne, 'tis because, like yourselves, I am but human, and all that I ask is that ye keep my memory enshrined within your hearts forever." Then he staggered back to his chair and fainted away.

CHAPTER XIV.

LOVE'S COMMAND OBEYED.

"And to most of us, ere we go down to the grave,
Life, relenting, accords the good gift we would crave;
But, as though by some strange imperfection of fate,
The gift, when it comes, comes a moment too late."

IN the garden of the convent of St. Cloud the sun was shining. The daffodils were nodding their golden heads, and the pale narcissus filled the air with perfume.

The broad garden walks were edged with turf, and the soft footfalls of the nuns made no sound as they paced to and fro. Silence brooded over the sylvan scene, and peace dwelt within the gray walls of the convent. War might be raging all round them, but these good sisters lived on undisturbed by its wild tumult. One day it was a castle to the right, another day, a stronghold on the left that changed ownership; but little recked they whether they surrendered or held out, so long as the Angelus could ring out its evening call to prayer.

One bright spring morning, the bell at the convent gate pealed loudly through the sunny garden, and when the urgent messenger was admitted to the presence of the mother superior, he said in peremptory tones:

"One of the great lords of the castle hath been slightly wounded, and desires a nurse from the convent. I heard 'twas the king; so send the sister most skilled in the work; for, on his recovery methinks thy convent will fare well."

In a large and pleasant room of the convent, sat a number of sisters working on the beautiful tapestries for which this convent was justly famous. A tall, graceful figure, with the face of an angel beneath the enshrouding white bands, was directing the work with practised hands, when the mother entered, Sister Agnes was the teacher of this artistic work in the Angelican convent.

"Where is Sister Assumption?"

"In the infirmary, good Mother. She doth not feel well to-day. Her gout hath been troubling her again," answered a gentle voice.

"And Sister Agatha?"

"She, too, hath been called away. They say the forester's child hath met with an accident."



MARIS HERRINGTON BILLINGS

"Then, Sister Agnes, the duty will devolve on thee. Thou wilt accompany a messenger to the Castle of Chalus, to minister to a wounded lord. 'Tis either Phillip of France or a great Saxon noble who requires our aid, and as thou art skilled in nursing 'twere best for thee to go; and thou wilt take Sister Claire as thy assistant. Thou wilt go at once, as the messenger now waits to carry ye hither; and remember, it means much to our convent that this good Baron hath chosen us instead of St. Blaisel. He hath my best wishes for his speedy recovery."

An hour later, Sister Agnes and her companion were riding behind the messenger; and the sisters told their beads, and prayed for the welfare of the wounded lord.

Secluded within the convent walls, Sister Agnes heard little of the world's great battles. She knew that Richard was fighting in the vicinity, but knew not where; and she often bemoaned the lust of battle that seemed ever to drive the King of the English on. Great, therefore, was her surprise when led into the purple-draped chamber, to find that she was to nurse Richard, the King. At first she almost fainted; then she summoned all her will-power to her aid. Richard would never know her in the white robes. All nuns looked alike to a sick man; and who would nurse him as tenderly as she? She had hard work to control the agony she felt at the sight of the king lying so low; but Richard seemed to be in a comatose condition, so she took heart, and at last she grew calmer. She listened to the instructions of the leeches, and waited upon them with steady hands while they dressed the king's wound and stanchd the gaping hole with fold after fold of linen. Then, as she bent over the sick man, she heard him murmur, "Come to me! Come to me, Nadine."

She had not been in the room long, when a change came over the king, and he fell into a deep sleep. The physician was delighted.

"Now we have him, Sister. This will be the saving of the king. I will station two guards at the entrance to the anteroom, and, on pain of death, not a soul must cross the threshold while the king sleeps."

The hours wore on. It was near midnight, and the physician had stolen softly from the room, saying, 'He will without doubt sleep until the morrow, and all depends on not disturbing his repose.'

Half conscious, the king was aware that a woman's soft hand changed the cooling cloths on his fevered brow; and at

times the hand would wander with a caressing touch over the waves of chestnut hair. A quiet, restful feeling came over him. He seemed to be floating on a calm sea, with all the storms and passions of life left behind him; and his senses became abnormally keen, as if freed from earthly restraint. Through half-closed eyes, he saw like a vision from the past a face bending over him and heard a tender voice like sweetest music saying,

"And they dared to keep thee a prisoner four long years. I wearied Heaven with my petitions to save thee, dearest Love." Suddenly he opened his eyes, and said:

"Then thy prayers were granted, and the boon has come to thee safe but not sound. Thou hadst best take it, Nadine, and *Dum vivimus, vivamus*. I did not compel thee to come at last, but I fear I have found thee only to lose thee again, Dear Love; I have tried to bear the cross. See, I have worn it as a constant reminder; but I have only succeeded in being very weak and human. Hadst thou been at my side, I had risen to great heights; but evil hath pursued me from the day I lost thee. Naught hath prospered. Thou, my guiding star, didst fail me; and I was cast adrift on life's tempestuous sea. Nadine, thou didst think to choose the better part; but thou didst leave me stranded, tossed on the billows of fate; but thou didst not know. Thou art my other self. Thou canst not remember that I loved thee in the long ago. I see quite clearly your life in Egypt—the house, the river, and thee, my bride."

During this excited talk his voice rose higher and higher, and the attending leech with several nobles, came into the room.

"How long hath the king been like this, Sister?" said the leech, noting the bright eyes and flushed cheeks of the king, as he hastened to prepare a sedative for the patient.

"The king but babbles in delirium," said the sister quietly, wondering how much the sharp ears in the anteroom might have heard.

"Take that away!" said Richard, with a flare of his old spirit, "and for the sake of God, let a man die in peace if he wants to. Go, all of ye except the Sister, and leave me alone; and return not until I bid ye. Dost hear? The King commands," he said, with flashing eyes.

And they turned and left the room, the leech smiling as he said,

"The king hath recovered his temper, at any rate. He is now in a fair way to mend."

Rising on his elbow, Richard turned to the sister. "Nadine, Nadine, why is it not given thee to remember the past? Why wilt thou not love me?"

Before him stood the white-robed nun, her pale, sad face, framed in its wimple of white, and her hands nervously playing with her rosary.

"Dear love, come to me and kiss me of thine own accord before I die."

But Sister Agnes only gazed with eyes of compassion on the king, and answered softly, "Dost thou forget that I have taken the vow, Sire?"

She stood, white and cold, like a marble statue; her beautiful face was frozen as she smiled a sad farewell. "We have done with earthly love, Sire."

As Richard gazed at her he became passive and chilled. He shivered slightly as her reproachful eyes held him in their gaze; then he faltered, "'Tis of no use, Nadine. My love and my life are so twined together that if one has gone the other may as well go, too. Some day thou wilt remember that I have loved thee with a deep, true love; and that my only fault was that accident made me a king. Perchance, in another life, we two shall meet; and I pray God 'twill be happier than this."

With a quick movement he wrenched the gold cross from his neck, saying, "This thy gift hath never left me, sleeping or waking, since the night thou didst leave it to remind me the way my duty lay; but it only served to detract me from the work of the true Cross—for which may God forgive me. I could not forget thee, my earthly love; so swerved from my holy vows to God; and I am justly punished in losing thee, for thou art the Bride of the Church. Take this, and when in the sanctity of thy convent cell, pray for me, and praying, remember it is the price of Christ's Holy Sepulchre, a Kingdom, and a king's life."

She took the cross without a word, and slipped it somewhere in the voluminous folds of her serge robe; then, falling on her knees, she buried her face in the arm of the chair, sobbing violently.

"Deus est qui regit omnia," she heard the king mutter.

In her grief she did not see that Richard deliberately reached up his hand and pulled away the bandages and the staunching wad from his wound. Praying between her sobs, she did not notice how silent the king had become; and when she became somewhat calmer, the silence of the vast chamber was borne in upon her, and she raised her head only to see his eyes fast glazing in death.

When she realized what he had done, she flung her arms around his neck, saying: "Richard! for God's sake do not die! Live; live for my sake," she wailed. "I have not taken the final vows. It shall be as thou desirest; I yield to thy pleadings, Richard."

She passionately kissed the dying man, but he only smiled faintly, and laid his hand with a caressing motion on her head, and whispered, "Au revoir. Be happy until we meet again."

A few moments later she knew he had gone and a sudden faintness came over her.

At the end of half an hour, when the leech, disregarding the command of the king, softly turned the handle of the door and peeped in, he saw a sight that made his grey hair stand on end. Quickly he shut the door, and with three strides he reached the king. He gently lifted the unconscious nun from the form of his gracious Majesty, and laid her on the floor; and as he forced her rosary in her limp hand, he noted that her white robe was stained with the life blood of the king. Catching up a crucifix he forced it into the hand of the king, whom he had seen at a glance to be dead.

"Requiescat in pace," said he; then, stepping into the ante-room, he said softly, "My lords, the king is dead," and with hushed footsteps and bared heads they stole in.

"What means this, sir?" said the Bishop of Durham, as he almost fell over the silent form of Sister Agnes.

"I take it, my lord, that the king, in one of his rages, hath torn off his bandages. See, he holds them even now in his left hand. The good sister tried to do what she could; but being only a weak woman, my lord, she hath fainted at the sight of blood."

"And in consequence the king has died from the loss of blood. A nice nun to send to nurse a wounded king!" said the angry bishop. "She shall do penance for this neglect of duty for the rest of her life."

Returning to the anteroom, the Earl of Gloucester said to the assembled nobles, "Le roi est mort. Vive le roi."

When his soldiers heard that the king was dead, in spite of his magnanimous forgiveness of his slayer, they took the unfortunate archer and savagely executed him as a balm to their aching hearts, for the loss of their idol.

Years afterwards, when the nuns were about to lay good Sister Agnes for her long rest in a corner of the church-yard, where the dank gray walls were covered with moss, and a giant

cypress overshadowed the place with funereal gloom, the mother superior found a small gold cross, folded in a linen mouchoir embroidered with a royal crown.

"Bury these with our sister," she said. "I doubt not but they have a history of their own. The heart hath its own memory like the mind, and in it often are enshrouded the loves of our lives; and surely she hath suffered enough in this life to let the cross lead her to glory in the next."

I heard a gentle voice saying, "'Tis left for thee, Maurice, to right the wrong. Look around thee and thou wilt find the means to lay the power of Seth, and join those whom Athor has protected. Be patient, steadfast, and true; so shalt thou win a greater crown than Richard's. I bid thee a long farewell. Adieu."

The light of morning was stealing into the museum.

That evening I explained in a rough way to my kind host the history I had seen re-enacted, and next day I left my host and hostess, promising to try to compile my notes into book form and read it to them on my return from Leicestershire, for I had gladly accepted Sir Julian's invitation to return for the shooting in August. I bade them good-bye, wondering how I could ever right the tangle; for I had but few friends in England, on account of my long residence in the East, and among them there seemed to be not one even remotely resembling the characters whom I had seen in the magic mirror.

With the death of Richard "The Scarab of Destiny" comes to a close, at least for the present. The three stories are not only of thrilling interest; the author claims more than that. The author claims that these three stories narrate actual facts which occurred in the lives of the persons, whose incarnations are shown. If the student will take the statements made during the narratives and consider them, he will find that these narratives suggest problems relating to the doctrine of reincarnation.

It is possible that there may be printed in THE WORD at some future time a sequel to these stories.—Ed.





THE MAKE-UP OF PERSONALITY.

By M. E. James

THE value of personality in daily life is recognized by everybody, and in every walk of life "personality" is considered to be a much desired gift. Its charm is irresistible. By virtue of it, speakers carry their audiences with them; large contracts and business deals are put through, often against better judgment, under the influence of personality.

On the other hand, there are innumerable people who lack personality altogether, who, though having a good appearance and pleasing ways, seem to be unable to make an impression with the best of arguments.

Personality, employed in its usual sense, is more correctly spoken of as "animal magnetism," which is a gentle force of attraction, a charm which emanates from some people and which makes itself felt, agreeably or otherwise. It is not in this sense, however, that the term personality is employed in theosophical teachings. It is used in a specific and more restricted sense, and as distinguished from individuality. By individuality is meant that transcendent, divine part of man, not usually in the body, and of which the brain mind is not usually cognizant.

The personality is all that we can see, hear, feel, or contact in others, together with the reflection of the thinking principle; it is the brain mind, acting in contact with or

through the five senses in the lower principles; that is, the physical, astral, desire, and life principles. Therefore the personality is a composite being.

The highest part of the personality is that which speaks of itself as "I." "I" did this; "I" shall do that. From long usage, the "I" identifies itself with its body, senses, and principles. A little reflection will show that the "I" is neither the body, nor the senses, nor the desires. Think of yourself for a moment as having an arm or a leg amputated, or both, or all—still the "I" remains whole and the same. Without the sense of sight or hearing or feeling, the I would still be there. Should you completely quiet the desire for food, drink, rest, or enjoyment—yet the "I" remains as before.

Owing to our complex nature, it is a different task to try and identify ourselves, to separate and classify the different parts, elements, senses, principles, which enter into our make-up; and which we have to deal with in daily life, to study the manner of their development, the way in which they are made to work in harmony with each other, under the guidance of the divine, self-conscious entity, the individuality, which makes itself felt as conscience, and which is greater than what we usually speak of as "I."

The personality and the individuality were not always united. How they developed and became united was first shown in "The Secret Doctrine." I shall briefly describe that process, using the terms employed in later articles which have appeared in *The Word*, on "The Zodiac," and which deal in detail with this process.

In "The Secret Doctrine" it is stated that in the prehistoric past, the development of the mind or minds and the development of physical nature proceeded independently from each other; that is, mind and body were not united in one being. It is important to remember this. These two lines of development, in the course of the ages, culminated, on the one hand, in the formation of the human body, the highest type of animal, which possessed desire, but not mind. On the other hand, there were three classes of what is called

"Sons of Minds." These minds were without bodies. Let us imagine them as in the shape of transparent spheres. What became of the first two classes we will not here consider. For the third class of these "Sons of Minds" there came a period in the history of the world when they were destined to unite with the then perfected human bodies above mentioned. The purpose being to light up the human bodies, so that they could reflect the light of mind, intelligence; this, in the course of the ages, was supposed to make of these bodies self-conscious beings.

However, during the ages to follow, something went wrong. What happened is allegorically stated in Genesis, with which begins the history of creation as given in the Bible.

These "Sons of Minds," after uniting each with a body, ate of the forbidden fruit; that is, they fell under the dominion and control of desire, and instead of ruling desire, permitted themselves to be ruled by desire. To be more correct, the minds did not entirely become united with nor incarnate in their bodies, but surrounded and overshadowed them. Each mind sent into the physical body, prepared for it, only a part of itself. This part goes through all the experiences of human existence and passes through earth life again and again. This incarnated part of the mind is the brain mind; it is the intelligent part of the personality. It is that which reincarnates; it takes up a new body at each successive incarnation; it always remains itself, though not unchanged throughout its many incarnations. After the death of its body there remains of the entire mass a residue, a seed, infinitesimally small and invisible, which is called the "invisible physical germ." In the interval between each two lives this invisible physical germ remains as a seed with the mind to which it belongs; and from it springs into being the new personality. This may be taken almost literally. It is said that it is not only the father and mother who contribute to the formation of a new human being, but also the entity about to incarnate. Of such entities ready to incarnate, there are always many. They wait for an opportunity to

descend. The Voice of the Silence says of them: "Behold the hosts of souls. Watch how they hover over the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

This reincarnating entity, with the sum-total of its desires carried over from the last life, the life principle, and its physical body, form the personality of each human being.

Ordinarily we feel these different constituents as one, not separately; but it is quite possible to appreciate each in its turn.

The "I" as distinguished from the rest of the personality may be sensed when coming out of a refreshing sleep, when the mind still carries with it, like a sweet aroma, the sense of rest and freedom from the world of the soul, to which it, in deep sleep, retires.

The life principle is discerned, especially in early life, as that which makes one sometimes feel as if he could jump out of his skin or soar away.

The astral body may also, with a little practice, be felt. When resting comfortably and without moving, any part of the body it may be located and sensed separately and independently from neighboring parts, and, under the guidance of the mind, something—the astral or form body—is felt to move in any desired direction.

It is not difficult to test the correctness of these assertions, but it requires patience and persistence, virtues which not many people have. As a matter of fact, a little practice is more than interesting; practice is essential in occultism. To try and feel one's self in every part of the personality, to separately appreciate the various principles, elements, bodies, to mentally dissect them, is to make each alive, to stimulate every part, organ, tissue, and cell, and to make each reflect the conscious light for a moment. The result of practice along this line may be profitably employed even in

daily life. An angry man, who knows nothing of his nature, is apt to be totally blinded for the time being by passion; overwhelmed with anger, he stops thinking, and does and says things which he has cause to afterwards regret. But one who can act at will in and through his several bodies, will not let his mind be overwhelmed by anger; he is cool and collected, and though he feels his passions raging inside, he remains master in his own house.

To make progress in this life, it is not at all necessary to go into higher metaphysics, which few are able to do; but, by working with himself, his own personality, anyone can with patience and perseverance accomplish a great deal now, and be assured of future progress.





CHIPS FROM BED-ROCK.

THE NON-EGO.

By J. M. Bicknell.

BY non-ego I mean noumena, and by noumena I mean mere capacity with only the attribute of existence. To any one ego all other egos are noumena. In an article entitled "Common Sense," published in number 5. Vol. 18, of The Word, I said:

"If a slender beam of sunlight be caused to fall upon a glass prism standing in front of a curtain, a band of variegated colors, the spectrum will be thrown upon the curtain.

"Let the prism be considered as a conscious being having the curtain as its retina, then when the prism looks at what we should call a beam of white light, the prism would be conscious of a band of different colors. By no means could the prism, through the mere phenomena of vision, acquire any conception of what we call a beam of white light. The only image which the prism could have on its mind would be the band of various colors. Yet the prism would be looking at the same external activity that we observe when we speak of seeing a beam white sunlight."

Now as in this case of the prism, so in all cases what is seen, the external activity remaining the same, depends on the nature of the mechanism through which the perception is made. If I look through green glasses, I shall see a green beam of light, and not a white one. What I see is not the external capacity itself, but only its influence on myself as made through my physical organs of sight. So it is with

all the bodily senses. When I examine an object through all my physical senses, I proceed by the common custom of language to speak of the various influences which that object exerts upon me as attributes of the object. Inasmuch as such influences are the results of a mutual relation, they are as truly attributes of myself as of the external object or capacity. In common parlance the external object means the phenomena, but by the external object I mean the external capacity that gives rise to the phenomena.

When I experience any phenomena, my consciousness tells me that the phenomena was caused by something external to myself. That is, that there is an external capacity, and that this capacity exists. Outside its relations to me, the phenomena, I can ascribe no attribute to this capacity but that of existence. Noumena considered alone only exist. Noumena have no permanent, continuously manifesting attribute but that of existence. I mean that outside of capacity to produce phenomena no noumenon has any attribute cognisable to another ego, except the attribute of existence. It is futile to attempt to know more about an external capacity in itself than that it merely exists. Two capacities are necessarily separated, and can not have the same consciousness. They can not have direct, first-hand knowledge of each other. Each has a sacred precinct into which the other may not come. Their only knowledge of each other is the influence each works upon the other, is a mixture, is a combination of the two capacities.

A mistake that men make is that they first eliminate all known attributes, till they come to what they call the noumenon or mere existence of a capacity, and then they attempt to describe this capacity by epithets that are applicable only to phenomena. In such case there is nothing to describe. By the assumption, all attributes except that of existence are ignored. Volumes have been written to prove that we can not know the Absolute, or God, as he is. Such writings are due to a misconception. We know God just as we know any other being. All I can know of another ego is that it exists, and that it is capable of producing certain effects on

me through my physical organization. I can not know another ego directly through my consciousness alone. To do so, both egos would be the same.

I see a man, and by combining all the effects that he produces on my mind through my bodily senses, I form what I call the man's personality. I find this personality to consist of an assembly of smaller phenomena which I call cells, all of which appear to be under the control of one central capacity. This capacity I call the man, and proceed to name it. But outside the personality I know nothing about the man, except that he exists. I can not know his thoughts, unless they produce phenomena that I can perceive.

So when I look at the universe I see a bewildering assemblage of phenomena, all apparently guided by some supreme controlling influence. This controlling influence I call God. Outside of the phenomenal universe, I can know nothing of this God, except that he exists. I can not know the thoughts and acts of God, unless they result in phenomena that I can grasp. My judgment may draw inferences, based on the capacity that arises from the combined teaching of the various phenomena of the universe, and these inferences constitute the foundation of every religion.

We, in fact, know more about God than we know about any other being. All phenomena are referred to him. And phenomena are things, and constitute real knowledge. Phenomena constitutes the only knowledge man can have, on any plane, of a being other than himself. Without phenomena, I can not know of the existence of another being. Being a separate individual myself, my conscience does not work through another.

The conviction that something can not come from nothing considered together with the inconceivableness of a beginningless existence have flourished as the insolvable problem of metaphysics. The mind says that something must have existed without a beginning or else have been created from nothing, either of which alternatives is inconceivable by the mind. A two-branched argumentative cul-de-sac like

this, one branch of which must be true, but of which neither branch is conceivable, infallibly indicates a pseudo-problem. There is a gap in our comprehension of the terms used, a necessary link of knowledge wanting, which, if known, would dissipate the problem. All great discoveries in science appeared insolvable before the discoveries were made. Many statements are now received as evident, which statements, a few years ago, would have been considered absurd.

The highest thought indicates that both time and space are products of consciousness. The central point of that great mystery, "The Riddle of the Universe," appears to be the astounding fact that Duration and what we call the Absolute or God are one and the same. Duration is the noumenal God. Conscious duration is time. The great "I AM" is existence itself, conscious duration, time. The "I AM" consciousness alone, reveals only existence. It is irrelevant to ask the how of all this. There is no how. It is an elemental affirmative fact. It would be as pertinent to ask how the number one is one and not two.

Consciousness is perpetual change, and produces the phenomenon of time. Time is a product of conscious thought, while length of time depends on the structure and strength of the thought or conception. One may be in such a state of mind that he will pass through the experience of a lifetime in what would ordinarily seem but a period of a few minutes. To me time is the phenomenal impression made upon my consciousness by changes in the external consciousness. All consciousnesses are connected in the same manner that all times are connected with duration. How the one consciousness can produce individual egos with apparently separate consciousnesses is a subject on which we have no data.

The statement that duration and the Absolute are one may appear to many persons as a too bald and naked expression. In all forms of culture, the last acquisition arrived at is the power to grasp mentally and to appreciate fairly a basic simplicity. Men can not bear to look at an elemental thought, but must have the thought fringed with

a border of phenomenal epithets. This is due to the fact that man lives in a phenomenal world where his nourishment is phenomena. Description begins with phenomena. A noumenon is, and that is all there is to say about it, until it manifests. From a comprehensive grasp of all observable phenomena, the judgment may form justifiable conclusions as to the simple nature and powers of a noumenon; but in the delineation of such nature and powers the language used must be understood to be metaphorical and to refer to capacity rather than to form.

Poets, philosophers, and founders of religions have rivaled each other in eulogistic description of the divine being called God. God has been represented as omnipresent, unchangeable, infinite in knowledge and power, and, in all respects, finished, perfect, and complete. Now such a string of attributes simply annihilates God, or makes of him a dead being. The word omnipresent, as used, carries with it the covert idea of phenomenal space. But there is no "where" to a mere capacity or noumenon. The word where is a relative term, and applies to position of phenomenal objects relative to each other. It has no application to a capacity.

To say that God is unchangeable is to say that God is unconscious, dead. God is Duration, perpetual change, never-sleeping consciousness. Never-ceasing change is the essence of God, of life. To say that God is perfect, complete, finished, and yet infinite, is a contradiction. Nothing can be both finished and infinite. Infinite means incomplete, unfinished, something that can never come to an end or be finished. No definite thing can be infinite. To say that God now knows all that he ever will know, and that he now has all the developed power that he ever will have is to say that he can progress no further, is limited. If, when applying the above mentioned attributes to God, it is meant that God is a capacity for the unlimited development and manifestation of knowledge and power, the assertions are justifiable and correct. But those words are not used in the sense last referred to. The almost universal idea of God is that he is a finished being. To assert the contrary, will appear to many

persons as almost impious. The popular view, however, is an evident misconception due not only to a sort of religious zeal, but more especially to the fact that man is thoroughly saturated with ideas of things having a phenomenal form. Man forgets that no phenomenal form remains the same for two moments of time. In practical life man is in the habit of laying off the phenomenal world into certain fixed boundaries, and of cutting up the contents of each boundary into separate pieces, which pieces he then, for convenience, considers as complete and permanent. This method is necessary and sufficient for the usual purposes of life. The entire phenomenal world is in a continuous transformation, however, so that such a method is in fact deceptive. The rate of change in the artificially divided parts of the phenomenal world is so diminutive and gradual that changes are not observable for considerable lengths of time. If a mountain one thousand feet high be supposed to diminish in height at the rate of one-hundredth of an inch a year, in seventy years the mountain would be reduced seven-tenths of an inch in height, an amount not perceptible to an observer. In six thousand years, at the same rate, the reduction would be five feet, a difference still not noticeable to one living at its base. For practical purposes the mountain may have been considered, through all of the six thousand years, as one thousand feet high. Yet, at the same rate of diminution, in one million two hundred thousand years the mountain will have entirely disappeared.

Now this artificially divided world of phenomena is the field of practical mathematics. The conclusions of mathematics are infallible because those conclusions are assumed in the premises. But mathematics are not applicable to problems of life. A clear perception of the realities of life at once dissipates the data on which practical mathematics is founded. Mathematics is the science of apparent realities, of negative impressions. The permanent solidity of the phenomenal world is like the apparent solidity of the spokes of a wheel when viewed in rapid revolution. This apparent solidity and permanence is like a waterfall viewed at a dis-

tance too great for the motion of the parts to be perceived. The whole waterfall appears to be one solid thing in perfect repose. If, however, the observer approach close enough to see the motion of its parts, it will be seen that the waterfall is not the same for any two instants of time, but that it is one with the river and part of the general flow.

Could man perceive the finer motions of things, could he perceive motion on higher planes, the apparently separate and solid things of the phenomenal world would disappear, together with the lines and data of mathematical measurement. Solidity and fixedness are stoppage, death, inability to perceive reality in the general life-tide of evolution. Could man grasp the realities of life, he would be conscious of his oneness with the whole tide of life as it flows on through eternity with its never-ceasing internal and mutual transformations. He would realize that lack of mental development and lack of balance in the opposites of feelings are the elements that give rise to the phenomenal world and to evolutionary activity.

Man may be considered as a conscious point in the current of life. Could he perceive the whole current, he would be divine; but he can not perceive the whole current. His world consists only of such parts of the whole as he is able to perceive. His inability to perceive certain manifestations cause the "dead spots," the solids of the phenomenal world, to appear. These solids consist of only those parts which man is able to perceive. From habit man becomes attached to those "dead spots," and they constitute his normal world. They seem to him as the most real of all things, which, indeed, they are to him in a temporary sense. But they are in fact only transient phenomena whose apparent permanency disappears as soon as man has reached a higher plane of perception. Could man function on a higher plane of thought, could he perceive the finer activities of being, he would be on what might be called the mental plane. By a form of concentration and by mentally ignoring certain phases of the whole, he could then create "dead spots" or ideal phenomenal worlds in which undeveloped egos might function and evolve.

In this manner the phenomenal worlds, in their most general outlines, are indicated. The whole universe is both real and apparent—real phenomena and apparent as to permanency. Nothing is permanent but the identity and capacity of the creative agency, the possibilities of universal life, conscious Duration, of which each individual ego is an integral part.

In making use of such words as activity and motion, as applied to higher planes of thought, one should be careful to eliminate all phenomenal image. One should refrain from picturing to himself the image of a separate, external object moving about, but should think only of change or transformation in the creative elements or capacity. It is only in the phenomenal world that one may "give to airy nothing a local habitation and a name."

One may get a sort of conception of his connection with the whole by an illustration like this: suppose that each ego is a conscious center in a single drop in the great ocean of life, and that each ego has a degree of control over his individual drop. He finds himself inseparably connected with the whole. He can not escape the general trend of the whole. He is subject to all the central throbs and general activities of this great ocean. He is limited to the ocean's general movements. But, while this is true, he may himself change his relations to all other egos, to all other drops. These changes of relation constitute man's phenomenal world, and the more drops he can bring within the circle of his relativity, the higher will be the plane of his development.

There has been no greater hindrance to philosophical thought than that of the attempt, as before stated, to consider God as a complete and infinite being. From its very nature the infinite can never be reached. No being or thing can ever realize infinity. A thing or a being must be a definite thing or being, but infinity is indefinite. God himself can not have lived already the next million years to come. To be infinite means to be always becoming and never finished. This view of an infinite and finished God or Absolute, has led to a purposeless universe, and permanently scotched the wheels of philosophic thought.

In *The Word*, January, 1913, No. 4, Vol. 16, in an article entitled "What Is Infinite?" I have given a demonstration in which it is shown, by accepted principles of geometry, that if two parallel straight lines in the same plane be produced indefinitely each way, the two lines extended will cut each other twice, and each line will form a circle.

Omitting the diagrams, the argument there made may be condensed as follows: Let two parallel lines be drawn on paper before you, and suppose the lines to continue indefinitely right and left. From a point in the upper line, as they lie before you, which point we will call "A," let a perpendicular line be dropped to the lower line, and continued indefinitely. Let this perpendicular be continuously revolved around the point A, either to your left or right. The perpendicular will, at some point, as a matter of fact, finally leave the lower line and become one with the upper line. Let the point at which the perpendicular leaves the lower line be called X. The upper line will now cut the lower line at some point beyond X. If it does not, then all points in the lower line beyond the point X are points in space to which a straight line can not be drawn from the point A, which is absurd, according to Euclid's first postulate, that a straight line may be drawn from any one point to any other point. Therefore the upper line will cut the upper line on the right and on the left.

Besides, if the lower line be extended infinitely both ways, and the perpendicular be extended indefinitely from the point A, then from inspection it will be seen that the perpendicular line could never leave the lower line. To leave the lower line, the perpendicular must have an end.

If, however, the upper line must cut the lower line at some points, then the same is true of all straight lines drawn from the point A, and above the upper line, said straight lines subtending arcs in a circle in whose circumference is located the point A. Consequently both lines form circles whose centers are the same distance apart as are the parallel lines, and the circles cut each other twice. That is, there are no such things as the straight lines assumed in mathematics.

All lines are products of thought, and thought is curvilinear. Thought proceeds from the thinker, and to whatever point it may reach, it must return to the thinker. All cosmic phenomena is curvilinear—circular, elliptical, cyclic, spiral. Could one see as the Absolute sees, he would perceive curvature in the shortest line.

One can look back from the present, infinitely into the past. This is infinite time with a beginning. The whole past has absolutely ended this very moment, and ahead lies infinite time. Infinite is not a thing, but is a never-ceasing phenomenal possibility. Things do not progress along in time, but time is a phenomena produced by the internal transformation and change in a manifesting capacity.

One of the greatest hindrances to the right conception of the non-ego or noumenon is the habit of considering abstract qualities as separately existing entities. Truth, strength, beauty, goodness, wisdom, infinity are simply names of attributes belonging to capacities, and are not found except in connection with a capacity. They are forms and methods of manifestations. In their highest aspect they reduce to wisdom, which is nothing but the correct procedure according to the divine laws of evolution. Wisdom, mind, must lead.

Physical science is of great value; but its value, so far, has been to practical life, in a business way. Popular science considers only physical phenomena. Physical phenomena stop with the physical senses.

If a man drive to town in a wagon, the wagon will of necessity leave tracks behind it. The man does not drive for the purpose of making wagon tracks, nor may he ever be conscious of the existence of the tracks. Of course he would know from experience, if his attention were called to it, that his wagon did make tracks. But that was not his purpose, and in fact he never thought about tracks. Now by following the wagon track we can certainly know to what point the man drove; but, by no means, can we tell from the wagon tracks alone what purpose the man had in going to

town. He might have gone horse-back or on foot without affecting his purpose. To know the man's purpose, we must have higher, mental phenomena. Scientists follow the wagon track alone, which infallibly leads to a blind alley. The scientist must change to a different vehicle, one that can rise above the dead wall by which he is surrounded. Science considers only the "dead spots." To advance one must seek to know more of life itself. The universe, in its noumenal aspect is the acme of simplicity—as simple as the number one, which may represent one apple or a million apple cells. But manifestation is the field of man's activities. To rightly understand phenomena on one plane, man must obtain conscious knowledge on other planes. This he can do only by refining his present body continuously into a body consisting of finer, more efficient material, a body capable of functioning on higher planes. In such manner man dissipates the "dead spots" and grows out of the physical world, where he will still meet with phenomena, but of a higher nature.



OUT OF THE KARMA

By Oliver Opdyke

Out of the war that wastes the earth,
Out of the blood-wet battle ground,
Out of the ruin, out of the dearth,—
What is the solace to be found?

Out of the youth's impassioned fall,
Out of the mother's burning grief,
Out of the darkness, out of the pall,—
What is the thought that gives relief?

Out of the bayonet's clash and clang,
Out of the cannon's raucous roar,
Out of the panic, out of the pang,—
What is the balm will heal the sore?

Out of religion's boasted chart,
Out of philosophy's noisy reign,
Out of your science, out of your art,—
What is the Word that can explain?

Out of the throb, and out of the deed,
Out of the prayer and the ecstasy,
Soul of the bondsman, heart of the freed,—
What, O what, can the reason be?

Out of the Karma evolved the Day,
Sabled with garb of human gore;
Ages of sin the price must pay
For legions of sinners gone before.

And out of the Karma will come the Dawn,—
Light from the halos of sainted men,—
Out of Effect the Sword was drawn,
Into Cause 'twill be sheathed again.



SYMBOLISM IN FOLK-TALES.

By O. N. Schou.

OF late years much thought has been given to that department of folklore generally called fairy tales, household tales, folk-tales. The amount of material gathered has made a comparative study of symbolism in folk-tales possible.

That folk-tales were not originated for the purpose of amusing children and entertaining older people will become clear to those who try to enter into the spirit of the tales. When we learn to interpret them rightly, the apparently insignificant details become important factors. The stories take life, and within their crude forms are found moral and occult lessons and pictures of spiritual unfoldment; we are then in touch with the tales. That they have a hidden side is sometimes hinted at in the text itself. A tale from the Grimm collection ends thus: "My tale is done. There runs a mouse; whosoever catches it may make himself a big fur cap out of it." After a veiled statement in one of the Norse myths, this question is put to the student: "Conceive ye this?"

The parables of the scriptures are tales of a religious order, and, like tales in general, were rarely fully appreciated. It could therefore be said of the masses that, "they seeing, see not; and hearing, they hear not, neither do they understand." (Mat. 13.13.)

It is claimed by mythologists that the symbolism in folk-tales and myths refer to phenomena in nature, such as

the succession of day and night, or the four seasons. This interpretation has its value, for it is evident that forces in nature were constantly personified; but besides the solar interpretation generally adopted by them, there is a more intimate one which shows the symbolism as having reference to our personal and spiritual nature. As the sun overcomes darkness, so likewise the good finally overcomes evil. If we could follow the sun on his journey, our darkness would be removed. We would triumph over the monstrous animals and giants, and, like the lowly youth of the tales, we would win the princess and the kingdom; like Hercules, we would enter Olympus, or, like the prodigal son, be received with honor in his father's house.

In times when literature was scarce and the art of reading unknown to the masses, it is reasonable to suppose that people were well acquainted with their myths and tales, which meant more to them than they mean to the busy man of today. Story-telling of the kind here spoken of was then duly esteemed; the specially gifted story-tellers were careful to keep the original form as they learned it, even to the very words. For were not the tales taken seriously by themselves and by their listeners, and did they not recognize in them lessons in right living, hold up high ideals and urge persistency in working for them? And also did they not know that the speaking animals gave voice to their own nature, whether good or bad, and had not many of them actually seen elves and dwarfs in the woods?

In dealing with folk-tales, one should use discrimination, for some seem to have been patched up, or parts are missing; but from the mass of material available, the tale may be reconstructed according to the typical pattern.

There are different opinions among the learned as to where and when tales and myths originated: whether they were or were not the forerunners of mythology or its offshoots. That they are offshoots of mythology seems reasonable, as the different mythologies were religious systems of the past, and, as such, were not gradually evolved by the common people. A religion is a system of faith and worship,

built up by theologians as their interpretation of the message given by a world-teacher.

A striking similarity has been found between all tales, irrespective of their age and the people to whom they belong. This does not necessarily show that the peoples of the tropics got the themes of the tales from peoples of the north, or that those of the west got them from the east, or that they were handed down from one generation to another, from a remote past. It is reasonable to believe that the tales, in their simplicity, and ability to lead man onward by the nobility of his nature, were originated by those who knew the human heart and the possible attainment of man. If this is so, then tales full of life and occult meaning may be originated even today. And they are. Among the best known of modern tales of this order are those by Hans Christian Andersen.

It is a matter of record that at various times there have lived men of a high order and possessed of a spiritual insight. As aspirants to, or as members of, the true but to the world-unknown Brotherhood, they spoke in various ways of the great work before man. This is the work of regeneration, the conquest and transmutation of one's lower nature by the immortal man within. That this work is inevitable, that dangers and tests are met with through succeeding stages, and what these are, make up the substance of the allegories as found in myths and tales. There is an ideal plan on which all folk-tales are built. Those who know the plan describe it in symbol and allegory; hence the likeness in folk-tales, no matter what their age is, or where they are told.

A well-known theme in folk-tales is the departure from home and the adventures of a youth. He is either of lowly parentage or of kingly birth. If he is not his father's only son, he is the youngest among his brothers, to whom he proves to be superior. The departure is forced upon him by hardships in the home, or he ventures out on his own accord. By his nobility of character and resourcefulness of mind, he overcomes the difficulties of his quest. This brings him into power and leads to his marriage to a beautiful maiden who is

the heroine, who, in almost every case, is the daughter of a king. This is the typical form of those tales that deal with certain phases of man's unfoldment, for many deal with a few details only, in order to show their full importance.

The following is an outline of a tale collected by the Grimm brothers. It is called "The Skillful Huntsman":

There was once a young fellow, who, having learned a trade, left his father's house to seek his fortune. But after a while he lost interest in his trade and took a fancy for hunting. He soon met a huntsman and became his apprentice. At the end of his term his master gave him no payment, but presented him with an air-gun which was such that it hit whatever was aimed at.

He now set out into the world for the second time. Soon he found himself in a large forest. At night he saw a light in the distance and, getting closer, discovered three giants sitting around an enormous fire, roasting an ox on a spit for their evening meal. As one of the giants tore off a piece of the meat to taste whether it was done, the young hunter shot it from his hand. The giants blamed a gust of wind for this strange feat; but as it happened two more times, they understood that a sharpshooter was near, and called out for him to join them. This the hunter did, and also told them of his wonderful air-gun.

Now the giants wanted to carry off a beautiful princess who was imprisoned in a tower, but they could not get near the place, as it was guarded by a little dog, which would awake the whole palace with its barking, thus preventing an unnoticed approach. The giants therefore offered to treat the hunter well if he in turn would shoot the little dog. This he agreed to do.

He crossed a lake and came to the palace. The dog was just about to bark, when he shot it dead. The giants rejoiced, and thought the princess already theirs, but the hunter asked them to stay outside until he had found out how matters stood.

In the castle all were asleep. He entered a room, where

he found a silver sword with a golden star, and the name of the king on it. He who used this sword could kill all opponents. The hunter hung the sword at his side and found the chamber where the king's daughter was sleeping. Touched by her beauty and innocence, he resolved not to give her to the evil giants. He left the chamber without awakening the maiden, but took with him her right slipper, which was marked with her father's name, and a star, and also some other tokens. The giants he killed.

Then thought he: "I will go home and tell my father of what I have already done; afterwards I will travel about the world, for the good fortune which God grants me will surely find me."

When the king awoke, he found the dead giants. He asked his daughter for information, but she knew nothing, having been sound asleep. When she arose, she missed her right slipper and the other tokens the hunter had taken.

The king now announced to all in the castle that whosoever had liberated his daughter should marry her. None made the claim but a hideous one-eyed captain, and him the princess refused. She was now forced to leave the castle, to put on peasant's clothing, and sell earthenware at the wayside. After meeting with failure and misfortune, she asked her father for aid in her distress; but he refused, as she still declined to marry the one-eyed captain. She now resolved to go into the world. The king told her in the forest outside he would build her a hut, and there she must stay her life long and cook for every one, but without taking any payment for it. There she remained a long time.

It was rumored in the world that there was a maiden who cooked without asking for payment, and that a sign hung on the door which read: "Today given, tomorrow sold." This, also, the young hunter heard, and he thought it would suit him well, as he was poor, and had no money. He found the hut and entered. The maiden recognized the sword at his side with the golden star and the king's name on it. She asked whence he came and whither he was going.

He told her he was roaming around the world, and told her about his adventure with the giants and his entrance into the castle. To prove that he had spoken truthfully, he opened his knapsack and showed her the giant's tongues, which he had cut out, and her slipper with her father's name, for he recognized her as the princess.

At this she was overjoyed, for he was her deliverer. They now went together to the old king and fetched him to the hut. She led him into her room and told him that the hunter was the one who set her free. When the king saw the proofs he had no doubt that the hunter was the real deliverer, and was glad to give him his daughter.

They returned to the castle. The hunter was dressed in a princely robe. A great feast was prepared. The one-eyed captain was confronted with his lies and unknowingly pronounced his own doom. He was torn into four pieces.

The king's daughter was married to the huntsman. After this he brought his parents, and they all lived together in happiness. At the death of the old king, the skillful huntsman received the kingdom.

That this popular tale, among many others, may be interpreted in a manner not thought of by the casual reader, is known to students of folklore. Not all interpretations, however, show the tales as referring to the spiritual unfoldment of man. The following is an attempt in this direction:

The youth who leaves his father's home to fight his own battles and to learn what the world has to teach him, is the strong and aspiring mind in man. The years spent in learning his trade is the time in which he acquires a worldly education. But there comes a time in one of his lives when worldly ambition looses its strong hold on him and when freedom of thought asserts itself. When he finds that the standard religion and institutions of learning are unable to explain his questions and satisfy his desire for a higher understanding of things, he is ready to put his trade aside. His yearning for a true understanding brings him in contact with those of similar aspiration. He meets the hunter, who tells

him of the wonders of the woods, of a life of hardship and danger, of joy and freedom. Then he leaves the beaten track, and the hunter becomes his instructor.

Through the teachings he receives he gets his inspiration and guide in his mental and spiritual unfoldment. The woods and wildernesses into which he enters are his own desire-nature, his emotions, his passions. There are represented fruits and plants, poisonous and wholesome, and all kinds of timid and ferocious beasts. As the young hunter must become familiar with the forest and the nature and ways of its creatures, in order to learn how to be a successful hunter, so must man, the self-conscious and immortal entity, learn to subjugate his lower nature, which is mortal and selfish. Having learned the art of hunting, he receives the air-gun, which never fails the mark; he can now master the fiercest animal, if on his guard.

This is the state in man's development when his self-discipline and control of his forces within have brought him to the point when he must decide between the right or wrong use of his power. His test, which will make clear his choice, begins with the meeting of the giants, which represent the strongest and most subtle desire in man. The nature of the giants is shown by that on which they feed; and it is a bull, which symbolizes sex desire. He shoots a piece of this food from the giant's hand; that is, he refuses to follow this deep-rooted but now subtle desire within him. Learning of his strength, the giants bargain with him, and he promises to do that easy task of shooting the dog.

The feat he is about to undertake is of a psychic nature, as shown by his crossing of a lake, which symbolizes the astral realm. He shoots the dog, but stops the onrush of the giants, and orders them to wait; and they obey. Here the dog is instinct, which guards the personality of the animal man and warns him against his lower desires which would do him harm. The hunter is reason; that does away with instinct, and overcomes the giant desires.

To make clear the relationship between the princess and

the hunter, and what they represent in us, we may examine the seven principles of man.

Although man is conscious of his identity and is immortal, he has yet to gain an unbroken conscious immortality, which will free him from rebirth and open to him his kingdom within. The "I" of evolving man is the intelligent ray from his fifth principle, which is individuality, the true ego. This ray informs his four lower principles: the physical body, the astral design body, the life principle, and the desires. These four principles in man constitute the human elemental, which is mortal and is not intelligent. This entity is strong and unruly; it represents the totality of all animal creatures; it is like a wilderness, and is the world that man must conquer. It needs a liberator to save it from itself, and guide it into light and immortality. This work is performed by the intelligent and divine ray in man, represented by the young hunter.

In the Bhagavad-Gita, the liberator is Arjuna, the Pandava prince, and his instructor, the old hunter, is Krishna, the divine source of spiritual enlightenment.

In the degree that the mind in man raises and purifies this entity, which is his personality, the false "I," in like degree will the mind express its faculties and power in the world. When we cease identifying ourselves with our desires and emotions and put our foot on the path of regeneration, then we begin this work consciously. As we go on, we create order and beauty out of the wilderness within, and our desires follow the lead of our enlightened mind.

This is the state of the hunter as he holds back the giants, and enters the castle where the princess is held captive. The princess, like Psyche, or Kundry after she was set free by Parsifal, is the purified desire entity, the human elemental. She is beautiful of form, and is not a physical being. Her form is the ideal human design-body, which is astral.

The silver sword with the golden star is the weapon entrusted to the one who has a pure heart. It is a symbol often used in tales and myths, and represents mental power and

spiritual strength. The golden star is a symbol of the mind. It is the one-pointedness of thought in the service of good, which nothing can resist and which opens all mysteries. The sword is that which Odin plunged into the oak tree and which yielded to none but Sigmund the hero.

The hunter takes the sword and enters the tower, there the princess is sleeping. He sees her beauty and innocence, and refuses to give her into the power of the giants; and with the tokens of his adventure he leaves the chamber without awakening her. That is, through his developing inner senses, he perceives the idealized side of sensuous nature. He does not call his psychic nature into action, but leaves it dormant till he becomes strong enough to call it into full life.

He refuses to profane what he has won through ages of struggle, and puts his trust in the divine law, knowing that the result of his efforts will at some time come to him.

He goes home to tell his father of what he has already done, afterward to continue his travels about the world, for many lives are needed in the quest for spiritual enlightenment.

The king with all in the castle represent the mortal side of man's nature. Now the physical body is, to most men, of chief concern; it is dolled up; lives of servitude and toil are spent in ministering to its wants. The king answers to the physical body, which, to the senses, seems to be the ruling aspect of man's make-up. Like the body, he is ignorant, having no discrimination. He discovers the dead giants and finds that his daughter has been set free; but neither he nor the princess knows by whom it was done. He expects to find the liberator among his servants and attendants, and is willing to give his daughter to the one who makes the claim; and the claim is made by the one-eyed captain.

We should remember that the whole drama of the tale takes place within man. The captain will then answer to intellect, misapplied or put to wrong use; and this is when the divine ray is sinking low in man. While regeneration goes on, the evolving mind may be swayed from its course;

but for a while only. The temptation is ever present to use the acquired power for ambitious ends, at times when one's highest ideals are temporarily obscured.

The princess disobeys her father's orders in refusing to marry the captain, and then her trials begin. The hunter is always behind the scene, but the king and the others in the castle, and even the princess, do not know it; yet the hunter gives her strength to go on, and what she accomplishes is done with his assistance.

The princess, the Psyche in man, having been purified, is, by her liberator, the Master, endowed with the spark of mind and becomes an intelligent and responsible being.

LOVE.

By ANNA BUSCH FLINT.

LOVE is a glow of the fire of approval attracting denizens of three worlds. In its flame are burned moths and butterflies that seek the warmth and excitation. Born of the flesh, passion lusts but for the life of flesh. Hearts are burned and hopes are shattered until their very shadows lose identity. A sense of right and wrong is born from out the ashes of despair. Thus to the moral code the travesty of life adds new opinions and logical conclusions. The approval of the world is sought by learned men who share each other's favor. A flame of genius bears a torch that puts to naught inventive speculations. Thus disappointments sear the minds of men, and love is lost.

Humane beings are they who seek their own approval. A spark of common feeling commiserates the hopelessness of passion, and man inclines to pity. Love glows on friend or foe alike, since creatures, great and small, are parts of one brotherhood. Defeat is recognized alone when love burns low. With love aglow the smallest thing is appraised as priceless. The Deity within sheds light upon a world opposed to selfishness. All men are teachers, since they represent nature's facts. Thus may be saved the wrecks of time and love be found. Love illumines life; the heights, the depths, the length, and breadth of all existence. Love denies a separate self. Love demands harmonious unity.

MIRROR LAND.

By Samuel S. Neu.

DID you ever, as a child, wish that you could walk through the cold, hard surface of the mirror and see what was transpiring in that other world? So far as we can see, the persons and the things in the mirror act and move just as we make them act. But this is only so far as we can see. Perhaps when we are not looking, or perhaps around the corner where we cannot get close enough to look, or perhaps through that door we can see reflected, there are beings that have another life that we know not of. Do they speak, or are they forever silent? Do they live and love, or are they cold automatons?

I hear your disdainful answer. Yes, I, too, know they are images, and and wholly devoid of actuality; but I ask you to withhold your ridicule while I make bold to surmise that their lives are as real and warm and true as our own lives, save one.

Come with me to Mirror Land, and let us see if I am right. "How?" I will show you the way. Before we go, let me warn you that once we turn the key that opens Mirror Land, you cannot soon return. Perhaps as years roll by you will be able to disentangle yourself from the mirror's spell and live again in a world of reality; but many have never been able to return; they find Mirror Land as real as this land of ours.

If you are of a scientific turn of mind, this warning will not deter you. Neither let solicitude for your friends or your family hold you back; for, when you enter Mirror Land, your reflection enters this, and friends nor family will know

of the change. The journey is not long. You can make it while sitting in your chair. Let us start. The key that opens the way to Mirror Land is a magic verse, which must be repeated slowly seven times. If you do not wish to go, do not repeat the verse—do not even read it:

"This world we call our life the mirror is
Of worlds divine, and we reflections are."

Now we are in Mirror Land. As your stay may be long, perhaps I had better show you about. Now look in your own mirror in which you may see all things in Mirror Land. See all the people that inhabit Mirror Land. Every one of them is but a reflection. The world is full of mirrors, and every person in the world is reflected here. Some of the mirrors are good, and the images are clear and life-like. Others are tarnished and rough, and the images are obscure. And remember that what you see are mostly reflections in your own mirror of the images in other mirrors, so the clarity of your mirror has something to do with it, too.

Here is the reflection of a man that appears to be only a machine for making money. If his mirror were perfect you would see he is a man. But such is his wish. He believes that the perfect image of a man is a machine for making money, and he has worked his mirror into such a shape. But he has not succeeded as well as he thinks. Clean your mirror well and hold it close to his, and you will perceive reflections of a heart and soul. See; is it not so? He **is** a man!

Here is your great enemy. Heavens! What a horrible image he is in your mirror—a slimy serpent with the head of a hyena. Yes, in mine, too, he is a most forbidding animal. Poor fellow! In most of the mirrors I see, the reflection from his mirror has an unprepossessing appearance. But look! There is the mirror of the little fellow for whom he has just bought a kite. Catch that in yours. Well—he is a man, too.

And your own reflection—what about that? You have ideals and inspirations. Does your mirror reflect them? Do

they ever show in Mirror Land, or are they forever hidden in your heart?

You see, we have telephones and railroads and all the modern improvements in Mirror Land, just as in our old world. But they, too, are images. Long before they made their appearance here, they lay hidden in the minds of great men and small. Great labor was required to construct mirrors that would reflect them into Mirror Land. But now they have come, and greater images will follow.

Look over there, at the great war in Mirror Land. It is the reflection of the hate and envy and covetousness that grew in the hearts of men, until its image could not be withheld from the mirror.

You wondered whether these images love and hate and live real lives, as real as ours. Look! Do you not see them loving and hating and striving? What is their love but the reflection of the Great Love that upholds the world. Only once in ages can you see its image clearly, yet all the while you see this love of the images. And their strivings and yearnings, too, are images—images of the Great Desire that caused Mirror Land to be, that these images might exist.

Every happening, every moment, every mishap and good fortune that befalls in Mirror Land is an image reflected here by your thoughts and my thoughts and the thoughts of our friends, and our desires. All cannot be reflected at once, for the mirror is not infinite. But from time to time, singly and in groups, these thoughts and desires of ours flash their images, and the scribes of Mirror Land record events.

The trees and rocks, the background of the world, is the reflection from the Great Mind, that men call the Creator. Ages long it has been, and ages long it will endure—as long as men look into the mirror to see it.

Is it not sad that men should be so absorbed in Mirror Land? What is there here but images, the outside of things, for the reflection of the inside is difficult, and few mirrors

are able to reflect it. But why use a mirror? If reality is, why not gaze on that instead of the reflections?

Another magic verse is needed to transport us from Mirror Land to Real Land.

Where shall it be found?

I am sorry, dear friend, that I have brought you here and cannot transport you away; yet I may help. I promised that there would be one life in Mirror Land more real and warm and true than all the other images. Seek it long enough and you will find it. Among all these images there is one that contains more than just an image, an inside as well as an outside. When you have found it, then you will know that all these images also have this something of reality. Follow the reality in that one truer image, and it will lead you to the portals of the Real Land, where resides the One, of which in Mirror Land are many reflections.



THE SOCIAL PRINCIPLE

By Horace Holley

I.

THE rise of industrialism gave certain types unwonted freedom so naturally, and created a productive relationship one with another so inevitably, that the larger principle involved scarcely appears. In linking science with invention, and invention with labor, we combine as it were only three colors from a spectrum of six. Like the savage, we choose the heavier colors, mingling them over and over, while those of higher vibration seem never to fix our notice. But precisely as the spectrum existed throughout its entire range since the beginning of time, its violets waiting upon the growth of finer sensibilities, so to the social mind and hand new forces lie ready for the season when perception develops to the point of gathering them in.

In dealing with the man of action and the artist, an oscillation, a change in motive and expression, has appeared from age to age. Faculty remains constant; type varies according to the degree and the direction of external pressure. The causes for this oscillation, as registered in changes of status, lie in each type's successive contact with and isolation from other types. In some ages the activity of workman and artist undergoes control, in other ages it is casual and blind. The true status for each type can thus be discerned only through observing the quality of activity it is capable of manifesting at its best, and discovering what influences tend to bring this supreme quality to manifestation. In our own time the status of the inventor is high to the point of being ideal; and it has already appeared that

this status, the outward expression of an inner psychic freedom, is due to the fact that invention makes contact with science on the one hand and with engineering on the other. When, in short, the type stands intermediate between two other types, and its activity consists in receiving from the first and giving to the second. In former ages the status of other types offers the most fertile ground for study. The Renaissance raised artists to a similar prominence and freedom, while Greece enthroned her statesmen. In both cases the same fact appears: the artist made contact with a rich religious tradition on one side, on the other with a sympathetic patronage; the Greek statesman functioned between social philosophy and a devoted, self-reliant citizenry. In the Middle Ages the daily conduct of all classes was influenced by mystics who drew their inspiration from the prophet. No one age has established contact between all the types, but by comparing different periods the underlying principle can be observed in full.

These six recurrent types join one another as the successive colors of the spectrum meet and merge. There is no more an organic isolation here than in the interplay of the five senses upon the mind. And as the mind transcends any one sense by combining all, so does society transcend the individual by joining his type with other and different types. Society is not the mere physical union of men upon one land or within one language; it is their continual development through the interplay of different faculties upon the same task. From workman to prophet, reality changes its nature upon each plane, but its integrity as an indivisible whole eternally endures. One man's mind begins where another's mind leaves off; the co-operation of all minds, each exercising its own particular psychic faculty, renders the whole value latent in the universe available to each.

The executive is not a parasite upon the body of labor; he has become indispensable to labor from the point of view of its own advantage. Without organization, labor is confined to individual effort, confined as labor was before the rise of storable and transmissible power. Identified in the

popular mind with ownership, with capital and privilege, the executive seems merely to have extended the overseer's function of checking immediate results and furnishing an apparently necessary pressure for continuous effort; but the social function filled by the executive type bears more organic relation to labor than to capital. In an age when conflicting influences play upon the executive, this may not readily be accepted; but the point to be emphasized here is that the executive does not establish his own motives nor determine his own attitude toward industrial problems. These derive from current philosophy. When the current philosophy is based upon the idea of struggle, of survival, then organization tends toward maintaining privilege for the few; a public opinion nourished upon a different conception of social law would create organization tending toward the advantage of the many. Both kinds of organization exist side by side to-day, and the final proof of the necessity of each form depends upon an assumption. The modern world must choose between the assumption of Nietzsche and of Aristotle.

But the philosopher capable of discovering a right principle does not often possess the means of propagating it among great numbers of men. This function is the artist's. Principles of conduct permeate a generation and create public opinion only when rendered by art, especially by such popular forms as the novel and the drama. The true artist is sensitive to two enduring influences; on the one hand re-acting from the reality of daily life, on the other hand re-acting from the claims of enduring truth. Every supreme work of art has fused these two influences, being as a result both popular and suggestive. When no vital issue is available to art, the artist's self-expression tends to mere amusement or to didactic intellectualism. On this plane likewise, we see that the immediate advantage of the one type is best served when the type stands between two other types, giving and receiving—in other words, when its function is social and not individual. The history of literature yields its entire secret only when studied from the

broader point of view. The age without philosophy is an age without literature, for art cannot achieve self-fertilization. Just as the executive brings order into men's daily life, the order which is opportunity, so does philosophy bring order into men's daily thinking, the order which is power.

It would seem as if the philosopher, of all types, least required control. On the perceptive plane, character is least susceptible to impulse and most responsive to the claims of self-respect; and indeed philosophy suffers comparatively little debasement from the individual's own psychic confusion. Yet it must be noted that whereas its immediate method and purpose remain constant, the province of philosophy undergoes considerable variance from age to age. It is not a matter of personal motive, that one age produces aesthetic principles, that another investigates the principles of history, a third those of natural science, a fourth those of religion, and so on; the direction taken by human inquiry in its largest endeavors can never be determined by individual initiative, but is determined by currents of interest affecting society as a whole. The perceptive mind functions upon the most available material; and the difference between Aristotle, St. Augustine, Coleridge and Herbert Spencer is not one of character, purpose or faculty, but one of material. When great powers of perception turn instinctively toward the social problem, we have a civilizing tendency which those powers will tremendously increase; but when we find the same faculty functioning upon aesthetics or cosmological speculation, we may be sure that the social group is being disintegrated by centrifugal tendencies which that faculty will serve to confirm. There is a point which may be termed the point of social crisis, on one side of which art and philosophy invest social energy for greater returns, on the other side of which they waste its very capital.

Now the control which philosophy requires is that indirect but irresistible pressure represented by the meeting of popular demands with religious conviction, the ex-

perience of mystics. The material provided the perceptive faculty by this pressure makes for the discovery of permanent sociological principles. Under these conditions, men become truly self-conscious; their effort is no longer spent in resisting the results of a bad system, but in initiating a new order.

The control exercised upon the mystic himself is revelation. To the modern mind it seems as the individual soul might establish contact with spiritual reality from any point on the locus of experience and from the impulse of individual initiative alone. True it is that "religion" exists even where revelation has no influence; but throughout all the range of history, religion has fulfilled its own instinctive desire only as the individual has worked back to the prophet's life and works. The influence of Greece and Rome upon modern thought is responsible for the conviction that consciousness may be controlled from within, that men may develop both philosophy and morality without the prophet; but the case of both these civilizations has been consistently mis-applied. Greece, especially, developed through assimilation. Upon her played forces from the remoter East; the origin neither of science nor religion lies within the Greek character itself. Thus it must be predicated that while revelation was not native to Greece as it was native to Hebrew life, revelation nevertheless filtered an indirect but considerable influence within the Greek consciousness. All great culture is effect, not cause, and Greek literature and thought is fruit from the same tree as Old Testament culture. In this case cause and effect are not immediately connected; but their relation stands though separated, the space of a continent or the lapse of an age.

Just as philosophic perception reveals enduring truth and not changing speculation, so revelation stands unconditioned in essence by progress in science or changes in custom. The discredit upon which the prophet falls in doubting ages is not the fault of his message but its ministers. The prophet cannot "save the world" in the sense that a fireman saves a child from a burning house or a

rich man cancels a mortgage; the prophet depends upon mystics to realize his message to every environment by personal experience, upon philosophers to develop its principles by thought, upon artists to universalize its appeal, upon executives to establish economic and political systems making the spiritual life serve the day's work instead of being at odds with it, and finally upon men of action to shape the material world in conformity with the vision of the possibility of human worth. The failure of any type to employ its faculty for the right end—that is, to establish its psychic faculty upon a corresponding social function—necessarily blocks the prophet's influence; and, interrupted at any one point, his revelation loses that universal integrity in which its authority over other types is kept fertile. Thus in the early stages of the Christian revelation it was the executive who failed, while now it is the philosopher who functions upon material scientific rather than human, and hence founds society upon principles derived from the potentiality of animals rather than of men. Failure to realize revelation at any one point inevitably tends to overthrow it at all other points, for the true function of each type depends for its maintenance upon the inter-relation of all. Society is not a form to be achieved, as form is achieved by architecture; it is an equilibrium that first of all must be attained, then maintained, as equilibrium is attained and then maintained by the horseman. Nothing endures stedfast in the material world, but everything endures stedfast in the psychic world. Every artist is a member in a brotherhood dating from the beginning of time. As by reincarnation, the artist returns with every generation and to every environment, each creator in turn taking up the hallowed labor of building the temple of the beauty of the world. Every philosopher, every executive, every mystic belongs also to a brotherhood of type and purpose. Shut off by misunderstanding one from another, each type has only occasionally and as it were accidentally fulfilled its mission. The measure of art at its best, of philosophy, of religion, of executive capacity; these are not standards of accident but of

unrealized purpose. They are not abnormal attainments; they are the norm of attainment when each type derives its ideal from social unity rather than individual ambition.

II.

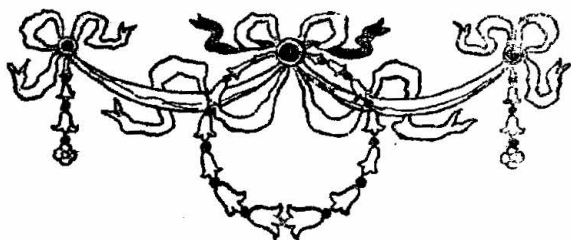
Men differ from stars not as less amenable to unchanging law, but as compelled to develop from the chaos of daily life the law by which they shall be controlled. Men do not create law, but they create first the power to perceive law and then the means to give it effect. The law of society appears first as revelation, then as occasional personal experience, then as abstract principle, then artistic motive, then political form, and last of all as civilization. The whole burden of the law falls upon no one individual, no one type, no one institution. Each individual, each type and each institution has in its keeping only one function, the realization of which, from the psychic point of view, is not disagreeable duty, but supreme privilege. The law moves across the face of society as light passes across the sun with the recession of eclipse. At each stage it overcomes a new obstacle but develops a new proof. The "social principle" which I have formulated here—the fact that society is composed of recurrent types, and that each type has a function which combines individual freedom and happiness with increased social control—is all contained in the Christian concept of love. If society had obeyed that injunction, man to man, each individual would have realized himself in his particular faculty, and the underlying purpose of life have been achieved; but the "love" concept threw too much responsibility upon men embittered by false social relations. It compelled men to manifest an attitude only possible as the result of right social relations. It compelled men to make an effect the cause. As right relations are established, through the working of the practical intelligence, the love concept not only appears more possible, but its true range grows apparent. We need not actively "love" every man and woman we meet; we need only perceive in all men and women some element essential to social sta-

bility and hence valuable to ourselves. No man's power to love will ever be stretched farther than the demands made upon it by his own family. At the same time, his friendliness may vastly increase as he learns to perceive in others not potential enemies but actual co-operators.

In conclusion, let us carry the "social principle" into the modern world and test its claim by reference to current conditions. Two problems confront modern society, poverty and war. To state that these are not new problems but very old ones, as many insist, brings the reply that while poverty and war have always been present in society as conditions, these conditions were never before confronted but evaded. It is by confronting them face to face, seizing them with firm grasp (or if you prefer, being seized by them), that the modern world has raised poverty and war from a mere attendant condition to an immediate problem. Other ages suffered poverty as incidental to more pressing tasks, and gloried in war as the chief economic task itself. From the beginning of the Christian era, the glory of war has decreased. It has degenerated from a privilege to a duty, from an economic advantage to an economic disaster. And on the personal plane, hatred of race for race appears no longer as the cause of war but its result. The last stronghold of war as economic necessity is accepted by only one of the seven dominant peoples. Thus universal peace has already established itself as revelation, as mystical experience, as abstract principle, and more and more as artistic motive. Among philosophers, mystics and artists, war remains only as defense; and with the disappearance of the danger of attack, the testimony of these three types would be unanimous. In other words, the eclipse has already receded across half the psychic surface of society. It stands for us a problem not of the moral and philosophical being, but a defect imbedded in the social order itself. That is, it is a problem to be met by the executive. All the forces of religious conviction, of abstract principle and of artistic inspiration, are joining at the point where the executive controls the political and economic order. When public

opinion exerts sufficient pressure, the executive genius will respond with a practicable method of rendering peace not only possible but inevitable. The word "peace" means to-day exactly what the word "science" meant a century ago. Just as science held latent every modern invention and convenience, so does peace hold latent economic advantages yet unimaginable. Revelation will one day sweeten the marketplace as it has already redeemed the souls of the believers.





MOMENTS WITH FRIENDS

What is usually meant by the term "Soul" and how should the term Soul be used?

The term is used in many different ways. Those who use it have as a rule vague notions of what they intend to designate thereby. All they have in mind is that it is something not material; that it is something not of gross physical matter. Further, the term is used indiscriminately, as is natural where there are so many degrees in the development of matter, and no accepted system to designate these degrees. The Egyptians spoke of seven souls; Plato of a threefold soul; the Christians speak of soul as something different from spirit and physical body. Hindu philosophy speaks of various kinds of souls, but it is difficult to pin the statements down to a system. Some theosophical writers distinguish between three souls—the divine soul (buddhi), the human soul (manas), and kama, the animal soul. Theosophical writers do not agree to what the term soul should be applied. So there is no clearness, no conciseness, beyond this that the term soul covers in theosophical literature various aspects of invisible nature. Therefore, it is impossible to say what is usually meant by the term soul.

In common speech phrases like "loves with heart and soul," "I'd give my soul for it," "open my soul to him," "feast of soul and flow of reason," "soulful eyes," "animals have

souls," "souls of the dead," add to the confusion.

It seems that the one feature in common is that soul means something invisible and intangible, and therefore not of earthly matter, and that each writer uses the term to cover such part or parts of the invisible as he feels pleased.

In the following are given some views as to how the term soul should be used.

Substance manifests at each period of outbreathing, substance is breathed out. When substance breathes itself out, it breathes itself out as entities; that is, independent entities, individual units. Each individual unit has the potentiality, though not the immediate possibility, of becoming the greatest being conceivable. Each individual unit when breathed out has a dual aspect, namely, one side is changing, the other unchanging. The changing side is the manifested part, the unchanging is the unmanifested or substance part. The manifested part is spirit and soul, force and matter.

This duality of spirit and soul is found through the whole set of changes which succeed each other in a manifestation period.

An individual unit enters into combination with other individual units, yet never loses its individualness, though it has no identity in the beginning.

In the materializing down from the

first stages of spirituality into the later stages of concretion, that is, into physical matter, spirit gradually loses its predominance, and matter gains ascendancy in similar degrees. The term force is used in place of spirit, to which it corresponds, while matter is used in place of soul.

One who uses the term matter should not think he has dispensed with the term soul and that he knows what matter is. In point of fact, it may be that he knows as little what matter is as he knows what soul is. He knows of the appearance to the senses of certain qualities and properties of matter, but as to what matter is, aside from these, he does not know, at least not as long as his sensuous perceptions are the channel through which information reaches him.

Spirit and soul and mind should not be used interchangeably as synonyms. In the worlds there are seven orders or classes of souls on four planes. The seven orders of souls are of two kinds: the descending souls and the ascending souls, the involutionary and the evolutionary. The descending souls are energized, urged, inspired to action by spirit. The ascending souls are, or if they are not they should be, raised and guided by mind. Four of the seven orders are Nature souls, each order having many degrees in the world to which it belongs. The spirit impels a descending soul along the path of involution from the abstract spiritual into the concrete physical through varieties of lives and forms and phases of nature, until it develops or is brought into the human physical form. The spirit or nature presses the soul onward as long as it involves, but it must by the mind be raised as an ascending soul on the path of evolution, through the various degrees of each of the three orders from the human mortal to the divine immortal. The soul is the expression,

essence and entity of the spirit, and life and being of the mind.

To distinguish between the seven orders we may call the descending souls breath-souls, life-souls, form-souls, sex-souls; and the ascending orders animal-souls, human-souls, and immortal-souls. Concerning the fourth, or order of sex, let it be understood that the soul is not sex. Sex is a characteristic of physical matter, in which all souls must be tempered before they can be raised on the evolutionary path by the mind. Each of the orders develops a new sense in the soul.

The four orders of nature souls are not and cannot become immortal without the aid of the mind. They exist as breaths or lives or forms for long periods, and then they exist in the physical body for a long time. After a while they cease to exist as souls in a body and must pass through a period of change incidental to death. Then from the change there comes a new entity, a new being, in which the education or experience in that order is continued.

When mind connects with the soul to raise it, the mind can not at first succeed. The animal soul is too strong for the mind and refuses to be raised. So it dies; it loses its form; but from its essential being which cannot be lost the mind calls forth another form. The mind succeeds in raising the soul from the animal to the human state. There the soul must choose whether it wants to revert to the animal or to go on to the immortal. It gains its immortality when it knows its identity apart and independently from the mind which helped it. Then that which was soul becomes a mind, and the mind which raised the soul to become a mind may pass beyond the four manifested worlds into the unmanifested, and becomes one with the Divine Soul of all. What that soul is was outlined in the

editorial "Soul," February, 1906, Vol. II, THE WORD.

There is a soul or soul connected with every particle of matter or nature, visible and invisible; with every body, whether the body be mineral, vegetable, animal or celestial being, or a political, industrial or educational organization. That which changes is the body; that which does not change, while it holds together the changing body connected with it, is the soul.

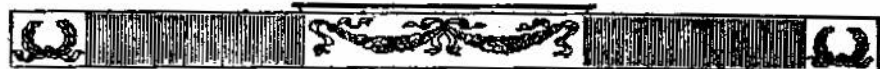
What man wants to know is not so much about the number and kinds of souls; he wants to know what the human soul is. The human soul is not the mind. The mind is immortal. The human soul is not immortal, though it may become immortal. A portion of the mind connects with the human soul or descends into a human body; and this is called an incarnation or a reincarnation, though the term is not accurate. If the human soul does not offer too much resistance to the mind, and if the mind succeeds in the purpose of its incarnation, it raises the human soul from the state of a mortal soul to the state of immortal. Then that which was a mortal human soul becomes an immortal—a mind. Christianity, and especially the doctrine of vicarious atonement, is founded on this fact.

In a particular and limited sense the human soul is the ethereal and intangible form, the wraith or ghost of the physical body, which holds the shape and features of the constantly changing physical body together and preserves them intact. But the human soul is more than this; it is the personality. The human soul or personality is a wonderful being, a vast organization, in which are combined for definite purposes, representatives from all the orders of descending souls. The personality or human soul holds together and includes the outer and the inner senses and their organs, and regulates and harmonizes their phys-

ical and psychic functions, and preserves experience and memory throughout the term of its existence. But if the mortal human soul has not been raised from its mortal human state—if it has not become a mind—then that soul or personality dies. The raising of a soul to be a mind must be done before death. This becoming a mind means that one is conscious of identity independently of and apart from the physical body and the outer and inner senses. With the death of the personality or human soul the representative souls composing it are loosed. They return to their respective orders of descending souls, to enter again into combination of a human soul. When the human soul dies it is not necessarily and not usually lost. There is that in it which does not die when its physical body and its ghostly form are destroyed. That of the human soul which does not die is an invisible intangible germ, the personality germ, from which is called forth a new personality or human soul and around which is built a new physical body. That which calls forth the germ of personality or soul is the mind, when that mind is ready or is preparing to incarnate. The rebuilding of personality of the human soul is the basis on which is founded the resurrection doctrine.

To know of all the varieties of souls one needs an analytical and a comprehensive knowledge of the sciences, among them chemistry, biology and physiology. Then it is necessary to abandon the twistings which we like to call metaphysics. That term should stand for a system of thought as accurate and as dependable as mathematics is. Equipped with such a system and with the facts of science, we would then have a true psychology, a soul science. When man wants it he will get it.

A FRIEND.



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GHOSTS THAT NEVER WERE MEN Geometrical Symbols.

THE lines of certain forms and especially of geometrical symbols are physical connections with elemental rulers and their beings. Geometrical symbols are seals. They are seals of intelligence, and therefore bind and control elementals. All geometrical symbols—point, straight line, angle, curve, circle, and sphere—represent the condition of the mind in its development through its different states into the perfect state. The states of the four worlds are reflected into the physical by means of a symbol. When one looks at a symbol he has the physical word of what that reflects from the three worlds above the physical, the desire of the psychic, the thoughts of the mental, and the ideas of the spiritual worlds. The mind can follow from the lines of such a symbol back to all the desires connected with it, and to the thoughts and ideals by which it was transmitted from its origin in idea in the spiritual world. When one is able to follow a symbol he can seal an elemental by the seal, so far as he is able to follow it. If he can follow the seal or word to the psychic world, he can only give it the power of that

world. Seldom are any able to follow a seal into the mental world, and hardly ever does any one get into the spiritual world.

The Power of Letters and Names.

Because of the combination, relations, and proportions of points and lines in figures, and especially in geometrical figures, as expressing and signifying intelligence, the nature ghosts are bound to respect and obey the intelligence as expressed in the seal. Letters are the expression of intelligence. So are names. The letters of the Egyptian, Chaldean, and Hebrew alphabets, among others, are particularly fitted to bind, and hold, and order elementals. Some of these letters show the action and character of the elementals corresponding to them and which obey them. When a name is properly pronounced the elemental of that name must respond and obey. If the name is not properly pronounced, the elemental will respond, but instead of obeying, may harm the meddler. An illustration of the effect of a name may be seen in the certainty with which a dog responds to his name when called by his master or when called by an intruder. Similarly one whose name is called in public will turn about involuntarily in answer. The nature of his further action will depend on the purpose and power of the one who called his name.

Sound Not Vibration. What Sound is and What it Does.

Seals, so as to have proper power to bind nature ghosts, and force the ghosts to respond to human intelligent control, must be connected with the mental world. The thought in the mind acting on the matter of the mental world, produces there a sound.

That sound can be perceived by the mind, but not by the senses. The sound created by thought is turned toward the physical world if the desire is for elemental assistance in the accomplishment of a physical purpose. When the sound is thus turned towards the physical world, it starts the mat-

ter of the psychic world into vibration, and that matter takes a form expressive of the thought, and the vibration continues beyond the thin partition wall into the sensibility of the physical world, where the vibration is heard as, what men call, sound, or seen as, what men call, color. The sound caused in the mental world is not audible in that world nor in the psychic world nor in the physical world. The sound in the mental world is not vibration. The action of thought on the element of the mental world, i. e., the sphere of air, causes sound, which, while here named sound, is not what men understand by sound, and has none of the characteristics of what men call sound. This mental sound, that is, the results of thought on the element of air, is, when the tendency of the thought is towards a physical result, transferred to the two lower spheres of water and earth, the psychic and the physical. That which is then sound in the mental world produces vibration in the psychic world, the sphere of water. That vibration may be astral sound or astral color. There is no color in the mental world. This astral color or astral sound is action of the sound from the mental world on the element of water in the sphere of water. The color is the mass of the element without form; it is created by the sound from the mental world. The color comes first, when the action is from above; the vibration follows. The vibration in the sphere of water may be changed into sound all in the sphere of water, heretofore called the psychic world. Sounds and colors, therefore, may be interchangeable in the psychic world. From the psychic world, the vibration, perceptible there either as color or sound, called astral colors or astral sounds, penetrates the partition of sensibility by the senses in a physical body, and the elementals, acting as the senses, perceive the sound by hearing it, and the color by seeing it in the physical world.

How Vibration Seals Affect Elementals.

It will therefore be seen how the elementals of the four classes of fire, air, water, and earth can be affected by magical seals, which emanate from operations in the physical

world, because these operations are symbols, and represent influences in the different spheres. A seal, say a triangle, pentagram, hexagram, and in color, let us say, blue, orange, ruby, used either alone or in connection with Egyptian or Hebrew letters, or other symbolic figures, some of which are shown in the Tarot cards, reaches into the elements and exercises power. The color or colors in the seal are in vibration, and affect the psychic world, where the vibration may remain astral color, or be turned into astral sound. The astral vibrations exercise force; they have a certain power. This color and vibration is limited, bound, and directed by the intelligence which is represented by the lines of the geometrical figure.

The Powers of Seals.

The great power of some seals comes from the fact that the seal reaches into the sphere of air, where the vibration ceases, and its impulse calls thought, or mental power, or intelligences of a certain kind into action, and to the building and direction of the elementals.

Because of the power of a seal it is possible to fashion certain objects and endow them with power to protect the wearer against disease, falls, sinking in the water, bites of animals, burns, injuries in fights, and other manner of harm. It is also possible to put a seal on objects so that the possessor will have the benefit of certain powers, and have influence over others in various ways. Among the powers which may be used by one in whose possession is such magical object, are the powers of locating mines, precious stones, winning the favor of people, taming animals, catching fish, curing certain afflictions, or making the holder himself invisible or visible at will.

Nature Ghosts Bound by Seals.

The effect of a seal is to bind one or more nature ghosts to the object bearing the seal. The bound ghosts obey the seal. According to the design of the maker of the seal, they protect those who carry or possess the object sealed, and

likewise they assist those in the carrying out of plans who possess a seal that gives certain powers. The protecting seal guards the possessor against injury through the particular element to which the ghost bound by the seal belongs. Sometimes a seal is made which compels ghosts of all the four elements. In such case the protective power shields against injuries from all the elements. Likewise, the seals which give to the wearer or possessor the power to have his will done by elementals, may bind one or more ghosts, thus reaching one or more elements. One who has an object commanding a protective influence, is protected by the bound ghost, which uses the element necessary to guard his charge from danger. It is as if the ghost put up a wall, which, though invisible, shields against the element and elementals as effectively as a material object would shield from solid things. According to the seal, fire would not burn him, nor water drown him, nor would he fall from any height, nor would falling objects hurt him, for his guardian ghost, held by the seal, would command the element to surround and protect him. If the protection is against injury in fight, the protecting ghost would inspire the possessor of the seal with confidence and would disconcert his foe.

What the Bound Ghost Does.

Where the magic object carries the power to produce desired results, the possessor of the object is aided by the ghost or ghosts which are bound by the seal. Where the seal carries the power of letting the owner of the seal win the favor of people, the ghost bound by the seal restrains the opposing forces in the other persons, and puts the owner of the seal and the other persons into magnetic touch. The seal affects the senses, and through them the mind, of the other person by a sort of glamour. In the taming of animals, the ghost blinds the ghost in the animal to the hostile ghost in the man, and makes the ghost of the animal come into touch with the ghost of the man, so that the elemental in the animal feeling the mind of the man becomes subject to it. The curing of certain afflictions, such as fire burns, scalds,

colds, fevers, blood poisons, intestinal disorders, lung troubles, and some of the venereal ailments is done by the seal attracting a curative elemental, to the body on which the seal is placed, and so allowing the healing life currents to be adjusted to the body.

Locating mines is done by the elemental leading to a place where that metal which corresponds to the nature of the elemental may be found. In the case of buried treasure, the ghost leads to the treasure sought. Often a buried treasure is guarded by earth elementals; and no man will find that treasure, unless he has the assistance of a ghost, or unless he possess himself either the legal right to own that treasure or the knowledge to relieve the elemental guards of their charge. Elementals are placed on guard over a treasure often by the intense desire of the one who buries it, and even he, as a desire elemental, may be one of the guard. Those who have attempted the lifting of treasures so guarded, but who have had no right to the treasure, have met with accidents preventing their success, and if they persisted they have found their death. In the new world, these matters are little known, but in Europe, where belief in magic is not considered to be superstitious ignorance, or nonsense, the truth of such cases has been attested.

To be continued



SUFFERING.

By Anatole Rivail.

Translated from the French.

By Eduard Herrmann.

IN the fifth chapter of St. Matthew we read:

4. Blessed are they that mourn: for they shall be comforted.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
9. Blessed are the peacemakers: for they shall be called the children of God.

The reward which Jesus promises to those who suffer here on earth can only be received in the life to come; if there is no certainty about the future, his promises would have no sense; nay, more, they would be a lure. Even with the certainty of a future life, it is difficult to understand why one should have to suffer in order to be happy. They say suffering is necessary in order to deserve happiness; but then we ask why some have to suffer more than others? why some are born in misery and others in opulence, without having done anything to deserve such positions? Why do some people have no luck, while others are always successful? And what is still less comprehensible, is to see the good and evil things so unevenly divided between vice and virtue; to see good people suffer and bad ones prosper. The belief in a future life may console us and teach us patience; but it does not explain those anomalies which seem to deny the divine justice. Still, if the existence of God is granted, he cannot be conceived to be without perfection in all things; he is to be all-powerful, all goodness, and all justice; without these he cannot be God. And if he is absolutely good and just, he cannot act from caprice nor with partiality. The

sufferings of life must therefore have another cause, and, since God is just, it follows that the causes of suffering must be just, too; everybody ought to be convinced of this—otherwise his sense of justice can never be satisfied.

The sufferings of life are of two kinds, or, one may say they have two different sources, which have to be recognized and distinguished from each other. One source is to be found in this life; the other cannot be easily discovered, because it seems to be outside of this life.

We will now consider the sources of our terrestrial evils, and in doing so, we find that many of them are natural consequences of the character and the mode of life of those who suffer through them.

How many people fail through their own faults! How many are the victims of their improvidence, their haughtiness, their ambition! How many have been ruined by their lack of order, of perseverance, of kindness, or because they could not master their desires! How many do we see unhappily married because they did not at all consult their hearts, but only their financial interests, their ambitions, or their vanity! How much quarreling and how many disagreeable contests could be avoided with a little moderation and less irritability; and how many ailments and maladies are only the consequence of intemperance and excesses of various kinds!

How many parents are unhappy in their children because they have not resisted their evil tendencies, right in the beginning! From weakness and indifference they have allowed the development of haughtiness, egotism, vanity, which spoiled the hearts of their children, and, later, when they felt the bad effects of their mistakes, they were astonished and badly hurt at the ingratitude and unkindness of those they have badly educated. If only those whose hearts are wounded by the sufferings and delusions of life would quietly ask their conscience and follow step by step the causes which lead up to the evil consequences, how often

would they have to say: "If I had done this; or, if I had not done that, I should not be in this position."

Whom shall we make responsible for our afflictions, if not first of all ourselves? Man is in most cases the creator of his own unhappiness; but instead of recognizing this truth, he finds it much easier and more convenient, more flattering to his vanity, to accuse destiny or providence, unfavorable chance, his evil star, or any other thing—but never his own faults.

The evils of this nature undoubtedly form a great number of vicissitudes in our life, and man will eradicate them when he begins to work on his moral and intellectual progress; but this he will not do as long as he tries to fix the responsibility on something or somebody else.

Human law reaches certain wrongs and punishes them; the condemned man may therefore tell himself that he has to bear the consequences of what he did; but the human law is unable to punish and to right all the wrongs. It is especially directed against those evils which offend the prejudices of human society and not against those which only hurt the culprits. God, who wills the progress of all his creatures, does not let go unpunished any deviation from the right path. There is not the smallest mistake, nor the least infraction of the law, which has not more or less disagreeable consequences; from which it follows that in small things, as in great ones, man is always punished by the consequences of his sin. The suffering resulting therefrom is the information of his wrong-doing; it furnishes the necessary experience; it shows him the difference between good and bad and the necessity to learn how, in the future, he has to avoid that which may become a source of sorrow to him; without this he would not have any motive for becoming better. Without punishment he would only retard progress and consequently his future happiness.

But, unfortunately, the experience comes sometimes too late; after the life has been wasted and spoiled, when the forces have been used up, and evil is beyond repair, then

man will say to himself: "Had I, at the beginning of life, known what I now know, how many mistakes could I have avoided! Could I only begin again, how differently would I live; but it is too late now." Like a lazy workman who recognizes that he has lost a day, he says: "I have lost my life." But just as the sun rises the next day for the workman, so begins a new day for him also, which gives him a chance to regain the lost time. After the night in the tomb will the sun of a new life shine for him; then he will have a chance to make use of the experiences of the past and of his good resolutions for the future.

But, if there are evils of which man finds the first cause in **this** life, there are others, to which he is, or, at least, seems to be a perfect stranger—evils which seem to strike him as if by destiny. So, for instance, is the loss of beloved friends, relatives, maintainers of the family, or terrible accidents which no foresight could have avoided, or reverses of fortune which seem to mock all measures of precaution, or natural scourges, infirmities of birth, especially those which prevent the unhappy ones from earning livelihood, such as the deformed ones, idiots, the blind, cripples, unfortunates. Those who are born in such conditions have certainly done nothing in this life to deserve a fate which is so sad and hopeless, which they could not avoid and which they cannot change—a fate which, perhaps, places them entirely at the mercy of public charity. Why are there such unhappy beings in the world, while, perhaps, under the same roof, in the same family, children are born which are favored in every respect?

And what shall we say of children who die in infancy without having known life with its temptations? These are problems which no philosophy has so far been able to solve; anomalies which no religion can justify and which would be the absolute negation of divine goodness, justice, and providence, according to the hypothesis that the soul is created at the same time with the body, and that her destiny is irrevocably fixed after a stay of a few minutes on the earth. What have they done, those souls which go out of the hands of the Creator in order to endure so much misery here below and to deserve either recompense or punishment in

the future, while they could have done neither good nor evil? And still, according to the axiom that **each effect must have a cause**, those miseries are effects which must also have causes; and, admitting that God is just, it is necessary that the causes must be just. Since the cause always precedes the effect, and since it cannot be found in actual life, it follows that it must have preceded this life—that means, it must belong to a former existence. Furthermore, as God cannot punish us for the good we have done, nor for the evil we have not done, it follows that we must have done wrong if we are punished; if we have done nothing wrong in this life, then it must have been in another life. This alternative cannot be escaped, and logic tells us on what side divine justice really is.

Man is not always punished, or completely punished in his present existence, but he never escapes the consequences of his faults. The prosperity of a bad man is only temporary, and if he does not atone today, he shall atone tomorrow, for he who suffers atones for his past. The misfortune which at first seems undeserved has therefore a right to be, and he who suffers may well say: "Father, forgive, I have sinned." The sufferings from anterior causes are often the natural consequences of the committed mistakes; that means, through an inexorable distributive justice, man has to endure what he did to others; if he was hard and inhuman, he will be treated with harshness and inhumanity when his time comes; if he was haughty, he may well be born in an humiliating condition; if he was avaricious, egoistic, or if he made bad use of his fortune, he could be deprived of the necessities of life; if he was a bad son, he could be made to suffer through his children.

Thus, through the plurality of existences and the destination of our earth, as a world of expiation, the anomalies are explained, which we observe in the distribution of fortune and misfortune among the good and the bad. This anomaly exists only seemingly because we regard life from the terrestrial point of view; if we mount higher and embrace a series of existences with our thought, we shall see

that each man receives what he deserves and that divine justice is never interrupted.

Man should never forget that our earth is an inferior world on which he now has to live on account of his imperfections. Whenever misfortune overtakes him, he ought to remember that such a thing could not happen on a more advanced world and that it depends on himself whether he shall come back to this world or not; the more he works on his moral perfection, the sooner will he be liberated.

The tribulations of life may be imposed on hardened souls, or on such as are too ignorant to recognize the true causes of evil, but incarnation on this earth is often voluntarily chosen by repentant spirits who are willing to atone for mistakes made in a former life, and to try again whether they will do better. Such a one, knowing that he has not done his duty, asks to be allowed to begin life again on this earth, in order not to lose the benefit of his work. The tribulations are therefore at the same time penances for the past and trials for the future. Let us thank Providence that it accords to us the possibility of reparation, and does not condemn us forever if we have failed once. But we ought not to believe that all our suffering is necessarily the symptom of certain wrong committed by us; often it is a trial, selected by the soul itself, in order to accomplish its purification and to quicken its progress. Atonement is always a trial, but the trial is not always an atonement. Trials or atonements are always signs of a relative inferiority, because that which is perfect has no need for further trials. A soul may have acquired a certain degree of elevation, but, being anxious for further progress, it demands a mission, a task to fulfill, the victorious achievement of which is difficult, but also meritorious. Such are especially those persons whose instincts are naturally good, whose souls are elevated, whose noble sentiments seem to indicate that they brought nothing bad with them from their former existence, and who endure with noble resignation the greatest pain, asking God only for support and fortitude. The afflictions, on the contrary, which excite man to revolting fits of anger or passion, may be considered as punishments; where this

is not the case, where suffering is patiently endured, it seems more probable that it was voluntarily chosen, that it proves a strong resolution, and is undoubtedly a sign of progress.

No soul can aspire to perfect happiness before it is purified; every impurity forbids the entrance into the higher worlds, just as passengers on an infected ship are forbidden to enter the city before they are perfectly purified. It is in their different corporeal existences that the souls lay aside bye and bye their imperfections. The trials become greater if we fight against them; but, willingly endured, they purify us and eradicate our faults. They are the remedies which heal the sick; the more serious the malady, the stronger the remedy has to be. He who suffers much ought to tell himself that he has much to atone for and be glad that he will soon be healed; through resignation, he will make his suffering profitable, while dissatisfaction can deprive him of its good fruit so that he has to begin again.

It will not do to object that forgetfulness of the past is an obstacle to profiting from the experiences of former existences. If God thinks it good to throw a veil on the past, then it will undoubtedly be useful for us. Indeed, the remembrance could have very great inconveniences; it could, for instance, in certain cases, strangely humiliate us, or exalt our pride, so that our free will would be hampered; it would certainly cause inevitable troubles in our social relations. The soul is often reborn in the same surroundings in which it lived before and finds itself in relation with the same persons to whom it once did wrong. If it now would recognize those whom it formerly hated, would not hate rise again? or, at least, would the soul not be humiliated before those whom it has offended?

For our amelioration, God has given us just that which is necessary and sufficient; namely, the voice of our conscience, and our instinctive tendencies; he takes away that which could harm us: remembrances. Man at birth brings with him what he has acquired; he is what he has made of himself; every existence is for him a new starting point. What use is it to him to know what he has been? He is

punished; that means, he has done wrong; his bad tendencies show what he has to correct; on that he must direct his attention, for no trace remains of faults which he has entirely corrected. His good resolutions are the voice of conscience, which informs him what is good or bad, and gives him the power to resist evil tendencies.

And, finally, our forgetfulness pertains only to physical life; when we return into the spiritual life we remember the past; so that it is only a momentary interruption, like that which takes place in terrestrial life during sleep, which does not hinder us from remembering the next morning what we did on the days preceding.

But not only does the spirit recover the remembrance of his past, after death; one may say that he never loses it, for experience proves that in his incarnation, when the body is asleep and the spirit is to a certain degree liberated, one has a knowledge of former acts; he knows why he suffers, and that he justly suffers. Only during the impressions and excitements of the exterior life is this knowledge slumbering; and this is good, because a correct remembering of former doings would often produce keen suffering and disturbances in our social relations, while we may draw new strength from those moments of the soul's emancipation if we know how to make good use of them.

The words "Blessed are they that mourn, for they shall be comforted," may be explained as follows: "You ought to be happy that you have to suffer, for your afflictions here on earth are the debts of your faults committed in the past, and these afflictions, if patiently endured, will save you centuries of sufferings in the future life. We ought to be thankful that God reduces this debt in allowing you to pay it off now, for this assures you tranquillity for the future?" The man who suffers may be compared to a debtor who owes a great sum and to whom his creditor says: "If you pay me now the tenth part of that sum, I acquit you of the rest, and you are free; but if you do not pay now, I shall not give you rest until you have paid the last cent." Would not the debtor gladly take upon himself all kinds of privations in order to be

able to pay the tenth part of his debt, and, instead of complaining, would he not rather be thankful to his creditor?

Therefore, it is said: "Blessed are ye that weep now: for ye shall laugh" (Luke 6, 21). And they will be happy, because they pay off their debt and are thereby liberated. But, of course, if one acquits himself of one debt and at the same time makes another, he can never become free. And every new fault augments the debt, for there is not one which does not carry with it an inevitable punishment, coming either today or tomorrow—either in this or in any other life. Among these faults the lack of submission under the will of God must be given a prominent place; to grumble against afflictions; not to accept them with resignation or to accuse God of injustice, shows clearly that we do not understand the question at all, because we imagine we do not deserve them. We are like little children who do not yet know that no effect is possible without a sufficient cause, and believe that we are the innocent sufferers of an unintelligible caprice of God or of Fate. In such a state of mind, the suffering cannot have the desired effect; it will, on the contrary, accumulate new causes for suffering, and the wheel of sorrow will turn without end, we being fastened to it by our stubborn ignorance.

When man enters the spiritual world, he is like the workingman who presents himself to receive his payment. To such the Master says: "Here is the reward for your faithful work." To the other and especially to the so-called happy ones of the earth—to those who have lived in laziness, who have found their greatest joy in the satisfaction of sensual desires, of self-love, of the worldly pleasures—he will say: "You deserve nothing, for you have received on earth all you wanted; go there again and learn anew wherein consists true progress."

Man may sweeten or intensify the bitterness of his trials by the way in which he looks at terrestrial life. If he considers the duration of his suffering to be very long, he will suffer so much more; but he who regards life from a spiritual point of view will understand the shortness of corporeal life, which then seems to be only a point in infinity;

he will console himself with the idea that this painful moment will soon be over; the knowledge, or, at least, the belief of a happier future will fortify his courage even so that instead of complaining he will thank heaven for the afflictions which contributed to his progress. To him, on the contrary, who sees nothing but the physical life, this seems to be interminable and the pain presses him down like a heavy weight. The first way to look at life is infinitely better because it tends to diminish the importance of all worldly things, to moderate the desires and to content one's self with the position in which destiny has placed him. It helps us to overcome envy towards those who are in better circumstances; to extract moral stimuli from the reverses and disappointments which befall us; to acquire that resignation and mental calmness, which is equally wholesome for the body as for the soul, while envy, jealousy, and ambition can only torture us and contribute new material for misery and anxiety, of which life is already full enough.

The calmness and resignation which we may draw from a reasonable conception of terrestrial life and of a future existence give to the spirit a serenity which is the best preservative against folly and suicide. It is certain that most cases of insanity are due to the commotions produced by vicissitudes which man is not strong enough to overcome; if, therefore, a spiritual conception of life gives him a different view of material things and enables him to bear the reverses and misfortunes of life which otherwise would have exasperated him, it is evident that this moral force which places him above the occurrences, preserves his reason from the commotions which otherwise would have staggered him. It is the same with suicide. If one excepts those cases which are committed during drunkenness and insanity, and which may be called unconscious, it is certain that the cause of all suicides is dissatisfaction, whatever the particular motives may be. He who knows that he is unhappy only for a day, and that happier days are sure to follow, is easily pacified; he despairs only if he sees no end to his suffering. And is the human life more than a day in comparison with eternity?

But he who does not believe in eternity, who thinks that all is over with this life, he sees no end, no help, no hope but in death, and, wishing to escape all trouble, all responsibility, he ends his misery by committing suicide.

Unbelief, scepticism, materialism, are the greatest instigators of suicide; they produce moral cowardice. If we see men of science, who, with the authority of their knowledge, take pains to prove to their audiences, or in their lectures, that there is nothing to be expected after death, is not this a regular leading to the consequence that those who are unhappy can do nothing better than to kill themselves? What could they say in order to prevent such a step? What compensation could they offer to the sufferers, what hope? **Nothingness only.** And if nothingness is the heroic remedy, the sole way out of all trouble, is it not better to select it right away, than later, and to shorten the suffering? The propagation of materialistic ideas is therefore the poison which implants to a great many people the thought of suicide, and those who propagate these ideas incur a terrible responsibility. With our teaching, which does not permit the doubt in immortality, the aspect of life changes; we know that life endures forever after death, but in other conditions. This gives us patience, resignation, and prevents all thoughts about suicide; it gives moral courage.

But it brings about other positive results; it shows that those who have committed suicide have to give an account for their wrong-doing, because nobody can violate the laws of life without being punished. And the punishment of those who leave this earth before they are ordered to do so; that means before they have finished their task, cannot be an easy one. The result of this act must be entirely different from the expected one. Instead of escaping an evil, they will find themselves in a worse one, which lasts much longer. And those who hope to enter heaven quicker by killing themselves will also be disappointed, as suicide is a great obstacle to all progress. How could it be different! The law of cause and effect necessitates our patiently working out the effects of all causes set up by us, be it in this or in former incarna-

tions. He who commits suicide tries to shirk his duty, which is impossible; he can only postpone it, which is a retarding of progress, and may necessitate another life of suffering.

If suffering overtakes a man, he can do nothing better than to patiently endure it and learn the great lesson that it is the bad effect of an evil cause set up by himself. This knowledge is worth the suffering, for it will enable him to lead a better life in the future and consequently a happier one.



TRUTH THE DESTROYER.

By Harford Hall.

"For now we see through a glass, darkly."

I DREAMED that the heavens were a sea of glass which seemed to be crystal clear. And the sun and the moon and the stars swam in this sea. And the winds of heaven blew upon the surface and raised tempests here and there, and the foam had the appearance of clouds. And at times the whole surface of the sea was overcast with the foam, so that the sun and the moon and the stars could send down their light but dimly.

And there came a day when the great god, Thor, shattered the sea of glass by a blow of his hammer. And the glass was highly tempered and of exceeding hardness, so that under the blow of Thor's hammer it became fine dust; and the sun and the moon and the stars were as dust. And the winds of heaven blew the dust away and there was no longer the firmament, but the infinite spaces were filled with pure white light—light in which there was no shadow nor variation through which parts or regions might be discerned. There were no streams nor rays of light. The light did not come nor go. The Light WAS.

Such was the brightness of the Light, that in its presence the noonday sun had been as a shadow of darkness. And then I knew that the firmament of heaven had not been crystal clear, as I had supposed, but had been a dense screen to protect the souls of mortals from the Light; and I knew that the sun and the moon and the stars had been made somewhat more clear in order that they might transmit a little of the Light from without the firmament to the mortal souls that dwelt upon the earth beneath its azure dome. And

when I looked about me, all things lay as dead; and I knew in my dream that the souls of men had been smitten with blindness by the Light, and that the soul of every living thing had been so stricken; or not one was able to bear the Light.

And I was caught up and borne to another place; and in my dream I knew that it was that I might see and hear the council of the gods, met to consider if by any means the souls of all the earth might be saved from death; for as yet, though each mortal thing seemed but dead, within the soul life still slept, and still was there left hope.

And in the council of the gods there rose up one whose name was Ludor, which is by interpretation Illusion. And his voice was as the ravishing of exquisite music. And Ludor proposed that it be tried if by some means the nature of the Light might be changed, if by some means its intensity might be abated, so that it might not hold all mortal souls in blindness, and in the end consume them. And as he was speaking, his words were suddenly overwhelmed by a great wave of laughter which swept over the council of the gods; for they knew that the Light IS, and that it cannot be changed even by the power of Illusion.

And when the laughter had spent itself, there rose up another whose name was Ruthor, which being interpreted is Compassion. And his words were like the falling of rain upon a parched field. And the gods listened with shining eyes, which seemed as though at any moment they might be suffused with divine tears. And they listened with hope upon their faces; for they knew that Ruthor would search his heart for some good thing which might be done to save all mortal souls from death.

And Ruthor spake and said: "Great is this untoward misfortune. The protecting firmament of heaven is now as though it had never been, and the souls of all the earth are exposed to the Infinite Light before they can by any means bear its presence. We know how, by the plan, each soul obeying the law of its being was to develop and grow, how through the blessed means of pain and happiness, of hope and despair, of doubt and faith, of love and hate, and

of all the dark angels we send to oppose it, and of all the angels of light we send to inspire, each soul should win to itself strength to endure, courage to see and know, power to overcome and be. But we know that by the law of its being each soul grows but slowly, and for its perfection there is need of all the ages of the seven eternities before it can become so strong that nothing can change it, so pure that it shall offer no resistance to the Light, wherefore the Light shall nourish it and not destroy. And we know that by the plan, each soul as it should attain to this degree of perfectness would of itself pass outside the firmament of heaven and would come into the pure presence of the Light."

And when Ruthor named the Presence of the Light, each of the blessed gods bowed the head and made reverent salutation.

"We know," he continued, "that our brother, Ludor, spake of impulse without taking thought; for much as he delights in his wondrous magic, much as he delights in enticing the souls of men into pitfalls by false lights, to the end that they may learn to discern the Way, he, too, reveres the Light as do we all, nor would he presume to think that the Light can change.

"And yet it may be, Brothers of the Greater Way, it may be that we shall be able to forefend the doom which threatens the souls of all the earth. It may be that if we impart of our strength to each soul, it will be able to endure the Light. It may be that if for but one eternity—or two—we lay aside all other high emprise and give all our thought to their helping, we shall be able so to hasten their growth that the work of the seven eternities shall be done in lesser time. Nor in the end would our loftier labors be delayed; for when the souls of men were come to such degree of perfectness, they would be able to assist us in many humble ways; and the infinite host of heaven, glad in the thought that these younger brothers are safely on the Way, will move forward with happier feet up the eternal heights of the Seven Beatitudes toward the giver of the Light."

And when Ruthor named the giver of the Light, all the host of blessed gods fell upon their faces; and as I lay pros-

trate there among the host, I felt the passing of a Presence, and my soul was ravished nearly unto perishing.

When after an unknown time the gods were again seated in council, there arose one whose majesty drew all eyes, and in my dream I knew that it was the great god, Sagor, he to whom even the blessed gods look for wisdom. As finished blocks of stone in a perfect building, each cut to fill its place with absolute exactitude, so were Sagor's words for exactness that they might mean neither more nor less than the measure of his thought.

"Brothers of the Greater Way," he began, "we know that we cannot by taking thought discover means through which we may change the nature of the Light, nor can the Light of itself change; for that which IS knows no change. And as our thought cannot change the Light, so our love cannot save the soul of man from **that which is**. We have always known that from the nature of its being each soul must either win its way up to the place where we already stand, or failing this, must resolve itself again into the Unconscious, whence it came. Through the ages, we have watched the progress of the souls of all the earth. We have kept the star of hope before them that they might have heart to do battle with the dark angels which we send against them, to the end that through contest they grow strong. By the law of its being, each soul grows strong through battle and through overcoming in battle. In no other way can it grow strong. We cannot give it our strength. We can only give the battle. We can temper the heat of the fight. We can keep shining the star. But we cannot impart of our being to another. The Plan which in earth's beginning was given us with which to work, is the only plan; else had another been revealed to us in this our hour of need. There is but one thing for us to do. We must traverse the innumerable paths of space. We must seek out and bring back the fine dust of the sea of glass. We must build again the firmament of heaven. We must restore the sun and the moon and the stars. Then in the twilight that these transmit, the souls of all the earth will wake again

to conscious life. To restore the heavens the labor is vast, but there is no other way."

As Sagor set forth the only way, the faces of the blessed gods grew grave; for well they knew how mighty the labor he proposed and at what sacrifice it must be done. And many thought that to do this thing would be to neglect the greater for the lesser good; and the murmur of discussion was heard throughout the host. While they were reasoning, Ruthor again arose; and as one and another turned and saw him standing there, the music of the many voices slowly faded into a great stillness. And as Ruthor spake again, his voice was as a river of compassion that swept his thoughts along upon its surface.

"Beloved brothers," he began; and his words went upon their shining way far out beyond the vast silence of the listening gods, "throughout these many ages past, since the souls of men began to grope their darkened way upward toward the Light, ours has been the trust to watch and guard. Whenever they have seemed for a little time to be learning the right road and to be walking therein, we have rejoiced as we have seen the divine within them shining more and more, and our love for them has grown. When they have lost their way and have wandered backward toward the night, then has our love followed after them and has grown deeper and more compassionate the farther they have strayed. Ever has grown our love for these, our younger brothers. They have become life of our life, heart of our heart, soul of our soul. At whatever age-long cost of toil, we must save the souls of men from death. Come, brothers, let us go. However great the task may be, it will not be greater than our love. And the toil of love is always blessed by the nameless Giver of the Light."

Again the countless host fell prostrate in adoration, while the ineffable Presence ravished every mind and heart.

I know not how long I lay absorbed in ecstasy, whether days or ages; but when, in my dream, I returned to consciousness, the firmament of heaven again arched the earth, shielding the souls of men from the blinding and consuming Light.

THE GREAT SUCCESS.

By Aquila Kempster.

IT seems almost impossible to exaggerate the importance in the scheme of life of the thing which we call "Success!" It is the lure by which we all, both wise and foolish, are most easily beguiled. It beacons us into life with fair promises and usually ushers us out again without fulfilling them. It is the end and aim of all desire. From the very beginning we follow it avidly. Even the babe in the cradle, barely conscious as yet of life, is not immune. The little one clamors for the moon, even as you and I clamor for equally foolish things; it, too, is, like ourselves, fickle in its loves. If it could gain its desire and pluck that bright round bauble out of the sky, for how long would it be content? Two minutes—perhaps three; or till, say, some ribbon on its mother's gown appealed to its capricious desire. On which the moon would be tossed aside and easily forgot. So on through youth, where first this, then that goal seems the only worthy object of existence. Thus desire leads us from one attractive bubble to another; and though each breaks and vanishes at the touch of our over-eager hands, still we struggle on and are finally surprised to find ourselves growing old and tired, with little gained that we may take hence with us; with, in fact, our hands, that had grasped so eagerly at success, still empty of all we believed it to be—hoped it was. That is the lure of life, and its purpose is education through experience.

Success, then, we find to be the symbol for any goal toward which the varying desires of men may urge them. And whether desire points toward dollars and cents, and the flesh-pots they will purchase, or toward the denial of the flesh for the good of the soul, the one symbol covers the results aimed at.

So we consider there are possible as many kinds of success as there are desires pulsing through humanity; each kind being innate in the individual. That is to say, in each of us exists, potentially, not only all the desires of the race, but the culmination of those desires, which we call either success or failure, according to our opinion, or point of view. Actually, however, we are limited by our karma; that is to say, by our heredity and environment, to certain sets of desires, and therefore to the possibilities of but certain successes. For instance, the ideal and what would constitute the success of an artist would not appeal as success at all to the average business man. The philosopher is rarely enthused by the call of trumpets; and the bucolic mind is not likely to strain after a star.

Now every success achieved is achieved at a certain cost. The basis of all human social agreement is that old Latin thing called a *quid pro quo*. So much for so much, is the law; and we've got to pay the price just the same, even though our purchase turn to ashes in our hands.

But it appears that there is a difference of opinion as to what kind of cash is acceptable in our bargaining for success. Many Theosophists tell us that there are two distinct standards of currency: a spiritual one for the purchase of spiritual wares, and a material one for the traffic in material wares; that there is no compromise between these two; that they are not interchangeable. So that you may not buy spiritual pabulum with dollars, however rich and desirous you may be; neither will a purely spiritual understanding insure your fatness and well-being.

This idea that it is degrading to utilize our spiritual qualities for commercial purposes, such as in bargaining for a sack of potatoes, seems reasonable and obvious until it clashes with the facts, with every-day experience. Then it becomes equally obvious that it is an extreme view based on the old, old antagonistic conception of the separateness of spirit and matter. From the beginning of time it has led to arbitrary distinctions, to spiritual arrogance, to the drawing

of sharp dividing lines between the sheep and the goats, the "I am better than thou" idea.

Yet is it not a fact that it is being daily more and more clearly demonstrated that spirit is as dependent on matter for expression as is matter on spirit?

Something of the difficulty arising from such an extreme spiritual stand must have been recognized long ago, for we have had certain platitudes handed down to us which seek a weak and altogether unreasonable compromise. We are told, for instance, that he who serves God sincerely will at least be assured his bread and butter. And David said he had never seen the righteous forsaken nor their seed begging bread. But while these compromises with material things are in the right direction as far as they go, they do not go far enough, and, as suggested, they are not honest. They seem to hold aloof from matter with the one hand and try to borrow from it with the other. And they are not true, exact statements, which can be depended on. For, as a matter of fact, David to the contrary notwithstanding, any man, however religious he may be, is extremely likely to go hungry in this day and generation, if he is not as wise as the serpent as well as virtuous as the dove. And let us make no mistake; it is only the wisdom of the serpent that keeps its good and gentle partner the dove from being inconsequently gobbled up.

I imagine many good people will disagree utterly with such a radical and detestable idea, and will insist that the dove is quite competent to match successfully its simple goodness against guile, and, if necessary, to swallow the serpent. That is very pretty, and how we would manage had we the making-over of this sorry scheme of things; but we have not, as yet, and we must face facts as we find them about us in life; and these do not justify any such idealistic assumption.

In looking about us, we find a large proportion of our brothers the "goats," still stupidly submerged in matter and caring little for spirit. But those of us who have grown

discontent with our adventuring in matter, and are turning our eyes and ears spiritward—what of us? How many of us can win to spiritual victories, to success, without compromising with matter?—how many? We strive to make our compromise as decent as possible, I grant you; but it is always there, and always will be, no matter how high we win.

It is axiomatic that all life is a compromise, and it is obviously educational that such should be the case. No man can be wise until he has tested all things both small and great, both toward and untoward, in his progress through many lives. And slowly but surely he learns that he does not grow by eager strides, but by careful inches. And the wiser he grows, the more he realizes that no man may become immortal until he knows by experience—not by hearsay—every detail of mortality.

We find, too, that no extremes of philosophy, religion, politics, will ever avail permanently. Indeed, ages of experience go to prove that the extremist in any walk of life, always, sooner or later, goes to the wall. Because all extremes are avoidances; things avoided are things feared; things feared are things misunderstood; and, finally, things misunderstood are lessons unlearned.

Now the use of the word "compromise" in this article should be understood in its exact legal sense; that is, the adjustment of a controversy by mutual consent so as to prevent or end a quarrel or lawsuit.

Experience shows that no man finds things his way all the time; education would be unsupposable under such conditions. Difficulties arise in every man's path and are usually considered as evils and attacked or dodged as such. But an intelligent and friendly study of each obstacle as it comes up will discover always certain basis for agreement, for adjustment, for compromise; so that by the contact a distinct gain is achieved instead of a loss. This means that nothing in this universe is unfriendly to any man who understands it—understands it in its reality, not in its surface seeming,

and everything is unfriendly to every man who misunderstands it, who judges it by its outward seeming, who calls it evil, and endeavors to separate himself from it.

Now the true compromise is to adjust one's opinions concerning the obstacles; to make friends instead of enemies of them, by studying them and trying to understand them as just essentially part of the divine plan for our education and evolution as is any other part.

We hear much about the advisability of an uncompromising attitude toward our own weakness, which is all very well and desirable, providing that the uncompromising attitude is an intelligent one and not assumed because of antagonism and misunderstanding of the true nature of those weaknesses. For no sinner may ever hope to become a saint till he has learned to forgive **his own sins**, and recognized their true character as stepping-stones to freedom.

It is this recognition of the essential goodness of all things, even—and particularly, perhaps—those things which we are apt to antagonize by calling them evil, which is the central idea of the intelligent compromise. For such recognition is the beginning of that necessary atonement that each of us will have to make, sooner or later, with all that the universe contains. Otherwise our ideal of conscious unity with our source is a vain dream.

So it would really seem as if we will have to agree at last—however reluctantly—to the necessity of harnessing together the serpent and the dove; of utilizing for our spiritual ends the methods of material efficiency which we can gain only through the material experiences of life.

Fifty years ago the gap between spirit and matter was generally considered impassable. Today, it does not exist—or has been narrowed to a degree that must radically change the attitude of thinkers concerning practical separateness. Material scientists are delving deep and intelligently into matter, examining and comparing and interpreting through molecules and atoms and electrons, right into the realms of what our fathers securely called spirit. And

these ruthless investigators still declare their find to be matter. Matter infinitely refined from our old conception of it, but matter in its essentials just the same.

And the result of this has been that many men have become discouraged or offended at seeing the faith of themselves and their fathers crumbling, and have jumped to the conclusion that their whole spiritual ideal has been shattered, and is unworthy further loyalty. Others later will also weaken as point by point material science, as inevitable as fate—or karma—pushes back and further back, the spiritual, and advances the material hypothesis. For material efficiency is not going to be denied in science or anywhere else; and, despite all our protests and repudiation, will surely lay bare most ruthlessly all our cherished weaknesses and delusions.

Surely the spectacle in Europe today will wake the world up to a better understanding of the relationship between spirit and matter; surely men will see that it is as impossible to succeed materially without the aid of the spirit, as it is to succeed spiritually without the aid of matter.

Now, if this trend in the world toward a compromise between things spiritual and things carnal really exists, what does it mean? I think it means something very simple, in the last analysis: That this universe **is** composed of one stuff as the name implies; that in the last analysis it is not composed of spirit **and** matter, but only one of these, spirit **or** matter; and, it does not make the remotest difference whether you call spirit matter or matter spirit, so long as you mean the whole content of the universe.

The only trouble has been the double viewpoint; philosophers investigating the undifferentiated have postulated spirit; materialists investigating differentiated forms of the same stuff have postulated matter. Hence the duality arising from the different viewpoints.

And the relation that this bears to our subject, Success, is that it tends to show, through the analogy, that success is an impulse of spirit exactly as is matter. And that it does

not make the slightest difference what kind of success we are discussing, whether of high spiritual or of the lowest material, exactly the same relationship with spirit must be maintained.

In this connection it may be asked why this tremendous effort of spirit to express itself in matter? Cui bono?

The answer is that spirit is engaged in actualizing its potencies—**Actualizing its Potencies.**

That means that we may not reasonably postulate spirit in the beginning as perfect—except potentially. For had there been actual instead of potential perfection, no conceivable change, no differentiation into forms, would have been necessary. That is obvious.

So it appears that you and I are actualized expressions of potential spirit; are here in matter, delving and sweating and toiling through it; hammering out, as intelligently as we can, the design of spirit in actual form that shall vindicate all the potential plan foreshadowed.

That means getting right down into the earth and making friends—not quarreling—with it and its fruits. Not fearing and withdrawing from its problems and calling them evil, but searching into their essence and vindicating them as truly an essential part of our own selves. For, after all, once you get disentangled from the opinions of people about things, the clue to their real essence is not hard to find, when sought sympathetically. For all things in their essence are good, and also all actions. It is the motives back of the actions and opinions back of the things that make them appear as good and evil.

To return now more directly to our subject, we find in the material world of effort in which we live and move and have our being that success, despite the recognized fact of its great desirability, is in its workings strangely enough something of a mystery. And this notwithstanding the fact that rules obviously necessary for its achievement have been dinned into us until they have become almost meaningless platitudes. We all know what success means and we all know

how to succeed—or we think we do. And yet, strange to relate, but an astonishingly few of us manage to turn the trick. And even stranger still, the few who do succeed, have not really the remotest idea how they do it. Oh, yes, they will repeat the little platitudes for you. They will tell you to be honest, diligent, persevering, and all the other glittering generalities that we know by heart. Some of them will even dig a little deeper and tell of a hot desire, not of their own conscious creation, but which has filled them, as it were, almost against their will, and goaded them to effort when really they would rather have taken things more easily. No need to talk platitudes about industry and honesty to these. They know that though they **may** have used these aids, the true cause has lain far deeper.

Then there are other men—though seldom among those who have, as we say, “arrived”—who insist that success is the result, largely if not entirely, of external circumstances, of chance. Opportunity comes to one and avoids another. Something, somewhere, is playing favorites. And truly these are not to be blamed for their deductions when we consider the many apparently unrelated chances which make for or against success.

Two men of equal ability and worth answer an advertisement for a position. Their letters, if you like, may even be identical in wording; but one of them gets the job and the other gets left. And, if you care to pursue the idea, you might make that job the first rung in the ladder of success, and the failure to get it the beginning of that descent into Avernus which is described as facile.

In this case the useful platitudes did not get a chance to help the man who failed to get the job—they did not get into action. So, evidently, he did not fail for lack of them.

Again, we find men succeeding and spreading themselves like the proverbial green bay tree, and that without the use of any of the rules of success which are supposed to be necessary to it—indolent men, dishonest men without marked business acumen. These, while not the rule, are startling exceptions that make our little platitudes and ex-

amples look foolish. Or take the man who has led his competitors for years; who has juggled with millions as you and I might juggle with pence; who always comes out on the right side of the market, until his success becomes a national standard, and men follow his initiate everywhere. I have in mind such a man who at the zenith of his career and in perfect health, began to slip; began to make bad guesses—business guesses—and finally proved all his success had been **but** guessing, as far as he was consciously concerned, by failing for several millions and never recuperating. What happened? Somehow he lost contact with the wire that supplied the inspiration, and did not know how to connect again. And that is all there is to every so-called failure, whether of health, wealth, or even those higher efforts of the spirit—just losing contact, which means becoming separated.

Or, the other way about: a normal, intelligent man struggles for fifty years in a profession or business; uses all the recognized rules of the game—all the platitudes—but fails to arrive within speaking distance of success. What does it mean? Is life just an unintelligent gamble?

What is the answer to these various riddles, most of which are so common as to evoke little attention?

Theosophy says karma; and if by karma we mean cause and effect, to this also our rankest materialist will subscribe. But will our theosophist and materialist, when they get together and investigate each other's understanding of this law, agree? Hardly; for exactly the same different viewpoint that in the past has separated spirit from matter in the minds of men of unlike temperament, will suffice still to keep these two, however sincere and intelligent both may be, from mutual understanding.

Yet, at least, it may be said for the materialist—I am naturally speaking now of the scientific thinker and worker—that he is forever on the go; always striving to see better, so that he may know better and do better. And can a philosopher ask more of any man?

But, having discarded chance as a factor in life—as with growing intelligence, we must—we have only the material

formula of cause and effect, or our theosophical karma, to fall back on for explanation of the vagaries of the thing which we call success. Yet the use of these words, while convenient, is not always explanatory. In some cases, in fact, it seems just the reverse, for karma when misunderstood leads to a sort of Oriental and stupid fatalism which surely no student of theosophical teachings is justified in entertaining.

The dangers of an unintelligent acceptance of such an obvious law as karma cannot then be any more exaggerated than can be the folly of its rejection without reasonable examination. The one extreme is as bad as the other; the one leading to a belief in such things as luck, and the other to the equally harmful belief in an external and usually untoward fate. Both these extremes obviously vitiate initiative in their holders and tend away from efficiency. In this respect they are akin to the Christian doctrine of resignation, which, when rightly understood, is doubtless a valuable palliative. Granted that the will of God, Karma, and Cause and Effect are the same principle under different names, the wisdom of harmonizing one's self with them is obvious. But the difficulty arises in our inability to decide surely in any given circumstance as to what is the will of God; what is the Karma. If you allow what seems obvious, that whatever I do or leave undone, whichever way I turn in the circumstance, that that very thing is my karma, is the will of God, very good; so understanding, my will is not too much hampered and I can—within reason—move according to my strongest desire, which, in the last analysis, is my only true guide. Desire plus reason; and I have little to fear.

But, if I am so impressed with fear of creating what we call evil Karma—an absurd idea, by the way, as all karma is educative and therefore good—and if my freedom of reasonable choice is hampered, and I withhold my hand here and my word there, in my care in the creation of future karma, I am surely hindering rather than advancing my purpose, because **experience** is my only method of progress, and I

may only safely avoid that which I know—realize—to be unwise.

For the other opportunities for experience arising in my path daily, and concerning which I have no intuitive knowledge, I must, as I say, depend on my desire and reason. Desire to do or refrain from doing what my reason tells me is an unpleasant duty—or a pleasant one; to act or to refrain from action; to move in this direction or that. But in no case will the knowledge that God has a will in any of these matters, that I am moved by karma, really help me to any decision. Because obviously I do not know what the dictates of my God or my karma are in any particular circumstances. And the only clue I have to them is the urge of my desire modified by the dictates of my reason.

So when I am sick or in trouble I will accept the status quo because it is obvious. But what possible right have I to believe that God or karma intends me to stay sick or in trouble indefinitely? And if not indefinitely, for how long shall I be resigned? Not for one moment after I can work up the necessary reasonable desire to be well; to, in fact, succeed. For how do I know that karma has not brought me this measure of failure in order to stimulate my resentment and make me attack the obstacles that have held me back—attack them with renewed energy and success? How do I know?

But let me, by constant suggestion, assure my spirit that I am resigned to this thing that has come upon me; that I accept it as Karma and will neither resist nor repine. Then my spirit will, after enough of this suggestion, accept my decision and cease from troubling me. Gradually my desire will fade and die out and the success that my spirit was urging me to achieve will be withheld, until, in the process of time, experience will open my eyes to wiser ways.

The point that I wish to make clear regarding this condition called success is that it exists, potentially, always within my own spirit; that it is never manifested until my own spirit recognizes that the time has arrived when the experience of striving for it will be beneficial to my educa-

tion, my evolution. Then spirit gives the signal by way of desire. I become ambitious and achieve my end solely and absolutely because my spirit has permitted and directed the effort and planned the achievement. Also, if I fail, I fail solely because my own spirit saw that I needed the experience of failure and so planned. Which means that, disentangled from opinions, I realize that being one with my own indwelling spirit, I am also one with all causes, all effects. I create them, I use them; not they me. Therefore it follows that I fail or succeed of my own volition, because I will, not because I must. There is no other way. I am my own destiny.

But the terms of failure or success are merely names of one pair of the innumerable opposites, and no intelligent Theosophical student will be misled into mistaking names for realities. Who of us shall say what failure is? How shall we judge it when we realize that the object of our incarnation here is for experience, all kinds of experience; so-called bad as well as good; failure as well as success; sickness as well as health, and so forth. Now, if to endure the experience of defeat is desirable for my education; if my own spirit, understanding this, thrusts defeat upon me instead of the expected victory, how am I to term it? Surely not as failure, when it is in itself the essence of the thing plotted and planned. Also, to take a more ordinary, commonplace, but quite reasonable view: No man is a failure until he gives up—and there comes the danger of the resignation idea. A dozen failures may be and frequently are the necessary stepping-stones to a final success. In fact, to get straight to the point, in the last analysis there is no such thing as failure, never was, and never will be. There is merely our opinions concerning things; and the more we study and think—especially along the lines suggested by Theosophy—the more we will realize that opinions about real things alter them neither one way nor another. But they do alter us, ourselves, in our own and our neighbor's eyes; so that we become moral or immoral, wise or foolish, successes or failures, and all the other illusions and delusions

to which we have become victims through our failure to understand the necessary oneness of a universe.

Thus it follows that the man who can disentangle himself from opinions and can realize in his heart the oneness of spirit and matter—realize it so that he lives it daily in his life—this man will know no failure. His every act will be a success, because he will realize it can be nothing else. He will no longer quibble as to the currency with which he will pay his way. His atonement will have shown him that all acts in their essence are spiritual; so all businesses, from the cleansing of dishes to the cleansing of souls. And the only reason for the existing confusion concerning the spirituality of this act and the carnality of that, is the motive back of them and the opinion of them, which the unregenerate man holds. All things are pure in their essence, but a man cannot hold them all equally pure until he becomes regenerate, until his atonement is perfect. After that he will realize that there is one spirit only, by whatever name he may choose to call it, and that men's opinions concerning its many manifestations have ceased to either solace or make him afraid. Because then he has discovered the secret of the universe: that he himself is its very center, its very heart; and in its every throb he feels his destiny, his final real success, assured.

And we will come to this realization only when that loving indwelling spirit that has brooded so patiently over our stumbling way sees that at last the desired result is achieved, the goal is won. Then will the bandage be lifted from our mortal eyes, and we shall see clearly that through all this turmoil of darkness and error we have been urged on with the sole object of vindicating our heritage as Sons of God, and have at last, out of the reek and sweat of these lower forms, won our title clear for all eternity to that higher state we call Immortality.

That is the Great Success toward which you and I and all humanity are surely pressing on.



THE STELA OF CHUFU I.

By Orlando P. Schmidt.

THE Stela of Chufu I, a small limestone monument, about 28 inches in height, was found in the ruins of a temple adjacent to the southernmost of the three small pyramids still standing near the east side of the Great Pyramid, where it had been used as stone in repairing the fallen edifice. It is to this circumstance alone that we owe its fortuitous preservation.

The stela, above the ledge of the pedestal, is in the form of a door, on the lintel of which, running right and left from its center, appear, in well cut hieroglyphics, the well known official titles of Chufu I. These titles are duplicated in exactly the same way that the titles of Chufu's illustrious predecessor Necherochis (Nuterachi) were duplicated on the lintel of the door leading to the sepulchral chamber of the great Step-Pyramid of Sakkara, Nuterachi's last resting place.

As the titles of Chufu I appear in the proper place on this little monument, and, as the name of Honut-sen, his daughter, appears only incidentally in the inscriptions which follow this superscription, there was no foundation whatever for calling the monument, "The Stela of Cheop's Daughter." The inscriptions on each side of the false door run in the name of Chufu I; for example, "he found," "he built," "he restored," and there can be no possible doubt that the monument was the work of Chufu I.

We are told, in the first part of the momentous inscriptions, that he (Chufu I) found a temple of Isis, the mistress of the Pyramid, to the northwest of the Temple of the

Sphinx and that he built his pyramid (the Great Pyramid) **er-gos** (formerly rendered **er-ma**), "beside," the temple of this goddess (**hat nuter-et pen**). Such definite statements as these, which go to prove that, at the beginning of Chufu's reign (3651 B. C.), the Sphinx, the Temple of the Sphinx, the Temple of Isis and, farther to the south, the Temple of Osiris were already standing in and about the so-called Pyramid-Field, were decidedly in the way of those Egyptologists who were rashly contending that the Sphinx, the Temple of the Sphinx and the matchless statues of Cha-ef-ra were the work of a much later age—contentions now thoroughly exploded by the recent discoveries of Dr. Reisner in the same locality.

It was claimed by John Taylor and subsequently by his devout disciple Prof. Piazza Smyth, that the Great Pyramid, instead of conforming to Egyptian canons, was built in opposition to them; but Chufu simply followed in the footsteps of his celebrated predecessor Senoferu, and we know, through Manetho, that the kings of the IV Dynasty, headed by Se-noferu, belonged to an altogether "different royal family." We also know that Se-noferu followed Cheneres (the Ka-ni-ra of the Turin Papyrus), the last king of the old Thinite line, and it is but natural that this radical change of dynasty should have brought with it corresponding changes in architecture, literature and art. In fact, it was soon followed by the substitution of Ra for Horus. But I cannot refrain from here calling attention to a remarkable peculiarity to be observed on this little monument. In hieroglyphical inscriptions we generally read from right to left, when the signs and figures face to the right, and, where the pictorial representations are divided into horizontal sections, or registers, the lowest register is supposed to be nearest to the spectator, and so on; but here we begin at the top, and the figures, or "images," follow in astronomical succession from left to right, although they all face to the right.







The inscriptions inform us further that Chufu built a pyramid for his daughter Honut-sen by the side of the aforementioned Temple of Isis, and we are bound to assume that this was the southernmost of the three small pyramids just

referred to. It is significant that this stela was found "built into the ruins" of this same Temple of Isis, who thereby became the "Mistress of the Pyramid" (**Hon-ut Mer**), for it shows that it was originally placed there by Chufu himself.









We are told that Chufu caused "images," or figures, of Isis to be made and placed in this temple, which "images" were of gold, ivory and other costly materials. These figures, including a beautiful bark of the Sun, a reclining sphinx, an Apis-bull and figures of Horus, Osiris and Ptah, are pictorially represented on this monument. Each image is briefly identified, but, on the **copies**, made from photographic impressions, which were available in 1898, the hieroglyphic inscriptions employed for this purpose were too dim and indistinct in certain places to be legible. Since publishing my History, however, I have carefully examined the original in the Cairo Museum, on many different occasions, timing myself so as to have the light fall on it from diverse angles, and using, where necessary, a good magnifying glass. I was thus enabled to make out, clearly and unmistakably, many features of the accompanying text which had theretofore been doubtful, or even illegible. Thanks to these personal observations, I can now speak authoritatively on several points which I was then compelled to work out deductively.

The emblems, or standards, pictured in the topmost register, to wit, the Ibis, the Sparrow-hawk, the Twin-jacks and the swathed figure of Min (who here represents Osiris) have been sufficiently explained. They are distinct enough on the **original**, and served to mark the four seasons of the scientific year brought to Egypt by the "Followers of Horus." Thus Thoth (the Ibis) marks the winter solstice, or beginning of the fixed year; Horus (the Sparrow-hawk), the vernal equinox; the Twins (the two Jackals), the summer solstice, or "crown" of the year; and Min, Tum or Osiris, the autumnal equinox. In other words, these emblems, or "standards," mark the successive abodes, or "mansions," of the Sun during the four seasons of the fixed year. Of this there can now be no reasonable doubt.

The following three horizontal sections show twelve mansions, or abodes, of the Sun, corresponding to the twelve months of the year. As Isis, in her various forms, figures rather prominently on this monument, I will repeat, what I have already fully explained in my History, that the names Isis, Osiris and Hathor resolve themselves into astronomical terms.

The word  **hus**, like the Anglo-Saxon "hut," means "seat," or "abode," and the word  **hat** (a more pretentious term), "house." Thus   **hus-et** (fem.) signifies "abode," **hat-har**, "house of Horus," and   **hus-iri**, "abode of the Eye."

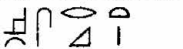

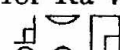
The Greeks rendered **Hus-et**, **Hus-iri** and **Hat-har** respectively Isis, Osiris and Hathor. These terms, however, when carefully analyzed turn out to be symbolizations, or rather **personifications**, of astronomical phenomena. Osiris is the cosmic "abode" into which the Sun retires at sunset; Hathor, the cosmic "house" from which he emerges at sunrise; and Isis, simply the "Abode."

On this monument, **Hus-et**, although applied to Isis, retains many of its original characteristics, and is used as we should use the word "place." This is made absolutely certain by the determinative  **per**, attached to   ; for example,    **hus-et mes**, that is, the "place" of the "birth," and yet we see the "image" of Isis, in her character of Neith, holding to her bosom the infant Ra. Again in   **hus-et mes Ra**, **hus-et** is the "place" of the "birth of Ra," the "mansion" the Sun was supposed to occupy when this particular "birth" occurred.




The Sun was at the winter solstice when Horus, "the babe," was born, at the vernal equinox when the birth of Horus, "the powerful bull," occurred, at the summer solstice when Ra was born, and so on. Thus **hus-et**, in all these connections, means **place**, that is, the "abode" occupied by Ra when these particular events occurred.

Naturally I was gratified, in 1908, to find the views which I had expressed, in 1899, concerning these matters verified to the letter by this monument, which dates from

about 3651 B. C. At that distant epoch the knowledge of this ancient science had not yet been completely lost.

In the second horizontal section of our monument, reading from left to right, we find (1) , **hus-et Selk-et**, that is, Isis in her character of Selke, the accompanying "image" wearing on its head the distinctive emblem of Selke, the **scorpion**, which corresponds to the "abode" of the Sun during the Sothiac month of Tybi, for the first seven years of Chufu's reign were in this **hanti**; (2)  **Hus-et mes Ra**, which can be scientifically rendered, "the **place** of the birth of Ra," but, if applied to Isis, would be in her character of Neith, for Ra was often called **sa Neith**, or "son of Neith"; (3)  **hus-et Nebt-hat**, or **Nebt-hus**, that is, Isis in her character of Nephthis, or "**mistress** of the house," which was when the Sun was at the summer solstice; (4) **Hus-et ur-et, mut nuter, hon-ut mer**, that is, "Isis, the great one, the mother of god, the mistress of the pyramid"; (5) **Hat-har em ua**, that is, "Hathor in the bark," accompanied by a representation of Isis, as Hathor, seated in the bark.

The representations numbered 4 and 5 relate to the months of Phamenoth and Pharmuthi, for, when the Sun reached the highest point of his annual course, he was supposed to embark in his noonday bark, an elaborate representation of which is given on our monument, showing, among other things, that these "divine barks" had then already reached their full perfection.

In the third register (again reading from left to right) we see (1) **Har ath-et ta-ui** , that is, "Horus seizing (or taking possession of) the two lands," for we have now reached the "place" originally assigned to the youthful Ra. In the month of Pharmuthi Ra was called "**sa Neith**," or "Son of Neith," and was portrayed as an infant; (2)  **Hus-et mes**, the "place of the birth," the place assigned to Seb and Nut, which, of course, refers to the "birth" of Osiris, the "birth" **par excellence**; (3)  **hus-iri** (Osiris) and his consort "Isis, the great one," who occupy the "abode" immediately **below** the horizon, or equator, corresponding to the Sun's position in the month of Payni; (4) Ptah, accom-

panied by his consort Suchet, whose distinctive title was **Mer-en-ptah**, "Beloved by Ptah"; (5) **Har-pa-chrat**, or "Horus, the babe," and, (6) **Har-naz-atef-ef** or "Horus, the avenger of his father."

The order in which these six mansions of the Sun follow each other is astronomically correct. In later times, Chons took the place of Seb, the so-called Earth-god, but does not seem to have disturbed the heavenly virgin, Nut. The expressions, "taking possession of the two lands," "seizing the double throne," and "uniting the two lands," come from the beginning of the dynastic period.



We have already explained how Payni (**Pa-un-i**) was derived from **Pa-un**, a most distinctive title of Osiris. On our monument Osiris and Isis appear after Seb and Nut, on one side, and before Ptah and Suchet, on the other. Horus, the "babe," appears in Messori, where this particular "birth" of the Sun occurred. In fact, there were, in each year, or cycle, **four** births of the Sun; to wit, (1) the birth of Har-pa-chrat, (2) the birth of Har-ka-necht, (3) the birth of Ra, the son of Neith, and (4) the birth of Tum, or Osiris, the son of Seb and Nut.

After Horus, the "babe," where we might expect to find the Ibis, or Thoth, we find Horus, the "avenger of his father" (Osiris), but the Ibis has already been used, in the uppermost section, to mark the first quarter of the year. Horus, who appears as a mere babe in Messori, has now become a youth, wearing the characteristic side-lock, and seated on a throne, and is strong enough to "avenge" the murder of his father.

In the fourth, or lowermost, section of our monument, again reading from left to right, we see (1) the reclining Sphinx, here called **Har-em-achu**, "Horus on the horizon"; but why the Sphinx was placed in the month of Paophi is not so easy to explain. The distinctive title of Horus in this month, as we shall see on a much later monument, was **ken**, "brave," or **ken-ken**, "very brave," although he is represented in the month of Messori as a mere babe, too weak to sustain himself on his legs. The Sphinx, I suppose, was chosen as an appropriate symbol of Ken-ken.

Immediately after the Sphinx, we see (2) **Hat-har**,

"Hathor," or "Athyr," who is here represented with the head and double plumes of Isis and the body of a fish; in other words, as a **mermaid**. She is undoubtedly the prototype of Pisces of the Zodiac and occupies the same position. The Sun in this month was still **below** the equator and had not as yet emerged from the waters of the great deep, and the **form** assumed by Hathor was admirably adapted to her environment.

After Hathor, we find (3) the lunar bull  or , **Hapi**, generally called the Apis-bull. In examining the copies of our monument, above mentioned, I naturally supposed that this animal, with the disk of the sun between its horns, represented the Hathor-cow, but the original in the Cairo Museum describes the animal as **Hapi**, the Apis-bull. But how are we to account for the Apis-bull in this month (Choiahk), where, in later times, we find the Ram and the cat-headed goddess Bastis?

The name Choiahk, as conceded by all authorities, resolves itself into **Ka-hir-ka**, "Chief Bull," which is equivalent to **Ka-kau**, "Bull of Bulls," and both of these terms seem to be synonymous with **Kanecht**, "Powerful Bull," which figures so prominently in the Horus-titles of later Pharaohs. Thus Horus, at this season of the year, that is, when the Sun crossed the equator and entered the northern hemisphere, became the "Powerful Bull," the great generative force in nature which awakened the vegetable world to renewed life, and the Apis-bull here takes the place of this "Powerful Bull," this "Bull of Bulls," or "Chief Bull."

The symbol which appears immediately below our Apis-bull is said to be a "vegetable offering." This symbol is the distinctive hieroglyph used in writing the name **Bast-et**, or "Bastis," the name of the cat-headed goddess to whom this month of Choiahk was sacred. In this exceptional instance we find **two** symbols used to designate one and the same month; but we must not forget, that the discoveries of Naville show that Chufu I was active at Bubastis, the "City of Bastis," where he specially recognized this goddess by repairing, or rebuilding, her time-honored temple. Let me ask those Egyptologists who still contend that Chufu did not

"re-new," or "rebuild," the ancient Temple of Isis, whether they also condemn the massive **granite** lintel discovered by Naville in the ruins of Bubastis, on which the royal titles of Chufu are inscribed in **deep-cut** hieroglyphs, as the "work of a much later age"?

Is it not evident from the symbols applied to the month of Choiahk, that, when they were originally designed, the **geographical** conditions to which they relate, to wit, the awakening of the vegetable world to new life **after** the vernal equinox, were altogether different from those of Egypt, where this takes place three months earlier, but very much like those of central Europe, the ancestral home of the **Shemsu Har**? Where did the ancient Egyptians obtain such words as **har** (lord), **atef** (father), **mut** (mother), **hat** (house), **hus** (hut), **het** (head), **hat** (heart), **ua-et**, or **ua-e** (way), **mitte** (middle), **sa** (son), **ur** (old), **ba** (ram), **top** (top), **tan** (town), **her-ab** (from above)? Is there anything Hamitic, or Semitic about these household words, or "roots," or hundreds of others which I could name?

Inscriptions found in royal tombs of the I Dynasty, going back to **ca.** 4245 B. C., show that the immediate successors of the "Followers of Horus" venerated the goddess Neith, the alter ego of the Ionian Athene. The wife of the king who bore the Horus-title **Aha** was named **Neit-hotep**, the form of which reminds us of the later **Menthu-hotep** and **Amen-hotep**. The conception of Hathor as a mermaid is essentially Ionic, and what I say about the "Iaones" (**Iaunim**) applies with equal force to the Thyni (**Thunu**, comp. **Thinis**). In fact, the Hathor-cow of the I Dynasty seems to be Io herself.

Neith-hotep, who appears as the wife of the **suten** of Upper Egypt, may have been the daughter of the **batiu** of Lower Egypt, and Menes may have become the legitimate king of Upper and Lower Egypt, by reason of this marriage? Menes "united" the two lands, and the "Stone of Palermo" describes the accession of his son **Teta** (Tithoes) as **sam-ta-ui**, i. e., the "uniting of the two lands." It is hardly probable that a **conquest** of lower Egypt by a king of Upper Egypt could have been thus designated.

We have seen, that such epoch-titles as (1) Athothis, (2) Phuoro, (3) Peteathyris, or Hathoris, (4) Petubastis, (5) Psamuis, (6) Mechiris, or Amiris, (7) Uaphres, (8) Psamuthis, (9) Petichons, or Amyrtaios, (10) Unneph, (11) Cho-menephthah, or Petisuchis, and (11) Semsu-Harpokrates designate the twelve hantis of the Sothiac year in such a plain and unmistakable way, that no fair-minded scientist would venture to question their applicability; but a few of the epoch-titles revealed by the Book of Sothis, such as Kenkenes, for example, do not, at first blush, seem to be as clearly corroborated by the monuments which have survived the ravages of time. Now it is a very fortunate circumstance, that these somewhat doubtful titles appear beyond dispute on two little known monuments of a later period, to wit, of the reign of Rampsinitus (1324 B. C.) and the reign of Augustus Caesar (4 B. C.).


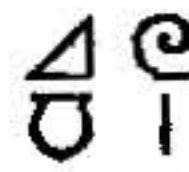


Monument of Augustus Caesar.

An excellent copy of this unique monument may be found on plate 61 of Lepsius' Königsbuch. It is divided into two horizontal sections, or registers, in each of which six successive mansions of the Sun appear.

To the **right** of the pictorial representation are the well known royal titles of Augustus Caesar, enclosed in the customary cartouches, or rings, to wit: In the upper register, Autokrator; in the lower register, Kaiseros, **meri Ptah, meri Hus-et**; that is, "Caesar, beloved by Ptah and beloved by Isis." Prior to 4 B. C., Augustus had reigned in the hanti of Epiphi, wherefore, like Suchet, he was entitled, "Beloved by Ptah."

Lower Register.

In the lower register, reading from right to left, the cartouche is followed by the standing figure of the king, in the attitude of holding his finger to his lips, as a token of **infancy**. A "babe" at the winter solstice, the king is here, i. e., in the month of Thoth, a **youth**, ready to "avenge his father." Following this we have, in the lower register:

1. Hanti of Thoth. A baboon, as a symbol of Thoth, entitled  , **nofer mar-et**, that is, "Perfect Root," for Horus, the son of Isis and Osiris, was venerated as the "Perfect Root."
2. Hanti of Paophi. An eagle-headed figure, with the disk of the Sun over his head, bearing the ancient distinctive title,  **Ken-u**, that is, "brave." We now see why Manetho applied the epoch-title Kenkenes to Atoth, at the epoch 4124 B. C., for Kenkenes is plainly **Ken-ken**, a duplication of **ken**, which means "very brave."
3. Hanti of Athyr. A lion-headed figure, representing Horus, who is here described as **pahu-ti**, "doubly valiant," a title which also appears as **aa-pahu-ti**, "very valiant."
4. Hanti of Choiahk. A human-headed figure, without a crown, having above his head a X, cross, indicating that he has **crossed** the equator and entered the upper hemisphere.
5. Hanti of Tybi. A human-headed figure with  moon-disk, over his head, carrying in one hand a long knife. The moon-disk between a pair of horns suggests that Apis-bull portrayed on the Stela of Chufu I, and it is barely possible that the name Tybi itself may be derived from the title  , **Tima**, attached to this figure.
6. Hanti of Mechiri. A figure wearing the double crown and symbolized as a sparrow-hawk, representing Horus, one of the "Twins," in his highest zone, or **am-hir**.


Upper Register.


In the upper register, reading from left to right, we have:

7. Hanti of Phamenoth. An exact duplicate of the figure described in No. 6, that is, Horus, the other "Twin." As the Sun **ascends** through his highest zone during the month of Mechiri, to **descend** through the same zone during the month of Phamenoth, the first of the Twins is usually represented as **greater** than the second—hence **Rohk-ur** and **Rohk-nez**.
8. Hanti of Pharmuthi. A human-headed figure, without a crown, clearly identified by the picture of a little infant immediately above his head. Thus Ra, at this point of his

downward course, was regarded as an **infant**, the son of Neith," or, as called in later times to conform to Theban notions, **Pa-sa-mut**, that is, "The son of Muth." This is very important, because it shows that Manetho and Eratosthenes in using the epoch-title Psamuthis at 3404 B. C. and 484 B. C., merely followed the ancient records.

9. Hanti of Pachons. A **lion**-headed figure wearing no crown. As strange as it may seem at first blush, Chons was sometimes represented as lion-headed (see Bunsen's Egypt's Place in Universal History, Vol. I, page 474).


10. Hanti of Payni. A figure with the sign , **Hu**, on its head. **Hu**, as shown by the "Pyramid Texts," pertains to the West, and is here used to mark the Sun's position on the western horizon at sunset, or above the equator at the autumnal equinox. Osiris, to whom the month of Payni was sacred, was known as the "Lord of the West."

11. Hanti of Epiphi. A figure of Suchet, the blood-thirsty consort of Ptah, who here takes the place of Set. It was said that Suchet, in destroying mankind, waded through a flood of human blood, here indicated by the , vase, attached to her figure.

12. Hanti of Messori. A conventional figure of "Horus, the babe," already sufficiently described. In some portions of northern Germany, a "babe" is called "Kröte," but "kröte" does not mean "toad," as some suppose, on the contrary, it is identical with the Egyptian **chrat**.

This monument, besides verifying such titles as **Ken-ken**, **Sa-neith**, **Sa-mut**, Petisuchis, shows on its face, that Augustus Caesar was officially recognized as the epoch-king of Messori, 4 B. C.

Monument of Rampsinitus.

A copy of this monument may be found on plate 40 of Lepsius' Königsbuch. This interesting procession (if I may call it such) starts at  the **An-u** pillar of On, the city of Heliopolis, which always marks the western horizon, or autumnal equinox. Following the 12 figures from right to left, we have:

1. The On pillar, or Tum or Osiris, **Un-nofer**, "Uennepher," for Payni.
2. Set, wearing the double plumes and holding in one of his hands the scepter which stands for hyk (hook), for Epiphi.
3. **Har-pa-chrat**, for Messori.
4. **Amen-hi-chopesh-ef**, "Amen with his scimeter," **crossing** from the old, to the new, year, and wearing the familiar double plumes, for Thoth.
5. Horus, otherwise entitled **Ken-ken**, or symbolized as a reclining sphinx, for Paopphi.
6. Hathor, wearing the red crown of Lower Egypt, for Athyr.
7. Bastis, wearing the white crown of Upper Egypt, for Choiahk.
8. **Har-tima**, wearing the double crown and carrying the royal mace, for Tybi.
9. Amen, or Menthu, wearing the double crown, for Mechiris.
10. **Maat**, wearing on her head the distinctive ostrich plume, for Phamenoth.
11. The infant Ra, wearing the double crown and carrying the royal mace, for Pharmuthi.
12. Amen, wearing the double plumes, for Pachons, showing why the epoch-title Amyrtaios alternates with Petichons.

Now it is significant, that both Ramsinitus and Augustus Caesar were epoch-kings, but why Hathor was portrayed with the red crown and Bastis with the white crown I cannot now stop to inquire.



CHIPS FROM BED-ROCK

By J. M. Bicknell

PHENOMENA

Chief Purpose of the Phenomenal World

IN the study of phenomena, it is essential, at the beginning, to get a distinct conception of the fact that the whole phenomenal universe exists nowhere, in form, except in the mind of some conscious being. Phenomena may change from two causes: a change in the external capacity that gives rise to the phenomena, or a change in the receptive faculties of the mind in which the phenomena are produced. All physical phenomena are dull, coarse representations of similar ideals on higher planes of thought. The external capacity that produces the phenomena is a mediator, a mere machine for the transfer of an image of the ideal to the physical senses, and the external capacity no more corresponds to the phenomena in form than a phonograph corresponds in form to the tune it repeats.

In his investigations, man is continually facing a dead wall, beyond which he can not pass with his ordinary powers of sense-perception. From the combined experiences of life, man's judgment leads him irresistibly to the conclusion that behind the appearances of earth-life exists a system of, to him, invisible activities, definite and satisfying information about which he can not obtain without higher powers of perception. How is he to obtain those higher powers? Is there anything in life that would suggest an answer to that question? Omitting information imparted by those who claim to have such powers, can we not get a hint from the methods of growth that experience teaches? We find in life that the most intelligent and strong-minded adult was at one time an ignorant infant. By continual perseverance in concentrating the mind on different external objects and actions,

man develops his mental powers, and at the same time refines and shapes the body to correspond with the activities necessary to that mental development. The activities of the ego develops a body. The kind of body one has depends on the character of his activities. A body is formed by repetition of thought.

At the basis of all manifestation lies one uniform, phenomenal substance, which is the substratum of all physical phenomena. Out of this substratum, which is sensitive to the operations of thought, is formed all physical phenomena or what is usually called matter. All physical objects are simply differing rates of vibration of the same original matter or substratum. Vibration is a figurative word and signifies rate and character of mental change. This substratum has been called by various names, but may as well be called ether as by any other name.

When the infant perceives some attractive object, such as a bright or rapidly moving thing, the desires of the infant at once cause a surge toward the thing. If the object be one that is repulsive, the surge is away from the unattractive object. This surge toward and away from, the effort at attainment and avoidance, is made compulsory by the almost unlimited variety of phenomena met with at every moment of life. A habit is formed in the substratum, that is immediate control by the ego. At first, the infant perceives external objects very imperfectly, and it is only by prolonged efforts that the infant acquires power to move his body from place to place. Only habit, formed from repetition of phenomena, can condense and develop what is known as the body. What is called body is only the phenomenal manifestation of habit. The physical body, the purely animal body, is the result of repetitions made every moment for the purposes of meeting the common necessities of life. Accordingly, the physical body represents the highest stage that the ordinary man has reached in bodily development.

In learning to read, write, perform on a musical instrument, or to execute any difficult and complicated series of actions, the operation of both mind and body is found at

first to be very laborious. In fact, the awkwardness of the body is only the external manifestation of the awkwardness of the mind and of the mind's lack of control over the desires. After sufficient practice, however, the mind learns to work automatically and almost without consciousness of the details. No one thinks of his letters while reading, or of the immense number of useless lines he had to make while learning to write. But the effect of the things learned and forgotten are present in the formation of a mental body, which mental body is manifested in the increased skill of the physical body. All bodies originate in mental concentration, and in the action of the desires when more or less under the control of the mind.

It is a misconception to say that man has separate bodies, as the physical, astral, and mental bodies. There is a process of body-making, the different kinds of bodies being only different stages in that process. The virgin ego is susceptible to the impacts of only the lowest and coarsest phenomena, and the ego naturally develops the lower or physical body first. The physical body is the foundation and foothold for the whole process of body-making. The creation of higher bodies is only the gradual discarding of certain functions of the lower body, and the supplanting of said discarded functions by functions or mental habits of a higher nature. These supplanting habits form the higher body. The visible body changes to conform to the increased fineness of the sensing-power of the ego, and to the degree of control which the ego has secured over its desires.

The physical world is an environment in which the ego is surrounded by an immense variety of external capacities to the influences of which he is more or less susceptible. The greater number of men are satisfied with the most transient forms of mental concentration. Men think by short spurts, and are content to dwell listlessly in the immediate gratification of their desires. Only the thumps and bruises of evolution can lead men to fresh exercises of the mind. Satiety is the salvation of man. Two attractions come together, then like magnets become saturated with each other and drop apart. The ordinary man reflects but little about the

cause or reason of the cessation of his pleasure in any particular object, but at once seeks for new pleasures. But by and by the frequency of such cessations causes him to think more and more, till finally he learns that right behind the phenomena of this world lie the lessons that he must master if he would build for himself finer bodies in which to function on the higher planes of being. He must study the reasons, and the higher and more remote purposes of phenomena. When an attraction ceases to be attractive, he must ascertain the reason. When he sees a plant or an animal grow, and out of the invisible a larger and larger body becomes visible, if he has begun to think, he will be filled with a strong desire to know more about that invisible something that so mysteriously becomes visible. When the desires become sufficiently strong the mind will be given increased strength in its power of focus on the object about which more knowledge is sought. When the mind has acquired power to ignore all phenomena or thoughts that tend to draw the attention away from the thing to be thought about, and to persistently hold its focus on the problem or object under investigation, light will appear and something will be known about that problem or object. Under such persistent concentration, the mind grows, expands, and becomes more and more sensitive to influences hitherto imperceptible. By such exercise the mind becomes accustomed to a rut, forms a habit, becomes fixed, condensed, and works in its channel with increasing ease. This fixation or habit of mind and desire constitutes the ego's body. The manifestation of this body through the sense-organs of a body produces the phenomena which is commonly referred to when we speak of a body. This is the only way in which mental light can be obtained. One can not get mental light by being told about something. One can not put into a clown's head the conception of a great poem by simply reciting the poem, or by describing its beauties. The mind itself must be able to perceive the beauties in the poem. That well-known sentence, "Let there be light; and there was light." contains an elemental truth. When the ego, in its very depths, earnestly and persistently repeats to itself that sentence, in

essence, then and then only will the ego get light. That light is a sense-organ.

Life on earth is a school wherein man learns to build bodies for himself. The expression, "building of bodies," means the refining of the body. However high the rank of the body obtained, it was produced by the gradual death and the wasting away of previous bodies, in the same manner as the infant's body disappears, and, by imperceptible changes, is supplanted by the adult body, and this by the body of old age. The decrepitude common to old age is the result of fixed habits of mind becoming useless without being supplanted by fresh habits built on higher aspirations. Man must advance. He may not stand still and indulge his present gratifications. That is not the law of evolution. When man permits his habits to become so fixed, and his environments are such that he can not progress further, his mental and desire habits fall to pieces from satiety and return to the original substratum of the ego's body. In such case, the ego retains the effects of its past earth-life, in the same manner that effects of the various exercises in the act of learning, in childhood, are retained in adult life, though the exercises themselves are forgotten. If man could refrain from present gratifications, and could control his thoughts, so as to hold his thoughts on fresh subjects, bathed in an atmosphere of high expectation, and impelled by pure and glowing desires, his body would never show decrepitude. One of the most efficient causes of the common decrepitude among old men is the almost unanimous and settled conviction that decrepitude is in accordance with the intended order of things, and can not be avoided. Through the long ages of man's primeval existence, when the "tooth and claw" method was in vogue, when the members of the physical body could last only a limited time in the severe struggle for existence and the body must fail for mere want of food, man formed the race habit of thinking that he must become enfeebled with age. The usual honors paid to age, the customary admissions and sympathies extended to one who is approaching the allotted three score and ten years of age, all imprint on the mind of the average man, from infancy up, the indel-

ible assumption that he is not expected to live much beyond that age. Man's mind is kept constantly focused on the supposed fact that he is inevitably approaching the end of life. Such concentration will surely bring about the realization of that supposed fact.

It is not necessary that man should die in the manner that is common in the world. Men die because the habits of desire and of mind, their bodies, have become too fixed, and, not being properly fed with fresh purposes, have grown useless and incapable of further progress. The aged cease to have a purpose in life, but are constantly looking back to the days of childhood. The cells of the aged man's body are as young in years as are the cells of a child; yet the old man's settled convictions that he is approaching the end of life cause the cells of his body to at once appear withered and feeble. His body corresponds to his thoughts. Could man summon the high courage to loosen the fastenings that bind him, with vise-like grip, to the gratifications of animal life, could he ignore the world, except for its transient purposes, and could he consecrate himself, with patience and properly controlled ardor, to the attainment of higher powers, he would not become enfeebled with age, and he would not meet with the sudden change which men call death, but, by imperceptible changes, his present body would continuously develop into a body of finer texture and with greater powers of perception.

No one will be convinced by argument of the facts herein stated, unless he has acquired the ability to think. Few men have the ability to think long on a subject unless it offers immediate physical gratification. Only the slow process of evolution can bring primitive man to the point where he can inaugurate for himself a method of thought. The phenomenal world furnishes the subjects suitable for the development of man's thought. When man begins to think properly, on meeting with an object in the physical world, he does not at once yield to his desires, surrendering himself to the object if it is attractive or resisting the object if it is repulsive, but he stands his ground and investigates the meaning and purposes of the object. He searches for the realities behind the

phenomenon. By such exercises man gets control of his desires, that is, he forms a desire body. By such exercises the mind develops and grows sensitive to influences and realities to which it had heretofore been blind. That is, the mind forms for itself a mental body through which it can more and more automatically function. It is a rare thing, however, to find a person who thinks in this manner. The majority of men and women are slaves to the uncurbed gratification of the desire for food, for dress, for worldly ambition's excitement, for money-making, and for indulgence of the sexual passions. Other subjects seem unreal and dream-like to them. Instead of ascribing to such passions their real but transient importance, man gives his whole life to their gratification. He is content with his body in its present stage of development, exhausts its powers in transient pleasures, ends in satiety, collapse and death.

No cell is permitted to remain in the same body more than a limited time, when it is removed and a new cell takes the place of the one removed. In such case, the cells that are discarded seek such situations and attractions as their stage of development in the body has fitted them to unite with. In the human body are cells suitable for functioning on all the lower planes. Those cells in the body which are at the highest stage of development represented by that body, when discarded, collect together and become, in man the generative fluid, and in woman the ovum. These cells are capable of a high order of work. They may be used in ordinary procreation where they unite with fresh cells of similar development. This is the use made of such cells by the ordinary man, except to waste them in sexual indulgence. But when not used for ordinary procreation, and when not wasted in indulgence, the creative essence of such cells is utilized in a higher order of procreation. When a man has begun to refine his body and to fit it for work on higher planes, the cells which would otherwise collect as generative fluid or as an ovum are furnished with continuous, progressive work under control of the same ego. It is only when man comes to a standstill, and fails to give his most advanced, discarded cells further advanced work to do that he meets with what

is commonly known as death. If man lived as he should live death would take place gradually, and, instead of the climacteric death to which man is accustomed, the body would gradually grow into a body of finer texture and higher powers. As the mind of a highly cultured philosopher can function on a plane of thought that is incomprehensible to the illiterate clown, so such a body may function on planes of action that are invisible to physical eyes in their present stage of development.

The physical world is the field wherein man works at the development and refinement of his body. The physical world is, at any one time, a manifestation of the present stage of development in man's mind and in the external capacities surrounding him. Man's body is a manifestation of the lessons he has mastered and stored up for future use. If the only purpose of life were to live as man lives in the world for the customary three score and ten years, all the greatness of creation would dwindle to an inexpressible farce. To be sure, most men nominally admit that this life is not all. They nonchalantly acquiesce in the belief of a future existence. By a sort of abracadabra they expect in some way to be suddenly changed into some desirable form, and merely as a favor for their having become a member in some organization. That each person must build his own bodies, that body is the result of habits formed by the individual himself, are thoughts that never get a foothold in the mind of the average man. Could man grasp the fact that to die in such a state of mind is to lose his present personal identity, he might be nerved to change his methods of living. Evolution will compel man to build for himself higher bodies, but by voluntary effort the work might be very much shortened.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

CHAPTER X.

The Key of Occultism.

NOW let us go deeply into the question of pentacles. All the magic virtue is there, since the secret of force is in the intelligence which directs it. We shall not return to the pentacles of Pythagoras and Ezekiel, the figure and explanation of which we have given already. We shall prove in another chapter that all the instruments of Hebrew worship were pentacles, and that Moses wrote in gold and in brass the first and last word of the Bible, in the tabernacle and its accessories. But every magiste can, and should, have his particular pentacle, for a pentacle well understood is the perfect epitomé of a mind.

We find accordingly in the magic calendars of Tycho Brache and of Duchenteau, the pentacles of Adam, Job, Jeremiah, Isaiah and all the other great prophets, who have been, each in his own epoch, the kings of the Kabala and the great rabbis¹ of Knowledge.

The pentacle being a complete and perfect synthesis, expressed by a single sign, serves to concentrate all the intellectual force in a look, in a memory, in a contact. It is like a fulcrum to project the will energetically. Necromancers and wizards trace their infernal pentacles upon the skin of the victims that they immolate. We find in several clavicules and conjuring-books, the ceremonies of immolation; the mode of skinning the goat, then of salting it, drying it, and bleaching the skin. Some Hebrew Kabbalists have fallen into the same follies, without recalling the maledictions pronounced in the Bible against those who sacrifice in high

¹Rabbi is a Semitic word signifying great. It appears to be the synonym of the Aryan maga or maha, from which magic is derived. Rab-mag was probably the chief mage. Daniel, the prophet, is recorded as having that dignity. "Then the king made Daniel a Rabbi and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men (asaphim or magians) of Babylon."

places, and in the caverns of the earth.² All shedding of blood performed in religious ceremonies are abominable and impious,³ and since the death of Adon Hiram, the society of true adepts has a horror of blood. **Ecclesia abhorret à sanguine.**

The initiatory symbolism of the pentacles adopted throughout the East, is the key of all ancient and modern mythologies. If an individual does not know the hieroglyphic alphabet, he will lose himself in the obscurities of the Vedas, of the Avesta, and of the Bible. The tree generative of good and evil, the one source of the four rivers, one of which waters the country of gold, that is to say, of light, and the other runs in Ethiopia, or in the kingdom of night; the magnetic serpent who seduces the woman, and the woman who seduces the man, thus revealing the law of attraction; then the cherub or sphinx placed at the door of the Edenic Sanctuary with the flaming sword of the guardians of the symbol; besides, the regeneration through labor, and the bringing forth of children in sorrow, the law of initiation and trials; the division of Cain and Abel identical with the symbol of the conflict of Anteros and Eros; the ark borne over the waters of the deluge, like the coffer of Osiris; the black raven that does not return, and the white dove that does; a new emission of the dogma of antagonism and equilibrium; all these magnificent Kabalistic allegories of the Book of Genesis, which, taken literally and accepted as real histories, deserved still more ridicule and contempt than Voltaire showered upon them,⁴ become luminous for the initiate who then salutes with enthusiasm and love the perpetuity of the true dogma and the universality of the same initiation in all the sanctuaries of the world.

The five books of Moses, the prophecy of Ezekiel, and

²The mystic and arcane rites of the ancients were celebrated in grotto-sanctuaries. Hills, mountains and artificial eminences were also consecrated as temples. Hence the Jewish teachers included them in a common malediction. See Isaiah, lvii, 3-9; lxv; lxvi; Jeremiah ii, 23-28; iii, 13-25, et passim; Ezekiel vi; xvi; xviii, 6, 11, 15.

³Jeremiah vii, 22: "I spoke not to your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

⁴Augustine: De Gen Conti. Maniches, I, i: "There is no way of preserving the true sense of the first three chapters of Genesis without attributing to God things unworthy of him, and for which one must have recourse to allegory."

the Apocalypse of Saint John, are the three kabalistic keys of the entire Biblical edifice. The sphinxes of Ezekiel, identical with those of the sanctuary and the Ark, are a quadruple reproduction of the Egyptian Quaternary; his wheels which turn, some within others, are the harmonious spheres of Pythagoras; the new temple, whose plan he gives in measures wholly kabalistic, is the type of the labors of Primitive Masonry. Saint John in his Apocalypse reproduces the same images and numbers, and reconstructs the Edenic world ideally in the New Jerusalem; but at the source of the four rivers the Solar Lamb takes the place of the mysterious tree. The initiation through labor and blood is accomplished, and there is no longer a temple, because the light of truth is universally spread, and the world has become the temple of Justice.

This beautiful final dream of the Holy Scriptures, this divine Utopia whose realization the Church has with good reason referred to a better life, has been the reef of all the ancient heresiarchs and of a great many modern idolologists. The simultaneous emancipation and absolute equality of all men, supposes the cessation of progress, and consequently of life. In a world of equals there can be neither children nor old men; therefore birth and death are inadmissible. This is enough to prove that the New Jerusalem is no more of this world, than was the primitive paradise where none were to know either liberty or generation or death. Therefore it is in the eternity which begins and which finishes the cycle of our religious symbolism.

Dupuis and Volney have expended great erudition to discover this relative identity of all symbols, and have deduced from it the negation of all religions. We by the same path arrive at a diametrically opposite affirmation, and we recognize with admiration that there have never been false religions in the civilized world; that the Divine Light—that splendor of the Supreme Reason—of the Logos, of the Word, which illumines every man coming into the world, has been no more wanting to the children of Zarathrustra than to the faithful sheep of Saint Peter; that the permanent, one, and universal revelation is written in visible nature, explains itself in reason, and is completed by the wise analogies of

faith; that in short there is but one true religion, but one dogma and one legitimate belief, as there is but one God, one reason, and one universe; that revelation is not obscure to any one, since all the world comprehends to a greater or less degree, truth and justice, and since all that can be should only exist analogically to that which is. Being is Being.⁵

The figures apparently so strange, which the Apocalypse of Saint John presents, are hieroglyphs like those of all oriental mythologies, and can be enclosed in a succession of pentacles. The initiator clad in white, standing among the seven golden candlesticks, and holding seven stars in his hand, represents the unique dogma of Hermes and the universal analogies of light. The woman clothed with the sun, and crowned with the twelve stars, is the celestial Isis; she is the Gnosis whose child the serpent of material life wishes to devour; but she takes the wings of an eagle and flies to the desert—protest of the prophetic spirit against the materialism of official religion.

The colossal angel whose countenance is a sun; his aureole, a rainbow; his vestment a cloud; his legs, columns of fire; and who plants one foot upon the earth and the other upon the sea, is a veritable kabalistic, pantheistic representation.

His feet represent the equilibrium of Briah or of the world of forms; his legs are the two columns of the Masonic temple Jackin and Boaz; his body veiled in clouds out of which comes a hand which holds a book, is the sphere of Jetzirah or initiatory trials; the solar head crowned with seven lights is the world of Atziluth, or of the perfect revelation, and we can only be greatly astonished that the Hebrew Kabalists have not recognized and divulged their symbolism which so strictly and inseparably attaches the highest mysteries of Christianity to the secret but invariable dogma of all the masters in Israel.

The beast with seven heads in the symbolism of Saint John, the material and antagonistic negation of the luminous septenary; the Harlot (or Great Mother) of Babylon is the counterpart in the same way to the woman clothed with the

⁵Exodus III, 14. I exist because I am.

Sun; the four horsemen^a are analogous to the four allegorical animals; the seven angels with their seven trumpets, their seven cups, and their seven swords, characterize the Absolute in the struggle of good against evil by speech, religious association and force. Thus the seven seals of the occult book are opened successively and the universal initiation is accomplished. The commentators who have sought for other things in this book of the Supreme Kabala, have lost their time and labor and succeeded in rendering themselves ridiculous. To see Napoleon in the angel Apollyon; Luther in the falling star; Voltaire and Rousseau in the locusts armed for war, is supreme phantasy. It is the same with all violence done to the names of celebrated personages in order to fit them in some way within number of the fatal 666, which we have sufficiently explained; and when we reflect that the men named Bossuet and Newton have amused themselves with these chimeras, we comprehend that humanity is not as malicious in its genius, as we might suppose from the aspect of its vices.

CHAPTER XI.

The Triple Chain.

THE great achievement in magic practice after the education of the Will, and the personal creation of the Logos, is the formation of the magnetic chain; and this secret is truly that of the sacerdotal order and of royalty.

To form the magnetic chain is to cause a current of ideas to spring up, which produces faith and bears along a great number of wills in a given circle of manifestations through acts. A well-formed chain is like a whirlwind which carries away and absorbs everything.

We can establish the chain in three ways; by signs, by speech, and by contact. We establish it by signs, by causing a sign to be adopted by common consent as representing a force. Thus all Christians communicate by the sign of the Cross; the Masons by that of a square under the Sun; the

^aApocalypse V, 1.

Magii, by that of the Microcosm which is made by the five extended fingers. Signs once received and promulgated acquire force of themselves. The view and initiation of the sign of the cross sufficed in the first centuries to make proselytes to Christianity. The medal called miraculous, has in our day worked a great number of conversions through the same magnetic law. The vision and illumination of the young Israelite, Alphonso of Ratisbon, have been the most remarkable facts of this kind. Imagination is creative, not only in us, but outside of us, through our fluid emanations, and it is not necessary to attribute to other causes the phenomena of the Labarum of Constantine, and the cross of migné.

The magic chain by speech was represented among the ancients by those golden chains that came out of the mouth of Hermes. Nothing equals the electricity of eloquence. Speech creates the highest intelligence in the bosom of the most coarsely-constituted masses of men. Even those who are too far off to hear, comprehend through the commotion, and are entranced like the crowd. Peter the Hermit shook Europe by crying: "God wills it!" A single word from the Emperor Napoleon electrified his army, and rendered France invincible. Proudhon killed socialism by his celebrated paradox of: "Property is Robbery." It often suffices for a passing word to overthrow a power. Voltaire knew it well, he who upset the world by his sarcasms. He therefore who did not fear either popes or kings, or Parliament, or Bastille, was afraid of a pun. Individuals are very ready to perform the will of the man whose words they repeat.

The third method of establishing the magnetic chain is by contact. Among persons who often see each other the head of the current quickly reveals itself, and the strongest will soon absorbs the others. The direct and positive contact of the hand completes the harmony of the dispositions, and is therefore a mark of sympathy and intimacy. Children who are instinctively guided by nature, make the magnetic chain in playing within prescribed limits either in a line or in a circle. Then gayety circulates and laughter extends. Round tables, therefore, are more favorable for joyous banquets than those of any other form. The great cir-

cle of the Sabbath which terminated the mysterious reunions of the adepts of the Middle Ages, was a magnetic chain that united them all in the same wills, and the same operations. They formed it by placing themselves back to back and taking hold of hands; the face outside the circle, in imitation of those ancient sacred dances, the images of which are still found on the bas-reliefs of ancient temples. The electric furs of the lynx, panther, and even of the domestic cat, were, in imitation of the ancient Bacchantes, attached to their clothing. Hence resulted the tradition that the miscreants on the Sabbath carry each a cat hung to his girdle, and that they dance in this guise.

The phenomena of turning and speaking tables have been a fortuitous manifestation of fluid communication by means of the circular chain; then mystery mingled in it, and even some educated and intelligent personages have become impassioned for this novelty to the point of mystifying themselves and becoming the dupes of their own infatuation. Table-oracles were responses suggested more or less voluntarily or drawn by chance. They resemble the conversations which we hold or hear in dreams. Other stranger phenomena might be the exterior products of a common imagination. We do not deny the possible intervention of elementary spirits in these manifestations, as in those of divinations by cards, or by dreams. But we do not believe they can be proved in any way, and consequently nothing obliges us to admit it.

One of the strangest powers of the human imagination is that of realizing the desires of the will, or even of its apprehensions and fears. "We easily believe what we fear or desire," says the proverb; and we are right since desire and fear give to imagination a power of realizing, the effects of which cannot be calculated.

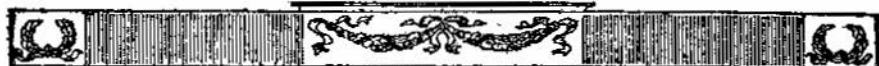
How, for example, are we struck by the malady that we dread? We have already related the opinion of Paracelsus on this subject, and have established in our Dogma its occult laws verified through experience. But in magnetic currents and through the intermission of the chain, realizations are so much the stronger, as they are nearly always unexpected when the chain is not formed by an intelligent, sympathetic

and strong master. They result, in effect, from combinations purely fatal and fortuitous.

The vulgar fright of superstitious guests when they find thirteen at table, and the conviction that in this case misfortune threatens the youngest and most feeble amongst them is like the greater part of superstitions, a remnant of magic science. The duodenary, being a complete and cyclical number in the universal analogies of nature, always carries with it and absorbs the thirteen—a number regarded as unfortunate and superfluous. If the circle of a millstone is represented by twelve, the number will be that of the grain which it should grind. The ancients had established upon similar considerations the distinction of lucky and unlucky numbers; whence followed the observance of days of good and of evil augury. It is in like manner, especially, that the imagination is creative. Numbers and days lack little of being favorable or fatal to those who believe in their influence. Hence it is with reason that Christianity has proscribed the science of divination, for by thus diminishing the number of fatal chances, it has given more resources and empire to freedom.

Printing is an admirable instrument to form the magic chain by the diffusion of speech. In truth, not a book is lost; writings always go whither they ought to go, and the inspirations of thought incite speech. We have experienced it a hundred times during the course of our magic initiation. The rarest books were offered to us without any search on our part, as soon as they became indispensable. Thus we have recovered intact that universal knowledge that so many erudite persons have believed buried under several successive cataclysms. Thus we entered into the great magic chain which begins at Hermes or at Enoch, only to end with the world. Next we were able to evoke and render present to us, the spirits of Apollonius, Plotinus, Synesius, Paracelsus, Cardan, Cornelius Agrippa, and so many others, more or less known, but distinguished too conspicuously in religious circles to be lightly named. We shall continue their great work, which others will resume after us. But who will be the one to finish it?

To be continued



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GHOSTS THAT NEVER WERE MEN

Treasure Located by Elementals

PRECIOUS stones may be found upon the same principle. In locating them the elemental follows the request of the one who has a seal commanding the aid of the ghost. Those to whom no magical assistance is given from the possession of an object with an elemental seal, and who, nevertheless, locate mines, find treasures or precious stones, make their finds by that in their human elemental which is attracted by and corresponds to the elementals of the metals or of the stones.

Making One's Self Invisible.

The power of making one's self invisible is exercised when an elemental, usually a fire elemental, is called upon to do the will of the possessor of the seal. The manner in which this is done is that the elemental deflects the light rays which emanate from the person who wishes to be invisible, or the elemental deflects or cuts off the line of vision of the beholders, so that they cannot see the possessor. In

either case, the light rays emanating from the possessor are disconnected from the line of vision of the beholder, and so it is impossible for him to see the person commanding the elemental.

Naturalness of Magical Phenomena.

That a magical object protects the wearer from danger is no more unnatural than that a metal rod protects a barn against bolts of lightning. A proper metal rod will lead the lightning off and conduct it into the ground. A wire will conduct an electric current and transmit the voice of a person over great distances. This, in its way, is as magical as the transmission of messages without any instruments, or the sending of an electric current without wires to conduct it, which feats can be done by magical means. The difference is that we now commonly know how the telephone and telegraph operate, and know of other electrical manifestations, while the power of seals binding elementals is not generally known though a seal works upon the same kind of ghosts as are used in physics applied to ordinary commercial uses.

Why Magical Operations Fail.

The failure of a seal to work is due to the ignorance or inexperience of the maker in the selection of the material he uses, to ignorance of the sympathy and antipathy between the material he uses and the ghosts he would seal, or to his inability to impart the power of binding or sealing. If electricians had not the information and experience of physics, they would meet with as many failures in their enterprises to produce wireless telegraphy, or give light, heat or power.

Conditions of Success.

The elementals will not work upon a mere order or the mere wish unless they are bound to and by the seal. Success depends upon the making of the seal and its endowment with the magical power to bind elementals to obedience. The factors in the making of a seal are the materials used,

the time of the making, and the purpose and the power of the maker of the seal.

The material used must be of the element or elements of the ghosts who are to serve, or of the element opposite to that of the influences which are to be kept away. Some seals have a combination of both protecting and aggressive qualities. The material out of which seals are made may be soil, clay, aqueous or igneous stones, crystals, precious stones, wood, herbs; or materials of animal growth, like bone, ivory, hair; or combinations of some of these materials. Metals are quite often used in making seals, because metals represent in compact form the element of which they are the precipitation. The attention of elementals is easily compelled through metals, which are therefore a good means of communication. A metal such as silver will attract the water ghosts and repel the fire ghosts; yet it may be made to act against the water ghosts. By combinations of metals, ghosts of different elements may be related and bound together. Stones, among them diamonds, sapphires, emeralds, garnets, opals, crystals, attract elementals to a greater degree than many other substances. So such a stone can be readily used as talisman to reach that element to which the stone belongs, but the magician must know how to set a particular seal on it, and must further know how to seal the elemental to the stone.

Sometimes the material is used in its primitive state. Sometimes it must, before being used, be treated and carefully prepared by baking, by drying in the sun, by exposure to the light of the moon in certain phases, by washing, melting, tempering, fusing. When the material is secured and prepared, then comes the making of the seal. The time and season are not always, but they are usually, essential in making the seal.

Invoking Elemental Rulers.

One of the rulers or subordinate rulers of an element may be invoked and the aid of that ruler secured if the appropriate ritual is performed at the proper time; or a

special ghost of the protecting element may be created by the maker of the seal. A creation rite must be observed if a ghost is to be created. An invocation rite must be followed when the aid and protection of one of the rulers of an element is sought. Whatever may be the formula of the creation rite, the success of the creation will depend upon the knowledge of the creator and his powers of will and imagination. In the invocation rite, the rights and power of the elemental ruler have to be acknowledged, and some compact with him or her made to receive the desired aid. The ghost will keep its part in the compact to the degree and often more strictly than does the human. Should the supplicant for protection or other favor deliberately break the compact or fail to keep an important vow or term, then the ghost will bring upon him disaster and disgrace.

When the aid of an elemental ruler is sought, a ceremony is performed in a temple or a place devoted to the ruler, or else at a place selected and temporarily consecrated for the purpose. Then the endowment rite follows. The endowment rite is a ceremony at which the ruler of the element bestows upon the seal the power solicited, and thereby binds an elemental or an elemental influence to the seal. This is done by drawing upon the material the name of the ruler, or the signs or symbols of the compact, accompanied by or without chants to the elemental powers, and with appropriate incense-burning, perfumes, and libations.

During this rite the operator gives a portion of his elemental ghost, which is put into and fused with the seal. The part of the human elemental which he gives is a part belonging to the element which is to be propitiated, and is imparted as easily as a loadstone imparts magnetism to a piece of soft iron. The operator seldom knows that he is imparting a portion of his own ghost into the seal, but he does so impart it nevertheless. It is on account of this part of his elemental which goes into the seal that any failure may react on him.

The act of imparting is done by breathing or by giving a portion of the blood or other fluid of his body, by rubbing the seal with his hand, or by magnetic passes and pronouncing a name over it, or by gazing on it fixedly and seeing into the seal that which he wills, or by incorporating into the seal a piece of metal or other material which he has carried for some time on his person for that purpose.

During these rites the ruler appealed to will give evidence of his or her presence by appearing in a form, human or otherwise, or by speech or by signs, and show his pleasure and consent. The rites may be simple or ornate. But in the performance of them, all of the lines are laid which will enable those influences which are called upon, to act under the seal.

(To be continued.)



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NOTE BOOK OF A PSYCHIC.

By S. E. Archer.

SOME one has explained the psychic plane to be "an involved cause, the effect of which we see in the evolved, concrete world." Another writer gives a more simple definition, saying that "the psychical is the invisible, or soul, (Eve) plane, a realm that is within the material (Adam) plane." And, he tells us that "a psychic is one who knows how to use spiritual electricity, which is the fire of the spirit," and adds that "with the aid of the light from this plane, one can read the ether."

When I saw this definition of a psychic, I was reminded of a belief I entertained as a child that a spirit was a flash of lightning, or, rather, that to the eyes of a mortal this seemed to be the truth. It greatly pleased me to read this definition, for it was a corroboration of what was to me a practical fact, long years before I knew anything but what I saw.

The "Small Person" who gave me this definition of a spirit was speaking of a being whom she called the "Good Lady," and who was, apparently, a teacher and constant associate of the child. This little child, though very material to me, was invisible to others, and she accounted for the fact that no one else could see her by saying that "the Good Lady did not let her be seen by any one else." I was not told why, neither did I know where she and the Good Lady came from, nor how. My vision of them was narrowed to what appeared to be a very large, but light drapery, a beautiful grey-white curtain, one end of which would be lifted up, and from behind it would appear the "Small Person," led by a perfectly angelic-looking woman, with a face of striking

gentleness, and a form of great grace and beauty. The woman rarely made any sign of recognition to me, but led the child out where I could see her, and then retired. With her would disappear the draperies.

This "Small Person," as my family chose to call my unseen friend, had told me, early in our acquaintance, that a spirit had brought her, and, on my asking, "What is a spirit?" she had quickly replied, "Oh, she's a flash of lightning: she comes so quick, she goes so swift, and she makes a light about herself that is more light than all the sunshine on earth put into one room. She's a Real Spirit."

In those days I had never heard the word "psychic," and I did not know, or care to know, anything whatever about death, or ghosts; nor did I stand in the least awe of such things, having no realization of their meaning. I was one whose childhood was made alternately delightful and miserable by reason of the visitations of this little creature. Delightful, because she was a charming child, whose entertaining accounts of fairies and their home made me eager to meet them; and miserable, because of the banterings of my brothers regarding the reality of this unseen individual. My parents had strictly forbidden the subject to be alluded to in my presence, but while obeying the letter of this command, the spirit of it was broken continually by others. But for the love and wisdom of my mother, my life could have been blasted, for I had not the physique to withstand mental suffering.

Whatever the child told me of interest I imparted to my mother, and, by so doing, I protected myself and helped my unseen guest who was seemingly in need of my help. She had told me that she never had a nice home like mine, or brothers, or sisters, and this made me feel sorry for her; but I consoled her by saying it did not matter about having anything else so long as one could have a mother. At this she manifested much emotion, and then said, "Not now, but some time I will tell you all about my life, and then you will know why I love to come to you."

Fortunately for me, I did not associate my strange com-

panion with anything uncanny. No thought of unreality obtruded itself upon my mind concerning her, and, for this reason, I could quickly throw off any depressing effects which others could produce by questions regarding her. Providentially, for me, I was not much thrown with children outside the family circle, and when I was in their company, I was as light-hearted and fond of play as they, and was generally in happier mood. My mother's constant, personal oversight of me gave me composure and self-possession, and my reliance upon her approval made me fearless. The only shadow on my life was this habit of "seeing things," and the shadow was less due to the habit than it was to the thoughtlessness of people who were ready to question me whenever opportunity permitted. I grew to dread the mention of the subject by visitors, and I truly and cordially hated people who showed any curiosity on the subject of my "ghost" friend. Generally, I referred all such inquirers to my mother, and when this failed, I invariably exhibited such unamiable qualities, as led to silence and to avoidance of me as "a saucy child." My father valiantly championed my cause when he knew of such questionings, and he ridiculed people so mercilessly who felt the necessity of asking a little child about such things as another life, and of the inhabitants of a world different from ours, that I escaped many trials. But the possession of a faculty by which I could vision on two planes of being at one and the same time was a real burden to bear, and it carried with it so great a penalty, or shall I say responsibility, that, as a child, I could not, or, at least, I did not endure it with resignation. I was the cause of many scrapes with my older brothers, and countless outside antagonisms that I formed and could not account for on any reasonable basis. I could "see" approaching events, and while, for the most part, I passed them by unnoticed, yet I often made myself trouble by "speaking up in meeting," and interrupting those who were making statements that I could "see" were wrong. I wonder now that I ever had the courage to do such things; but I did, and many times to my intense grief and mortification.

One occasion there was, however, while I was still a

very young child, that made the members of the household more tolerant of my peculiarity and which elevated me greatly in the eyes of my brothers. Several relatives were guests in the house at the time, and they, with my parents, were arranging an outing for the following day. My mother had just sanctioned the plan proposed, by saying that "no one was coming to the house tomorrow," when I abruptly interrupted her with the information that there would be a visitor early in the morning: "One, coming, he thinks, to live here all his life;" and, I concluded, "I just hate him for thinking he can do such a thing."

My cousins were amazed at my rudeness, but my mother's gentle rebuke was, "My child, what causes you to say such words?"

"Mother," I answered, "I see the old bald-headed, pock-marked ape walking this way, and he is by himself, and is thinking so loud I can hear him. He will say to you he is come to visit you; but this is not all that is in his mind, for he intends to make you give him a home, as no one else will."

"Who is he?" she asked me in the same gentle tone, at the same time putting her arm about me.

This latter attention gave me courage, and lessened my feeling of combativeness. It did not, however, wholly remove the antagonistic tone I was using, or make my speech more elegant. I went on with my description in these words:

"He is some old badger who has been to grandfather's house, and grandma would not have him stay on there; and he left, saying he would go to his brother's home. He did not say he meant to come here to you, mother; maybe he didn't plan it out before he left there. But he is heading this way now, and I wish father would have Jerry watch the gates and not let any strange man come to the house."

"Who tells you this?"

"No one; I 'see' it."

"Can you not ask the 'Small Person' to go and stop him, if he ought not to come?"

"No, how can she stop him? He couldn't see her, or hear her; and I don't believe she could see or hear him. He is a hog."

Great merriment followed this declaration, and even my mother smiled; but she sent me on an errand to her room, and then quickly followed me there. To her I could speak as to a disembodied soul, for she was love and honor personified. I gave her a good description of the man who was on his way to our house and, by concentrating my mind, I could read enough of his thoughts to tell her he seemed to be a man who had taught her and her sister one winter. I saw him as in her grandfather's house, but not at my grandfather's. She was silent for a time, and then said, "I think you are right. When father and mother were away one winter, we children were at grandfather's, and we had a tutor, a young man named Mr. Green." She had almost entirely forgotten his existence, she said, and then she asked me if I would forget the matter now if she would promise not to allow anyone to speak of it to me. I said I would try.

The following morning, while we were at the breakfast table, a maid called my father's attention to a man who was coming into the grounds. Instantly I arose and went to the window, and then turned and told the family that "It is the very man."

When he had been admitted to the front piazza, where he was invited to be seated, the day being a warm one, I verified my impressions of the day before; and, no sooner had the family met him, than my "seeing" faculty received a vindication.

He was an odd-looking man; one whose face was seamed as though "worms had worked it over," to use the apt description of one of my brothers, while his scalp was bare, except in spots, where brownish-gray hair stood in tufts here and there over its shiny surface. Another brother described his head as looking like "an old moth-eaten hair trunk." His voice settled his fate with all of us children: it was something between a snarl and a shriek at times; but, for the most part, it was disagreeably monotonous and fault-finding.

The man was a physical wreck in appearance; yet he had strength beyond normal when his will called it forth, or when suddenly angered.

We were in the country, were people accustomed to entertaining friends and relations, and my father's house, like those of all that section, had an office building adjoining the main dwelling, where men guests were frequently entertained. This man was made welcome there; his breakfast was taken to his room, and then there was a family conclave to which I was not admitted.

So many years ago was the coming of that stranger to us, it seems now almost as a dream; but the whole scene, with its varying transformations, is carefully preserved in the akasa, and I can see it, as a scroll, unroll itself slowly, with every minute detail reproduced on it, and with pictures of every face of that then animated group. But, lest this narrative grow tediously long, I will not dwell upon it beyond adding a few essential facts.

The man proved to be a teacher no longer able to get pupils, and one who had been finely educated and was of good family. He had taught in my great grandfather's house one winter, and been approved by him, for the man had with him, among his collection of good endorsements, one in the handwriting of our beloved grandfather, "now a saint in heaven," as we children described him. There must have been some serious mental ailment from which this man suffered, for his temper was uncontrollable at times, and his conduct was so lacking in good breeding, that he was first a source of amazement, and then a menace to the comfort of the household. Arbitrary and dictatorial, he ordered the children and the servants about as a barbarian king might speak to servile vassals. And his egotistical and intolerant attitude finally forced my father to compel his departure. But not before he had singled me out as a victim to his almost diabolical temper.

I had avoided his presence; had not spoken to him at all, and had been highly commended by my mother for my nice behavior. He unexpectedly came upon me when I was

alone in the garden one morning, and ordered me to go on an errand for him. I curtly refused.

"Go this instant," he shouted.

My look must have angered him, for he sprang up and made a step toward me. Frightened I was, but I did not run. Something told me, and a thought that suddenly and strangely possessed me, and which seemed to give me abnormal courage was that this was my chance to say something to him that would make him want to go away from us.

"You cannot treat people here," I said, "as you did the poor woman who was your wife, and who died because of your harsh abuse of her;" and I looked him steadily in the eye, realizing that my safety now lay in an attitude of defiance.

"How dare you insult me, you little ——."

But I never heard the sentence completed, for just then our great Dane, Prince, came running to me across the garden, and I ran to meet him for protection. But I need not have feared the man; he was so overcome by my knowledge of a fact he had kept secret for so many years and had imagined was safely buried out of human recollection that he stood as one bound by some spell. And no sooner than I had gone off with Prince than he hastened to his room and remained there.

I went to my mother's presence and told her what had happened; and, while I was speaking to her, I saw a strange picture of his wife's life forming itself before me. This I described as accurately as my upset nerves would permit, and when I had concluded, mother told me to stay in her room, and she would send for father at once.

What happened I never knew in detail; but before night, our unwelcome guest had been taken to the town, and the man in whose charge he was sent was told to buy his ticket for the distant city where his brother lived, and to compel him to go on the first train.

There was nothing remarkable in anything I had told others in this case. I merely saw what was occurring or had

occurred in the mind of this stranger, and, being very sensitive to discordant natures, I took a violent dislike to him, thus antagonizing him, and, in some occult way, gaining true knowledge of events associated with his life.

My parents recognized and wisely considered all the suffering I might entail upon myself and others, by emphasizing this faculty of "second sight" which I possessed, and, as far as lay in their power, they kept discordant elements away from me.

A little prayer that I constantly and fervently repeated as a child was that "the Lord would not let me see any but nice pictures, and would keep people from asking me questions."

But occurrences transpired not infrequently where my "seeing" powers were useful, and it came to be a recognized fact in the family circle that I did see things that others did not, and was therefore entitled to consideration from them. When I did not receive just recognition, or, what I deemed due consideration, on such occasions, I would manifest the "hornet side" of my nature, as my brother defined my rudeness, and thus prove to others that the gift of double sight had no influence whatever over my natural disposition.

But my brothers all treated me with a greater deference after the episode narrated above, and they made me more a comrade of theirs thereafter, which was an antidote for many hurts they had given me by former thoughtless teasings.

The fact that when in a place of danger to myself, I had seen a picture of the teacher's wife, her life sufferings, and her death, and had defiantly charged him with causing her death, gave me new importance in their eyes. My father, too, questioned me earnestly as to my assured feeling that I was speaking the truth, and when I told him I saw the woman near him, and she was crying, and that she told me all I had repeated, he was impressed, and said it was strange. But I insisted that it was not strange, for the woman knew the man and feared he would do some deed of violence to some one, and she urged me to tell him just what I did say

to him. Then Prince came to me, and I ran to the house with him.

"Anyway," said my father, "you effectually delivered us from the presence of a half-insane man, and one who, I am sure, will have to spend the balance of his life under restraint, if he is to be properly cared for and other people safeguarded, and what you saw was correct," as he tacitly admitted to me.

But my father did not omit to caution me against accepting as truth all that I saw in pictures, or heard, when seeing them. Yet, he was unable to tell me how to discriminate in such cases; and he could not explain why I could see, and others could not, what were sometimes interesting important events and personalities.

* * * * *

The next time I met the "Little Person" I asked her if she knew about the man who was at our house. She said, "No," and somewhat reluctantly told me that the Good Lady would not take her to see me because it was not best just then. I asked her to please ask the Good Lady if she would let me know if I had done wrong in telling the man what I did tell him about his dead wife.

But the "Little Person" shook her head and told me she could not remember what I said, and for me to ask her friend.

Always very simple and almost infantile in manner, the child seemed to be wiser in some respects than are grown-up people; but she shrank from any kind of responsibility and deferred to me, as though I was greatly her superior. She seemed very grateful for every little kindness or attention, and made no demands upon me. If I sat in the garden she would come and stay nearby, but not close to me, and she would ask endless questions about the flowers, their names, and their aromas, and about birds, and the dogs. My brothers often heard me laugh out loud when I appeared to be alone, and would sometimes ask me if the angel child was with me.

"Angel child, indeed," I would answer. "She is no more an angel than any other child. She was where her father

and mother were, and she was lame, and her mother didn't care for her. This pushed her out of the world after a while, and then the child woke up one morning to find herself well; but she was in another country and with new friends. She tried to find her mother sometimes, but at last the Good Lady told her she could not reach her mother unless her mother reached out for her. But the Good Lady took her to see her mother once; and she said she never wanted to go again.

"She could read her mother's mind when taken to her, and she saw she had no place in her thoughts and was not loved by her; in fact, never had been. Then the Good Lady told her she would try to find a home where there was a real mother, and after a while, she saw this one, and she brought her and told her I could see her, and she would try to make us friends to one another.

"She is a dear little thing," I would tell my brothers, "and she knows lots and lots—not much about just people, and she does not talk about people; but she knows plenty of little folk who do not call themselves children, and she goes where they live and sees and knows them. Goodness! how I would like to go with her on some of her trips."

"Well, why not go? Or, why not stay at home and put on your 'seeing eyes,' and know as much as she does?" said my big brother to me.

"I did see a fairy once."

"Oh, you did."

"Yes; and it was a good fairy, because it was helping a little deer get home. The hunters had killed its mamma, and the fairy hid the baby deer until the men went away from the woods. I do not know anything more, for I couldn't see. It was the time I was in the Old Ridge Mountains with Auntie and Uncle. Don't you remember? Some time I will ask the Good Lady to take me with her when she goes where the fairies are," I said.

"Oh, no, don't do that; you might not come back, and we could never get along here without you. Who would

tell us what sort of people we are, and what is going to happen to us, if we lost our 'All Eyes'?"

The question was never put to the Good Lady because I suddenly lost the desire to go; in fact, I forgot to speak to the "Little Person" about it.

Sometimes I would not see the latter for weeks at a time; once she was gone for several months. But before going on these long trips she would come and tell me of her intended visit to some other locality, where the Good Lady was taking her to learn some new lessons. She never seemed to feel any concern about going away, and did not understand my expressions of regret. She had been told it was best for her to go, and at once she would accept the suggestion, and be entirely satisfied.

This attitude was a constant marvel to me, for its complacency was utterly foreign to my nature. I always rebelled at curtailments of personal liberty: found fault with conditions, opposed changes, and uttered vehement protests when compelled to obedience in cases where I preferred to disobey. At times, too, I greatly enjoyed making myself odious to those who would insist upon asking me to "see" something for them, or tried to question me about my "second sight." Not knowing just what to say, I would often attempt to be satirical, and, failing, would descend to downright ill temper.

To all such states of mind, the "Small Person" was a total stranger. She had no violent, untrained emotions; no strong likes or dislikes, and seemed to be trying to manifest to me only her great delight in having my companionship.

It took me long years, and the greatest amount of discipline to reach the place where I could fully fathom the fundamental differences of our two natures. She intuitively worshipped God "in spirit and in truth," as she was taught to do by the Good Lady; while I, with all the advantages of my earth life, and the possession of so many blessings associated with it, did not really worship God at all. My position was even worse than that, for I was not conscious of any mental or spiritual poverty in my failure to do so.

(To be continued.)

THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER I.

THE Tarot is a pack of cards of unknown origin, which has been in circulation throughout Europe for at least five centuries, and perhaps much longer.

In the tap-rooms of village inns here and there on the Continent it is still shuffled and dealt in quaint old games long since forgotten by the rest of the world. Fortune-tellers also hold it in high esteem, from Gypsies who read the cards for a shilling, to professors of occult arts whose fees are in keeping with their elaborate establishments and expensive advertising.

Gambling and cartomancy, however, are but husks hiding the kernel of the Tarot's true meaning. What makes it so interesting and valuable to occultists is the fact that it is a book, written in the language of numerical and pictorial symbolism. It teaches the principles of that hidden wisdom, older than history, which the sages of each generation have handed down to those coming after them who were duly and truly prepared to receive it. This doctrine was taught in the temple-schools of India, Persia, and Egypt; has been dramatized in the mysteries of Greece, in the Roman Catholic Mass, and in the rituals of Freemasonry; is veiled by innumerable sacred allegories and parables, concealed in creeds, and obscured by the dogmas of theologians; and it will always be, through all changes in its manner of presentation, the living spirit of truth behind the letter of exoteric religion and philosophy.

The particular version given in the Tarot is of Jewish origin, though some of the designs reflect the influence of

Christian ideas. The whole pack is constructed according to a plan derived from the Kabbalah, and each card represents a definite proposition of this ancient Hebrew theosophical system, which tradition traces to Abraham.

The pack is divided into two main groups of cards. The larger portion comprises fifty-six Keys, arranged in four suits. In each suit are ten spot-cards, numbered from Ace to Ten, and four court-cards: a King, a Queen, a Knight, and a Page. These are the minor trumps, or lesser arcana. The other keys, termed greater arcana, or major trumps, form a sequence of twenty-two emblematic pictures, each having its own special title, which are numbered from Zero to Twenty-one.

As their name suggests, the minor trumps represent elementary doctrines more or less openly stated in various Kabbalistic books. To the greater mysteries of Hebrew occultism these teachings bear a relation similar to that borne by the comparatively simple principles of arithmetic to the abstruse calculations of higher mathematics.

The names of the four suits are as follows: wands, staves, or sceptres (clubs); cups, or chalices (hearts); swords, or pikes (spades); coins, or pentacles (diamonds). Each suit represents one of the four ideal worlds, or planes of manifestation, into which, according to the Kabbalah, the universe is divided. Each also corresponds to one of the four elements of ancient physics, is related to one of the four living creatures mentioned in Ezekiel and Revelation, and symbolizes the occult meaning of a letter of the sacred name, Yahveh (Jehovah), commonly known as the Tetragrammaton, because in Hebrew it is spelled with four letters—Yod, Heh, Vau, Heh.

According to the Zohar, the first letter of this name signifies divine royalty. Eliphas Levi says it represents the rod of Moses, and Papus tells us it is the sign of the active principle of all things. This divine essence is air, the breath of life, termed **Prana** in Sanskrit, **Pneuma** in Greek, **Ruach** in Hebrew, and **Spiritus** in Latin. The highest terrestrial manifestation of this principle is man, the ruler of the earth,

and among the living creatures the man-faced cherub is its emblem. Azilut, the archetypal world, is the sphere of this Pure Spirit. It is the world of original causes, in which the impulses originate that determine what happens on the other planes. The essential idea, therefore, implied by the letter Yod, by air, by the man, and by Azilut is dominion. And authority and sovereignty are suggested by the staff, whether it be the wand of the magus or the sceptre of royalty.

From the Kabbalistic standpoint, creation is a limitation of the infinite possibilities of the archetypal world to some definite, special end. Hence we are told that creation took place with the letter Heh, which has exactly half the numerical value of the archetypal Yod. This letter is sometimes called the Mother, and is said to be the sign of the universal substance. (Students of Hindu philosophy will note the similarity of these meanings of Yod and Heh to the doctrine of Purusha and Prakriti). The universal substance is termed water. It is a condensation of the divine essence, or air. One of its emblems is the eagle, because clouds resemble great birds. The universal substance is held to be the receptacle of the divine essence; and the sphere of substance—Briah, the creative world—is also supposed to receive and circumscribe the impulses originating in the archetypal world. This notion of receptivity is the essential idea behind the symbolism of the cup. Vau, the third letter of the name, means "hook," or "nail," and so denotes the link, or affinity, between the first two letters. The bond of union between essence and substance is, of course, motion, or active force. The sphere of this activity is the formative world, Yetzirah. The corresponding element is fire, the universal radiant energy that is the root of all forces. This fire is what we have to tame in practical occultism. Hence it is represented by the lion. In the Tarot it is symbolized by the sword.

The final Heh of the sacred name is held to be the synthesis of the other three letters, to which it stands in a relation similar to that existing between a grain of wheat and the ear

of which that grain is a part. That is to say, all the potentialities of the other three letters are concentrated in the final Heh. And because all these potentialities are involved in the divine essence represented by the Yod, we are told that the final Heh is a Yod in germ. It corresponds to the outermost of the four worlds, Assiah, the plane of physical phenomena. Every physical condition is a synthesis of divine essence, universal substance, and active force. Each phenomenon is a seed, whence a whole crop of new phenomena may be developed. The possibilities of the archetypal world are made known by the actualities of the material plane, and the simplest thing has almost limitless capacity for unfoldment. Hence the most important fact about the material world is its exhaustless fecundity and reproductive power. Of this the element earth, which stands for manifested substance, embodying the divine essence, is a type. The bull is also an emblem of reproductive power. That the suit of coins properly symbolizes all these ideas the reader will see for himself after a moment's reflection.

We must also note the connection between the living creatures and the four cardinal signs of the zodiac. The man is the Aquarius, or water bearer, an airy sign. The eagle stands for Scorpio, a watery sign. The lion is Leo, the house of the sun, or abode of radiant force. The bull is Taurus, an earthy sign. My friend, Frank C. Higgins, F. R. N. S., whose researches in comparative symbology have brought to light a wealth of interesting and valuable information, has found a curious connection between the cardinal signs and the Tetragrammaton. Aquarius is the eleventh sign, Scorpio is the eighth, Leo is the fifth, and Taurus is the second. Thus the sum of the numbers of the signs is 26, and this is also the sum of the values of the letters Yod, Heh, Vau, Heh.

Let us now consider the significance of the court-cards. Kabbalists say the human constitution is composed of four principles, as follows: spirit, soul, astral body, and physical body. This Hebrew classification is merely more general than that adopted by Hindu teachers. The spirit combines **Atma** and **Buddhi**; the soul includes **Manas** and **Kama**; the

astral body is both **Prana** and **Linga Sharira**; the physical body is **Rupa**. Each principle has its abode, as it were, in one of the four worlds, though its influence extends to all the other planes. In the minor trumps, therefore, each is represented by four court-cards of the same denomination, one for each suit. The Kings are emblems of the spirit, the sovereign principle, and they are related to the suit of wands. The Queens designate the soul, which, as the receptacle of the vital essence of the spirit, is symbolized by the cups. The Knights, typifying the astral body, are men-at-arms, and so correspond to the swords. The Pages, denoting the physical body, are connected with pentacles, or coins.

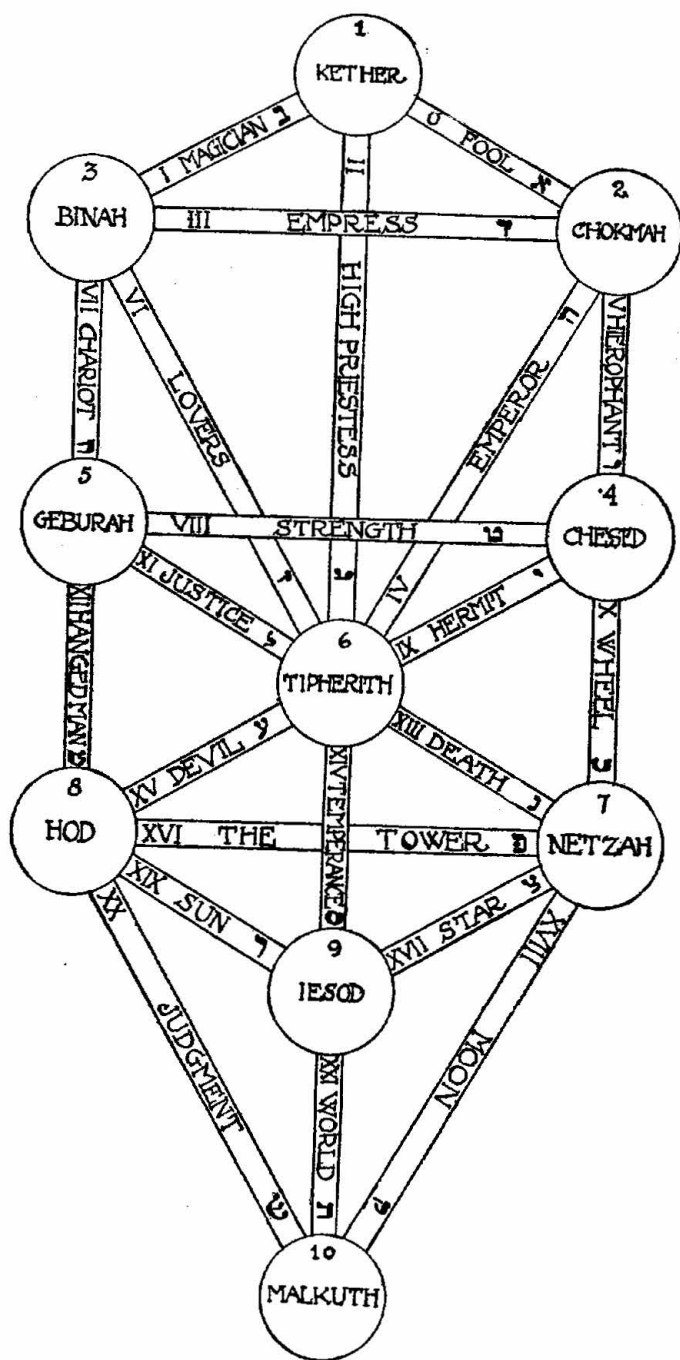
The spot-cards summarize the Kabbalistic doctrine of emanation. According to this teaching, the limitless Absolute is the source of all. From it proceed ten emanations called Sephiroth. Each Sephirah corresponds to one of the numbers of the primitive decade. In the accompanying diagram, known as the "Tree of the Sephiroth," the ten stages of emanation are represented by the circles.

Their Hebrew names are: 1. Kether; 2. Chokmah; 3. Binah; 4. Chesed; 5. Geburah; 6. Tipherith; 7. Netzah; 8. Hod; 9. Iesod; 10. Malkuth. In English they may be termed as follows: 1. Crown, or Primal Will; 2. Wisdom; 3. Understanding, or Intellect; 4. Mercy, or Beneficence; 5. Strength, or Justice; 6. Beauty; 7. Victory; 8. Splendor, or Eternity; 9. Basis, Foundation, or Fecundity; 10. Kingdom, or Realization.

The Sephiroth are different aspects or attributes in the manifestation of one and the same Being, the Supreme Spirit, which is designated by the name Ain Suph, meaning "No Limit." This is the transcendent One, free from every qualification, that is called Aum in Sanskrit. Of this One it is written: "The Absolute is described as 'not this,' 'not that,' and so on, by negatives only." It is identical with what is termed the "Divine Darkness" in the Mystical Theology of Dionysius.

Though this One cannot be defined, we are justified in thinking of it as being like its highest manifestations. The

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highest expression of Being that we know is life, and the essence of life is intelligence. So we say that the Absolute is Pure Consciousness, and affirm that God is the Knower who knows Himself. That the Kabbalah teaches this doctrine is shown by the fact that the names of the Sephiroth all suggest the working of mind. Each Sephirah, moreover, is said to be the seat of a special mode of intelligence, as follows:

- | | |
|------------------------|-------------------------------------|
| 1. Primal Will..... | Hidden Intelligence |
| 2. Wisdom | Illuminating Intelligence |
| 3. Understanding | Sanctifying Intelligence |
| 4. Mercy | Measuring Intelligence |
| 5. Strength | Radical Intelligence |
| 6. Beauty | Intelligence of Mediating Influence |
| 7. Victory | Occult Intelligence |
| 8. Splendor | Perfect Intelligence |
| 9. Foundation | Purified Intelligence |
| 10. Kingdom | Resplendent Intelligence |

Four Sephiroth are androgyne, and these form the middle pillar of the Sephirotic Tree. Three are masculine, forming the right-hand pillar, or Pillar of Mercy. The other three are feminine, constituting the left-hand pillar, or Pillar of Strength.

The Zohar says: "Wisdom, the second Sephirah, and the beginning of development, when it proceeded from the Holy Aged (Kether), emanated in male and female, for Wisdom expanded, and Understanding, the third Sephirah, proceeded from it, and thus were obtained male and female, viz. Wisdom the father and Understanding the mother, from whose union the other pairs of Sephiroth successively emanated." (Zohar. iii, 290.)

From Wisdom came forth the masculine Mercy, and the feminine Understanding brought forth Strength. The androgyne potency, Beauty, emanated from the union of Mercy and Strength. Beauty produced Victory and Eternity, male and female, and from these proceeded the third androgyne potency, Foundation. The last Sephirah, the Kingdom, emanated from Foundation, and is said to encircle, that is, to include, the other nine. It also is androgyne.

In the Tarot each Sephirah is represented by four spot-cards, of the same denomination but of different suits, because the Kabbalah says all the Sephiroth are manifested in

each of the four worlds. This gives us an unvarying rule for determining the exact significance of any spot-card. **The suit defines the plane of manifestation, and the value of the card shows what Sephirah is symbolized.**

In the minor trumps, then, we have an ingenious mnemonic system that enables us to remember the basic principles of the Kabbalah with a minimum of mental effort. But were this all the Tarot had to offer us it would scarcely merit the high praise it has received from many eminent occultists. Not until we have studied the major trumps shall we fully realize that this pack of cards is probably one of the most extraordinary productions of the human mind. It is the message of the greater arcana that justifies Eliphas Levi's assertion: "A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence."

Each major trump illustrates the occult meaning of a Hebrew letter. So far as I have been able to learn, the true attribution of these pictures to the Hebrew alphabet first passed into writing in the rituals of the Hermetic Order of the Golden Dawn. Until that society was organized the secret seems to have been reserved for members of the inner school of European occultists. Eliphas Levi published an incorrect version of the correspondences; but whether he did so because he did not know the true arrangement, or whether what he had to say in this connection was merely one of the many mystifications he was so fond of, is a question I shall not attempt to decide.

His error consisted in putting the Zero card between those numbered Twenty and Twenty-one, with the result that in his attribution all the trumps but the last one are assigned to the wrong letters. Yet his prestige among occultists is so great that many who should never have been deceived by his arrangement have accepted it without question, and have wasted their time in trying to interpret the Tarot from this mistaken point of view.

More critical students have seen that there can be but

one logical position for Zero in a series of consecutive numbers. It must come first, for we think of nothing as being prior to something, of the unmanifest as preceding the manifest, of the potential (which is no-thing) as coming before the actual. Zero is also used to indicate the origin, or point of departure, as in the marking of a steam-gauge or a thermometer. It has this meaning in the Tarot. The card so numbered is the initial symbolic statement from which all the other degrees of this hieroglyphic scale are developed.

This trump, the Fool, corresponds to Aleph, the first letter of the Hebrew alphabet. The rest of the greater arcana, in the regular order of their numbers, are assigned to the remaining letters.

In this arrangement the eighth trump corresponds to Teth, and the eleventh symbolizes the esoteric meaning of Lamed. In most Tarot packs VIII is Justice and XI is Strength. Yet the Sepher Yetzirah attributes Leo, the fifth sign of the Zodiac, to Teth, and says that Lamed represents Libra. On this account the Hermetic Order of the Golden Dawn transposed the positions of these trumps, for the principal figure in Strength is a lion, symbol of Leo, and the woman holding the sword and scales has been the emblem of Libra, as well as of justice, for centuries. Aleister Crowley, once a member of the Golden Dawn, follows the same plan in his explanations of the Tarot. A. E. Waite has gone a step farther (in the right direction, I think), and has not only changed the positions of these cards, but has also reversed their numbers, making Strength VIII and Justice XI. I shall follow his plan in the present work.

The complete attribution of the major trumps to the Hebrew alphabet is as follows:

0 The Fool	Aleph	XI Justice	Lamed
I The Magician	Beth	XII The Hanged Man.....	Mem
II The High Priestess.....	Gimel	XIII Death	Nun
III The Empress	Daleth	XIV Temperance	Samekh
IV The Emperor	Heh	XV The Devil	Ayin
V The Hierophant	Vau	XVI The Tower	Peh
VI The Lovers	Zain	XVII The Star	Tzaddi
VII The Chariot	Cheth	XVIII The Moon	Quoph
VIII Strength	Teth	XIX The Sun	Resh
IX The Hermit	Yod	XX The Judgment	Shin
X The Wheel of Fortune	Kaph	XXI The World	Tau

By establishing a connection between the cards and letters we have provided ourselves with many clues to the meaning of the pictures. Every Hebrew letter has a name denoting a material object, and all the objects represented by the letters have a definite symbolic significance. Furthermore, the Sepher Yetzirah classifies the letters as follows: three mother letters—Aleph, Mem, and Shin—representing the elements Air, Water, and Fire; seven double letters—Beth, Gimel, Daleth, Kaph, Peh, Resh, and Tau—to which are assigned the seven heavenly bodies of ancient astronomy (corresponding to the seven chakras or centers of Prana in the human body); and twelve simple letters—Heh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, and Quoph—indicating the signs of the zodiac (which also have their correspondences in the human organism). Each double letter also stands for a pair of opposites. Beth, for example, is the sign of Life and Death, and Daleth is related to Knowledge and Ignorance. Each simple letter also denotes a faculty or action of man. Thus Heh represents Sight, and Lamed is associated with Work. Several other attributions are given, which we shall consider in our detailed study of the letters.

Each letter also indicates one of the twenty-two paths of emanation uniting the Sephiroth. In his translation of the Sepher Yetzirah, Isadore Kalisch explains that these paths are "powers, effects, kinds, forms, degrees, or stages" of emanation. Each has a name including the word "intelligence," modified by an adjective or a phrase showing the particular kind of intelligence ascribed to each degree. In the diagram of the Sephirotic Tree the paths have been given their proper letters, and each bears also the number and title of the corresponding Tarot trump.

It will now be clear that our interpretation is not going to be based on mere guess-work or fantastic revery. From our study of the letters and their implicits we shall be able to form a pretty definite idea of what the pictures ought to mean before we try to analyze them. The titles and numbers, too, will give us considerable additional information.

When we do turn our attention to the pictures, moreover, we shall not be led astray by their apparent meaning. With the help of standard authorities, we shall determine the significance of each element in the designs, and thus we shall, at last, come to know exactly what is represented by each of the greater arcana.

Even then we shall have learned only the A B C of the Tarot. For the Keys may be combined in so many different ways, and the symbolism implies so much, that we may study the cards every day for a lifetime and always find something new in them. Let it be understood, then, that I do not undertake to tell you all about the Tarot, but am simply trying to make the principles of its construction and the fundamental meaning of its emblems as clear as possible, so that you may use it to deepen your understanding and add to your knowledge.

No interpretation can take the place of the Tarot itself. You must provide yourself with a pack of the cards if you really want to learn the secret they veil. The best pack now available, and the one upon which I have based the symbolic analyses given in the following chapters, is that drawn by Pamela Coleman Smith under the supervision of A. E. Waite. It may be procured from the publishers of THE WORD.

(To be continued.)



RESURRECTION AND REINCARNATION IN THE BIBLE.

By H. Rivail.

Translated from the French by Eduard Herrmann.

"And his disciples asked him, saying, 'Why then say the scribes that Elias must first come?' And Jesus answered and said unto them, 'Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them.' Then the disciples understood that he spoke unto them of John the Baptist." Matthew XVII, 10-13.

REINCARNATION was one of the Jewish dogmas under the name of resurrection; the Sadducees alone did not believe in it because they held that all was ended at death. The ideas of the Jews were, on this point, as on many others, not clearly defined, because they had only vague and incomplete notions about the soul and its connection with the body. They believed that a man who had lived could live again, without giving themselves an exact account about the manner in which this could take place. They gave the name of resurrection to what they more justly call reincarnation.

Resurrection in its proper meaning signifies the return to life of the body which is dead, a thing which science proves to be impossible, especially when the elements composing the body have been dispersed and absorbed for a certain time. Reincarnation is the return of the soul or the spirit into corporeal life, but in another body, newly formed for it and which has nothing in common with the old body. The word resurrection could be employed in the case of Lazarus, but not in the case of Elias or of the other prophets. If the disciples, therefore, believed John the Baptist to be Elias, the body of John could not be that of Elias, because John had been known from childhood and his parents were known also. John could therefore be the reincarnated but not the resurrected Elias.

In the Epistle of St. John III, 1-9, we read: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Nicodemus saith unto him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?' Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'"

The thought that John the Baptist was Elias and that the prophets could live again on earth, can be found in many parts of the Bible. Had this belief been an error Jesus would not have failed to oppose it, as he did oppose errors; far from doing this, he sanctioned it with all his authority, and put it in principle and as a necessary condition when he said: "Except a man be born again, he cannot see the kingdom of God"; and he insisted on it by adding: "Marvel not when I say unto thee, 'Ye must be born again.'"

The words, "Except a man be born of water and spirit", have been interpreted in the sense of regeneration by the baptismal water, but the original text read simply, "be born of water and of spirit," while in certain translations we find the substitution "holy spirit," which does not represent the same idea. This important point goes back to the oldest commentaries of the Gospel, as will undoubtedly be conceded some day. In order to understand the real sense of these words, it is also necessary to consider the signification of the word "water," which was not employed in its proper meaning by later commentators.

The knowledge of the ancients in regard to the physical sciences was very imperfect; they believed the earth to have risen from the waters and therefore regarded the water as the absolutely generative element. Thus in the first chapter of Genesis we read:

"And the spirit of God moved upon the face of the waters. 'Let there be a firmament in the midst of the waters. Let the waters under the heaven be gathered together unto one place, and let the dry land appear. Let the waters bring forth abundantly the moving creature that hath life.'"

According to this belief, the water became the symbol of the material nature, as the spirit was that of intelligent nature. Consequently, the words, "Except a man be born of water and of spirit," or "in water and spirit," signify: "If a man is not reborn with his body and soul." This is the sense in which they are used and in which they ought to be taken. This interpretation is furthermore justified by the words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus here makes a positive distinction between the spirit and the body. "What is born of the flesh is flesh," shows clearly that the body alone proceeds from the body and that the spirit is independent of the body.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," may have reference to the Spirit of God who gives life to whom he will, or it may have reference to the soul of man. In this latter acceptance the words, "thou canst not tell whence it cometh and whither it goeth," may signify that we do not know what the spirit has been nor what it shall be. If the spirit or the soul had been created at the same time as the body, one could know whence it comes, because its beginning would be known. In every case this passage is the establishing of the principle of the pre-existence of the soul, and consequently of the plurality of existences.

Matthew XI., 12-15: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

If the principle of reincarnation, as expressed in the epistle of St. John, could be made to be interpreted in a purely mystical sense, it could certainly not be done in this passage of St. Matthew which says directly that it is Elias himself which was for to come; this is no allegory, no figurative speech; it is a positive affirmation. "From the days of John the Baptist until now the kingdom of heaven is taken by violence." What do these words signify, as John the Baptist was then still alive? Jesus explains it by saying: "If you will understand what I say: it is himself who is Elias, which was for to come." John being no one else but Elias, Jesus makes allusion to the time when John lived under the name of Elias. "Until now the kingdom of heaven is taken by violence" is another allusion to the violence of the Mosaic law, which commanded the extermination of the infidels, in order to win the promised land, the Hebrew Paradise, while under the new law the kingdom of Heaven can only be won through charity and meekness. Then he adds, "He that hath ears to hear, let him hear." Those words, often repeated by Jesus, say clearly that not everybody was able to understand certain truths.

Isaiah XXVI., 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This passage from Isaiah is just as explicit as to say: "Those of your people which are dead shall live again."

If the prophet had spoken of the spiritual life, if he meant to say that those who had died were not dead in spirit, he would have said: "are still living," and not "shall live." In the spiritual sense these words would be senseless because they presuppose an interruption in the life of the soul. In

the sense of moral regeneration they would be the negation of eternal punishment because they establish the principle that all those who are dead shall live again.

Job XIV., 10, 14: "Man dieth and wasteth away: yea, man giveth up the ghost, and where is he? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."

The same is given in the version of the Greek Church as follows: "If man dies, he lives always; having finished my terrestrial existence, I shall wait, for I shall return there again."

The principle of the plurality of existences is clearly expressed in these two versions. Nobody can suppose that Job wanted to speak of regeneration through baptismal water, which he certainly did not know.

"Man having died once, shall he live again?" The idea of dying once and living again implies the other idea, of dying and living several times. The version of the Greek Church is still more explicit, if possible: "Having finished my terrestrial existence, I shall wait, for I shall return there again." That means, "I shall come back to a terrestrial existence." This is just as clear as if one said: "I leave my house, but I shall come back."

In verse 13 we read: "O, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" And in verse 14: "All the days of my appointed time will I wait, till my change come."

Job here evidently speaks of the fight which he leads against the miseries of life; he waits for his change; that means, he resigns himself. In the Greek version, "I shall wait" seems to have reference to the new existence. Job seems to place himself after death, into the interval which separates one existence from the other. There, he says, he will wait for his returning. It can therefore not be doubtful that, under the name of resurrection, the principle of reincarnation was one of the fundamental beliefs of the Jews;

that it is confirmed in a formal manner by Jesus and the prophets, from which it follows that to deny reincarnation is to deny the words of Christ. These words will one day authoritatively settle this point, like so many others, when they are studied without prejudice.

But to this authority from a religious point of view, may be added philosophically that of the proofs which result from the observation of facts. If from the effects we go back to the causes, reincarnation appears to be an absolute necessity, an inherent condition of humanity, in a word, a law of nature; it reveals itself in an almost material way, by its results, as the hidden (motor) reveals itself through motion. Reincarnation alone can teach man where he comes from, where he goes, why he is on earth; it alone can justify all the anomalies and seeming injustices which life presents. Without the principle of the soul's pre-existence and reincarnation, the greater part of the gospel teachings become unintelligible. That is why there are so many contradictory interpretations of them; this principle alone can give back their true meaning.

Reincarnation Considered from Different Points of View.

It is sometimes asked if the ties which bind us to our family, to friends, to our loved ones, are not entirely broken by reincarnation.

The answer is, that these ties are not at all destroyed, as some people believe, but, on the contrary, are fortified and renewed; it is the denial of the principle which destroys them.

The liberated souls form groups or families in the ethereal world. They are attracted to each other by affection, sympathy, and similar inclinations; they seek each other because they are happy to be together and reincarnation separates them only for a short time, like friends who meet again after they return from a pleasure or business trip. Often they take those trips together; that means, they follow each other in the incarnation, are even reunited in the same family or in the same circle and work faithfully together for their mutual advancement. But even if the

ones are incarnated and the others not, they are always united by thought, if they desire it; those who are free watch over those who are in captivity, and the more advanced do all they can to further the progress of the retarded ones. True friendship is a continuous exchange of love and help, whether souls are incarnated or free. After every existence they have accomplished another step on the way to perfection; less and less attached to matter, their affection becomes greater, because it is purified and less troubled by egotism and the burning fires of passion. Thus they may run through a number of lives on earth without experiencing any decrease in their mutual affection. But it must be well understood that we here are concerned with a real affection between soul and soul, that one which alone survives the destruction of the body, for the beings which are united on this earth by the senses alone can have no motive to seek each other in the world of spirit. **Only the spiritual affections are durable;** the carnal affections pass away with the cause which creates them, and that cause does not exist any more in the spiritual world, while the soul exists forever. In regard to those persons who are united solely by material interests, it may be said that they are really nothing to each other; death separates them on earth and in heaven. The union and affection which exist between parents are a sign of the anterior sympathy which brought them together. Speaking of a person whose character, tastes, and inclinations are different from those of his relatives, one often says: "He does not belong to that family." This is a greater truth than many believe. God allows such incarnations of antipathetic or strange souls into certain families for the double purpose of being a trial to one party and a means of advancement for the other. Bad souls become better in the contact with good ones, and through the love and care which they receive from them; their character appeases itself, their manners become refined, the antipathies obliterated; in this way an intermixing of the different categories of spirits takes place, like that of the different races and people on earth.

The fear that through reincarnation the parentage may become indeterminate, is an egotistic fear, which proves that our love is not large enough to embrace a great number of persons. A father who has several children—does he love each less than if he had only one? But the egotists may be reassured that this fear has no foundation. From the fact that a man should have had ten reincarnations, it does not follow that, in the spiritual world, he will find ten fathers, ten spouses, and a proportionate number of children; he will find the same objects of affection which were attached to him on earth under different titles and degrees of relation.

If we now consider the consequences of the opposite teaching, that of no-reincarnation, we find that it necessarily annuls the pre-existence of the soul; and the souls which were created at the same time with the body cannot have an anterior tie which binds them together; they are strangers to each other; the father is a stranger to his son and the relationship of the families is reduced to a corporeal one, nothing spiritual connecting the different members. There cannot be any motive for feeling glorified in the thought of having had an illustrious person as forefather, while in reincarnation the forefathers and descendants may have known each other, lived together, loved each other, and, finally, they may find themselves reunited in order to knit again the sympathetic ties of love or friendship which brought them happiness in a former existence.

So much for the past. In regard to the future, one of the fundamental dogmas which are derived from no-reincarnation, is that the destination of the souls is irrevocably fixed after one single existence, and this definite fixation implies the cessation of all progress, because progress excludes a definite destiny. According to their good or bad life, the souls go immediately into the region of the blessed ones or into eternal hell. Thus they are immediately separated after death, forever and without hope of ever coming again near each other; so that fathers, mothers, children, husbands and wives, brothers, sisters, friends, are never sure

of seeing each other again. Thus is the most absolute rupture of family ties possible.

With reincarnation and its consequent progress, all those which love each other find themselves again on earth and in space, and travel together toward perfection, which is God. Those who fail on that difficult road, retard their progress and their happiness, but they **need** not lose all hope; helped, encouraged, and assisted by those who love them, they will one day go forth victorious from all trials and temptations. Reincarnation brings with it a perpetual solidarity between the incarnated and discarnated souls; from this results the re-establishment of all the ties of affection.

To recapitulate, four alternatives present themselves to man for his future after death:

1. that of the materialistic doctrine—nothingness;
2. that of the pantheistic doctrine—absorption into the universall All;
3. that of the church doctrine—individuality with a definitely fixed destiny;
4. that which is brought forward here—individuality with endless progression.

With the first two, the family ties are broken after death and no hope remains of finding each other again. The third alternative leaves a chance of meeting again, provided the friendly souls are in heaven or in hell. But with the plurality of existences, which is inseparable from gradual progression, a continuation of the relation between loving souls is certain, and that is what constitutes the real family.

In regard to the limit of incarnations, it may be said that there are no fixed limits, properly speaking, if the envelope is meant, which constitutes the body of the spirit, because the materiality of that envelope diminishes in proportion as the soul is purified. On certain planets which are more developed than our earth, the envelope is already less compact, less heavy, less gross, and, consequently, less subject to vicissitudes; on a higher degree it is transparent and almost fluidic; from degree to degree it becomes dematerialized, until finally it is ethereal, much like the astral body.

According to the world in which the spirit is called to live, his body takes on the envelope appropriate to that world.

The astral body itself is subject to successive transformations; it becomes more and more etherealized until it reaches the complete purification which is proper to the higher spirits. If these higher ones are attached to special worlds, that does not mean that they are bound to them as we are bound to the earth; the state of freedom in which they find themselves allows them to go wherever their mission calls them. If one considers the incarnation from a material point of view, as it takes place on earth, one may say that it is limited to inferior worlds; consequently, the spirit frees itself more or less quickly from the evils of our inferior world, by working incessantly at its purification. It is furthermore to be considered that in the intervening state between the corporeal existences, the situation of the spirit is in rapport with the nature of the world to which it is bound, according to the degree of development which it has reached. In that state the spirit is more or less happy, free and enlightened, according to its greater or lesser dematerialization. It is therefore of the greatest consequence that man directs his thought as often as possible to the higher life, to the higher duties, so that he may truly say: "I am in this world, but not of this world."

Is the incarnation a punishment, and are only guilty souls subjected to it? The passage through corporeal life is necessary that the souls may accomplish by means of material actions, the designs of God, which he confides to their execution; it is also necessary to themselves because the activity which they have to employ helps the development of their intelligence. God, who is perfect justice, cannot have any favorites among his children; he gives to each one of them the same chances, the same possibilities, the same obligations, and the same freedom of action. A privilege would be a preference, and each preference would be an injustice. But the incarnation is for all only a transitory state; it is a lesson which God imposes on his children at the entrance into life; this lesson is the first probation of the use which they shall make of their free will. They who learn this les-

son well and make the best use of their opportunities, progress rapidly through the first stages of initiation, and they soon feel the good effects of their faithful work. The others, on the contrary, who make bad use of the freedom of action which God allows them, retard their advancement and may indefinitely prolong the necessity for reincarnation; for man has to learn his lesson whether he likes it or not, and in this way incarnation becomes a real punishment for many. It is the same with the soul of man as it is with a pupil who does not arrive at the highest grade of science until he has gone through all the classes that lead up to it. These classes are a means to arrive at the goal, and not a punishment, no matter what kind of work they necessitate. The industrious pupil shortens the way and does not meet many obstacles, while the one who is negligent or lazy, will be obliged to repeat the course. Not the work of the class is a punishment, but to be obliged to repeat it.

So it is with man on earth. For the spirit of a savage who is just at the beginning of his spiritual life, the incarnation is a means to develop his intelligence; but for an enlightened man whose moral sense is largely developed and who is obliged to return to a life which is full of anxiety and sorrow, it is a punishment which necessitates his staying longer in this inferior world. The sooner he recognizes that the causes of his troubles were set up by himself, in a former life, the sooner will he begin to reform and to work diligently for his moral progress. By doing this he not only creates a better future for himself, but he also shortens the duration of his material incarnations and draws nearer to the superior worlds.

Could not the spirits incarnate once only on this globe, and accomplish their different existences in other spheres? This view would be admissible only if all men on this earth were exactly on the same intellectual level. The differences existing among them, from the savage to the civilized man, show the degrees which they are called to overcome. Besides, the incarnation must have a useful purpose; what use, for instance, can the ephemeral incarnation of children have

which die in infancy? They would have suffered without any profit to themselves or to others; God, whose laws are infallibly wise, does nothing useless. Through reincarnation on the same globe, he gives a chance to the souls to come into renewed contact, to repair the wrongs committed against each other, to develop their friendship along spiritual lines and to found the principles of solidarity, fraternity, and equality on a law of nature. This does not exclude the possibility of our being incarnated on more highly developed planets, where suffering, vice, and crime are unknown, as soon as we have fulfilled our task in this lower world, called earth. We are ever working out our future destiny, which is progression, amelioration, spiritualization; and common sense tells us that reincarnation must be the best means to accomplish this. Nobody can become proficient in any trade, art, or science, without many repetitions of the lessons to be learned. And what else can life be than a most important lesson which the soul has to learn in order to find the path that leads to perfection?

The divine oracles are not so silent in this matter as is imagined. But truly I have so tender a sense of the sacred authority of that holy volume that I dare not be so bold with it as to force it to speak what I think it intends not. Wherefore I would not willingly urge Scripture as a proof of anything, but what I am sure by the whole tenor of it is therein contained. Would I take the liberty to fetch in everything for a Scripture evidence that with a little industry a man might make serviceable to his design, I doubt not but I should be able to fill my margent with quotations which should be as much to purpose as have been cited in general Catechisms and Confessions of Faith. . . . And yet I must needs say that there is very fair probability for Pre-existence in the written word of God, as there is in that which is engraved upon our rational natures.

Glanvil, in "LUX ORIENTALIS."

THE ART OF LIVING.

By Aquila Kempster.

ART is defined as skill in accomplishing a purpose. In order to become skilful in any accomplishment or purpose an amount of study, thought, practice, is absolutely necessary. Even the lower arts—the so-called mechanical ones, which include the trades, and are usually carried on by more or less manual labor—require an amount of ingenuity and skill which must be developed by application through a time of apprenticeship. In the higher, or what we term the fine arts, embracing music, poetry, painting and so forth, a far higher order of skill is necessary, and a much longer apprenticeship, before even ordinary proficiency is attained. In fact, regarding the pursuit of these the axiom that Art is long, while Life is short is obviously true. Of course, a shopkeeper or a mechanic may also be an artist and, provided his inspiration is strictly hedged about and limited by the purely utilitarian nature of his occupation, he may also be a successful one. But if, as often happens, his artistic impulse drives him beyond the boundary of the practical, his business usually goes to smash.

Equally true is it that in the society of Art the man who is limited by the idea of making his art pay—**is** limited. For all art is subjective, and, while its inspiration **may** lead to very desirable material results, the inspiration itself is quite unconcerned with results. It is simply eager to flow out and express itself, and is not interested in whether the expression has or has not any utilitarian value. In fact it has been credited with favoring expression through a lean and hungry poet rather than through a fat and prosperous

one. We find also the same difficulty in making practical the inspiration of the world's spiritual artists. We store up their wise words with great care; preserve them as masterpieces; rear altars to them, and usually discuss them—when we discuss them at all—with bated breath.

The fact that we have previously stoned, crucified or allowed to starve, the artist through whom these masterpieces were given to the world, merely emphasizes the truth that despite the world's admiration for the gift, it has very little real practical use for it—or the artist through whom it came. Today a steadily increasing majority is viewing even with equanimity the crucifixion as a quite natural climax of a big impossible mistake. And the hard-headed, practical man who has no use for ideals will be quite liable to think in his heart—even though convention forbids his proclaiming it in words—that the tragedy of Calvary set the seal of inefficiency on the artistic genius who died there. And day by day we find it more and more difficult to intelligently refute this charge of inefficiency.

Now the trouble with the artistic expression of the present day—and this distinctly includes religious inspiration—is that it is all too feminine. By that I mean to suggest that the subjective, emotional, inspirational side of man is always in its essence, feminine; while the reasoning mental side of him is entirely masculine. Christianity, then, the ideal of submission and love, has tinged the whole artistic expression of the world with a femininity which the masculine mind of man has finally—probably with regret and courteously—pronounced a failure.

But if we look back to the times before the Christian Dispensation, what do we find? An equally ineffective masculine domination of the world, called the Hebrew Dispensation; when man, knowing nothing of love and submission, strove with his fellow; when he lived and died by the strength of his arm and the cunning of his brain; when his ideal god was a stern judge and devastator, whose laws reeked of harsh masculine impulse—an eye for an eye and a tooth for a tooth—with no soft, foolish, feminine tender-

ness to interfere with and modify the brutal work of brutal men engaged in a relentless fight with nature in their effort to build up a place of security in which they might relax and allow the softer feminine element—useless in this ruthless strife—to rest and comfort them after their strenuous struggle up and through matter.

Was that expression of masculine domination satisfactory—permanently satisfactory—or was it not? Surely not, or it would have continued, instead of permitting, inviting its poets, its singers, its prophets and its Christ, to change the tenor of their inspiration; to teach peace and love and good will, and other ideals which were the antithesis of those their predecessors had been following.

So we find the Hebrew Dispensation of the Masculine followed by the Christian Dispensation of the Feminine, and the latter seemingly fading away in its turn as did its predecessor. And what is to take their place? Something surely must, for however cocksure our hard-headed practical man of the world may be of himself and his own powers, he knows equally well that he cannot live on bread alone. He realizes like the old Hebrew fighting men did that he must have some ideal in his life; he is seeking it desperately in all kinds of relaxations, all kinds of stimulants and excitants, to keep his nerves keyed up to the pace that his god of efficiency demands of him. Some of these big efficient men are even turning back to the Church in search of the something they feel to be lacking, despite all their success. Magazines are taking up the question of the efficiency of the Church, in the matter of giving these willing seekers what they want; and the consensus of opinion seems to be that the Church is failing to satisfy the hunger of these men. The Church is still offering them the old, old platitudes that they have already demonstrated "don't do" from a business standpoint.

These men say—and justly say—that this twentieth century is presenting utterly different problems to those which the prophets of either the Hebrew or the Christian Dispensations had to deal with. That a man today must have the vision **in himself**, if he is to be considered at all

worth while; that he cannot borrow it from another, however great. He is also apt to demonstrate, to the confusion of the ordained church leaders, that their methods of caring for the spiritual ideals of the world are antiquated; and, that if the old ideals are worth caring for and saving, he as an efficient business man can show them a trick or two that their inspiration has quite failed to suggest.

And everywhere that we find the urge of personal efficiency, we also find men claiming the right to personal vision. In fact we are becoming used to hearing the expressions, "He has vision," concerning this man and that. And we understand by that expression today, nothing of the old religious, mystic sense, in which it was formerly used, but something quite different. We mean—when we say that a man has vision today—that he sees material possibilities in a big way, and feels within himself the power to grapple with them and convert them into material facts. In short, it does not require very close thinking to arrive at the conclusion that the thing called Inspiration—which for ages has been recognized as the prerogative, the exclusive privilege of the mystical temperament, and as being incompatible with and antagonistic to rationalism—is today being recognized as one of the most important functions of all constructive thought; that instead of being divorced from reason, it is, in fact, the very essence of all true reasoning processes. Were this not so, the processes of logic could not have been **perceived** to be correct.

In this relation we may recall one of our important Theosophical propositions, namely: If you desire information on any subject, you may, by placing it in the mind for consideration, receive **light on that subject**. Receive light on the subject! Just what does that mean? From where does the mind receive this light, this illumination? From the senses? Hardly; because all their reports have themselves to be translated by the aid of the same light we are considering. So we usually say, because we are a little afraid of the issue, from the mind's own essence, and let it go at that. But suppose we are asked what we mean by the mind's own essence, what are we going to answer? What

are those of us who pride ourselves on our rationalism, who hold ourselves sternly aloof from the use of all subjective, psychic, methods of knowing, what are we going to answer, regarding this essence of the mind which illuminates its processes? Are we to still insist that we are holding our psychic senses shut, or are we going to frankly acknowledge that the essence of anything is subjective in its nature, and that whether we like or do not like the idea, we are ourselves—exactly according to our mental development—depending on these psychic senses for any and all illumination we may get through our mental processes. It does not matter whether we recognize the truth or not, the unfoldment of these subjective senses is going on just the same, and we are absolutely dependent on the illumination they shed on our mentation for our mental development.

Now it is the growing recognition of this inner power of illumination possessed by every man that is making the demand for greater personal efficiency, for initiative, for egoism of the higher kind. And what does it mean, for surely the wave of individualism that is sweeping the world, that is repudiating the authority of priest and teacher, of occultist and master, and insisting that the personal I is above all other I's, means something. We see a struggle going on—in Europe, to the bitter end—and if we examine closely we shall see that the issue is between the authority of Spirit and that of Matter; between the Objective and the Subjective. The fight is going to be to a finish, in both the individual rationalist who is repudiating the authority of anything not controlled by his reason and his objective senses, and in the nations who are arrayed against each other in the same desperate repudiation of each other's claims. And it means exactly that the last fight is on between the Masculine and Feminine forces of this world. For the whole unrest, in nations and individuals, in war, in feminism, in suffrage, in the death grapple between labor and capital, is based on the illusion of separateness between the Subjective (Feminine) and the Objective (Masculine) forces of the universe; of the quarrel in fact between Spirit and Matter.

The Masculine, as we have seen, has failed as a domi-

nant world principle with the passing of the Hebrew Dispensation. The Feminine is now passing with the Christian Dispensation; and we are on the edge of a great and drastic change which is being ushered in with terrible dramatic force. The struggle in Europe is, as we have seen, typified in a microscopic way in the drama of the souls of large numbers of individuals who, in the face of the awful devastation of peoples, and the futile cries to a god who refrains from interfering, are feverishly striving to adjust themselves and their ideals. And out of the blind, chaotic struggle which is winnowing the souls of the people, and which is indeed nothing less than the throes of a new birth, there will come another dispensation to the world, a new religion, a new inspired understanding; and it will be what is known to Christians as the coming of the Holy Ghost, who will make atonement both in persons and peoples, between Spirit and Matter, between the great Sex Principle which is now so drastically divided into offensive camps of Masculine and Feminine.

And the Holy Ghost as a new-born spiritual Christ will blend together in harmony its Father (Force) and its Mother (Love); and it will live and grow in the heart of every man, blending within itself all the warring forces of the man's nature and acting as a dynamo of potency on which the man may draw as he needs, and no longer look for his salvation outside of his own being. The Mother, Father, and the Son principle will be firmly knit in the man's flesh and blood and bones, and at last his house will be set in order and no longer clash against itself.

And then the true Art of Living will begin to be understood; the bandages will be taken from the eyes of the subjective, feminine, spiritual principle, and atonement will be made with the masculine, reasoning principle. These two will at last consummate their ordained mystical marriage; and, as a result, the Holy Ghost, that longed for Comforter, will be born in the heart of the man who will then be raised from his status of a more or less crude mechanic to an intelligent demonstrator of the true Art of Living.

Now the average thinking man believes that in some

way, which neither he nor anyone else can explain intelligently in words, he arrives at his mental decisions consciously; he thinks a problem out, and on arriving at a decision is quite sure that all the processes by which he has so arrived at it are conscious processes. He believes that the laws of logic are inviolable, relentless, and accepts their final conclusions as indisputable. And, so far as certain obvious truths are concerned, they are. For instance: No finite being is exempt from error; All men are finite beings; Therefore, no man is exempt from error.

That is a well-known sample of a perfect syllogism, which is indisputable. And if our every mental problem was as obvious as that, this accepted method of argument would suffice to decide them all for us. But despite the fact that educated men thoroughly understand this process of deductive reasoning and easily apply it to the purely objective problems of life, they find that it is almost useless when applied to problems which are not obvious, and among the not obvious ones are the whole range of problems which we may designate as subjective as compared with objective. Thus when we admit the subjective into even the most obvious problem it is liable to become vague and dubious in its objective premises. For instance, the statement that all men being finite are liable to error, is at once challenged: Are men essentially finite, and if they are is it not possible for them to become exempt from error? All rationalists will deny the right of any such challenge. They know men are finite and not exempt from error, and that settles it—for them; but not for spiritually awakened thinkers.

So it appears right at the outset that the inviolable laws of logic are not after all inviolable, since two equally intelligent men may disagree concerning premises of any syllogism. And it follows that if they cannot agree on the premises they will never agree on the conclusion. The reason for this is that the more a man becomes spiritually enlightened the more he will see those laws of matter, which he had supposed to be inflexible and inviolable, extending themselves and merging one into another, so that to be able

to say dogmatically, this is true, that false; this shall stand, that fall, becomes more and more impossible to him. And he learns also that what he had in the past prided himself on as his faculty for pure objective reasoning, for cold logic, was indebted for even what accuracy its processes possessed to something that was not cold logic at all, but that warm feminine sex principle, called intuition, or illumination, that heated the cold logical processes into a glow sufficiently bright to enable the thinker to see what grain of truth existed therein.

Now I think the difference between an artist and a mechanic might fairly be summed up in the statement that the one is more skilful than the other; and he is more skilful because he has developed more of his potentialities into actualities than has his less successful brother.

The mechanic—and he may be a bricklayer or a merchant prince—knows the rules of his trade, is perfectly skilled in them, satisfied with them, and so long as his father and his father's father were satisfied with the dictum that two and two make four, he is satisfied to let it go at that, and would consider a man a fool and wasting time, who bothered his head with questioning the authority which in the first place forced the conception on us that two and two do make four. And to many of us such questioning would seem futile and tending away from that greatly-to-be-desired god, Efficiency. But as a matter of fact the man who was "wasting his time" asking foolish questions, was having these same foolish questions intelligently answered, because he was foolish enough to bother with them. And the exercising of his mental faculties on abstract problems, that were mere foolishness to his brother mechanic, gradually resulted in the opening of his spiritual eyes and ears, and he slowly developed from the mechanic to the artist and had vision and began to achieve things great and artistic. Nor is it fair to protest that by far the greater number of artists do not achieve greatly; that their vision is often poorly and meanly expressed. Because the great fact is that they have any vision at all. And the truth of the assertion that even

poor vision is better than the greatest blind material success, is shown by the fact that as soon as any mechanic—no matter how skilful he may be—begins to see the gleam, he becomes unfitted for his mechanical job, and, of course, has to pay the price in material things for quitting it. But even though all that he gets in return is the ability to be a very poor artist, you will never find him returning willingly to the cut and dried mechanical job he has deserted.

Now what is meant by this "vision" that men are talking of today? Clairvoyance, pure and simple. But some may exclaim—clairvoyance! Why they arrest clairvoyants in New York State and clap them in jail—and a good job too. Quite so. Also they sometimes arrest ministers of the Gospel of Jesus Christ—they did so one day lately in New York City, and sent him to the "Island" for one month—and a good job too. Do you see the point? Are we to decry either Christianity or clairvoyance because a clergyman and a medium prove themselves rascals or fools? We might as well decry literature, art, music, any and all the ideals of the world, because many of their best exponents have been viciously immoral in their personal private lives. As a matter of fact clairvoyance means seeing into the reality of things a little better with it than without it, and whether I use it wisely or foolishly makes no particle of difference to the enormous value of the thing itself. And that applies to all manifestations of spirit as they come to any human being in any form of development which consciously or unconsciously involves them. Much protest has been made in the past, and is still made, against allowing what are called the psychic faculties or senses to be opened. Theosophists usually modify such warnings by acknowledging the value of these inner, subjective senses, but advise that they should be severely inhibited, that is, kept shut up and ignored even after you have become aware of their existence—until you are sufficiently mentally developed to be trusted to use them without making a fool of yourself. But they do not in any clear definite manner state how you are to know when you are so sufficiently developed—presumably because they

themselves have not yet arrived at that point of development, and so know nothing whatever about it save by hearsay. And that hearsay we have had with us through the ages ever since the few decided that they would lose their power over the many if the many once learned the secret of their own power and began to develop it. But today the many will not be much longer denied, and under the new Dispensation of Individualism which is dawning, they will not be satisfied to let any other man or god set the standard of their morals or aspirations for them. They will be loyal to the urge of the new spirit (the Holy Ghost) within them and demand of themselves nothing less than the possession of all their powers. And once a man begins so to demand, the answer is quite speedy, the illumination very quick. But so long as he holds back and says I must not push in here or pry in there lest something jump out and hurt me—well, so long as he is thus bound by the opinions of others who quite possibly know even less than he about what lies behind the closed doors of his spirit, so long as he holds obediently and decorously back, he will be quite safe from any shocks, from any sudden enlightenment that might make him discontented with the way he is handling his job of living; and he will probably be much more content than if he did so pry and question; for as sure as he does, so he will quickly lose that content, and with it any smug idea that he is really somewhat of an artist in living. He will discover that he is merely a mechanic and probably not much of one at that. And if he holds on to the slogan, "safety first," well, he will continue to be safe, and his mechanical job will not be endangered. Though how teachers of this safety first idea—whether among our Theosophical brothers or anywhere else—find the scheme of meditation compatible with it, I confess I do not understand. For every teacher of the occult, every veriest tyro in it, knows that meditation is the one most potent key to the unlocking of the psychic senses. Every gleam of light that illuminates the mind comes through some crack in those doors; and as surely as meditation is persisted in, just so surely those secret doors of the spirit

will be opened up whether the disciple is aware of what is happening or not.

So if the student would make himself quite safe, he should by no means meditate, for just as surely as he does he will find his own spirit beginning to assert itself and demanding free expression. And once that happens his safety first idea is of about as much use as a restraining influence as a straw in the wind.

Now I believe no man can enter into the true art of living without having all his faculties developed—both the feminine, subjective ones, as well as the masculine, objective ones. And I believe that the only way to develop them harmoniously is to develop them both together, when they will act and react on one another—exactly as does that light which we recognize as illuminating the mind in meditation; it not only lights the subject in the mind, but lights itself and allows the mind to know the thing from which it is receiving its illumination. As for the dangers growing out of so-called illegitimate opening up of the inner senses, it is as obvious that they exist as that they can be avoided. Everything that comes up out of the imagination of man through those magic spirit portals is a direct answer to the call the man makes. If his desires are pure and intelligent they will be answered in kind; if the reverse, in their kind. And this is the principle of all life. "As a man thinketh in his heart so he is," and as he is, so he will receive—good or evil. And he may not hope to escape his just dues by exerting his strength to hold shut the doors through which his friend or his foe may enter. For truly, after all, his friend and foe are both in his own heart, and if he will face that fact clearly and side once for all with his friend, he may quite safely leave that friend to guard the door against any foe.

And suppose many mediums desecrate this sanctuary of theirs by inviting in through those open doors unworthy visitors; are you and I because of them to consider ourselves also desecrators?

There are undoubtedly dangers besetting the psychic path. I myself know of them personally; but I also know that

an average amount of common sense is all that is required to avoid them. Perhaps that is not quite enough—though it is necessary. Perhaps I should say that a sense of the integrity of the ego is the first necessity for safety during one's first steps along the way of this new art of living. But then, for that matter, even the skilful mechanic who has as yet seen no vision must have that sense of the integrity of his ego or else he can be nothing more than a slave to the opinions and authority of others. So common sense does cover the bill.

But perhaps it may be asked: "What is to be got more from the psychic than I can get from the purely mental?" Alone from the psychic, nothing worth while. That I believe to be certain. When I say worth while I mean worth while in the large permanent sense. Also nothing in that same sense can be got from physical mentation—if such a condition exists. No, the whole point of this article is to show that neither the mental nor the psychic, neither the masculine nor the feminine, can succeed alone in the building of any permanent art of living. It is only in the perfect harmonizing of these two sides of the same shield that true permanent results can follow; only through the mystic marriage that the inner Christ can be born. And it is only because of the preordained abasement of spirit before matter, of the feminine under the masculine, that men are still insisting today on the necessity for the development of mentality, before the understanding of spirituality can be attempted. That is putting the cart before the horse with a vengeance! Really it is astonishing! Why, Buddha and Jesus expressly taught—in fact it was the essence of all their teaching—that by seeking inside we should find the key to all outside. It seems really as if we need not look any further than this one attitude of our present-day teachers regarding the relative value of mentation as compared with intuition to realize the cause of all the seething unrest of the world. Why, the other day a Theosophical friend said to me, "We discourage all emotion in our society." Discourage all emotion! I think probably he meant something else—I hope so. But

discourage emotion! Why, emotion is feeling. You cannot know anything that you cannot feel. You can **talk** about Love, Charity, Brotherhood from now until doomsday, and that is all the merit you will acquire if you do not **feel** them; if the emotion of them does not make you get out into the world and express them in some tangible act.

Well, all that will, I firmly believe, be changed under the swiftly coming New Dispensation when every man will be his own inspirer and the one inspired; when he will look outside himself for no prophet to prophesy for him; when old laws will be old laws and he will make new ones for his new consciousness; when he will express himself as a skilful artist in life and will do it by the perfect balancing of his thinking and his feeling. Then he will no longer be afraid of his own undeveloped powers, but will take them and use them; and I have a hope that our Theosophical Society will take on new life and realize that if their beloved science teaches them anything, it teaches them that each one of them should become a living fire, a prophet for his own guidance, a man of vision with his keen eyes envisaging the future, rather than lingering on the past that is past.

My friends, the giants of old are a story told whatever their name and fame; and the only reason they have come down to us in honor is because they dared to be original. They had the vision and people followed them because they instinctively felt them to be geniuses in the Art of Living. Suppose instead of striking out originality, trusting their own spirit, their own inspiration they had trusted to that of some bygone dead man; do you suppose they would ever have been giants, and their story have come down to us? We are trying to fit our spirits to the garments of dead giants; we are denying our own inspiration the right of utterance in order that we may repeat and continue to repeat wisdom of old prophets that we know by heart so well that some of us can vocalize whole chapters of it without missing a single word. And that is about all the good it is doing us and the world too. These truths which Theosophists have had are like the talents given to the servants in the Bible;

it is not enough that we should preserve them intact and pass them on. We have to improve them by having them in our possession, and if they do not stimulate us to give them forth in better condition, more rounded out, more developed in practical value, in fact, if we do not add something to these truths, something of our own originality, something to clarify them and make them more practically helpful to the world today, then either they have no real practical value, or we will have to acknowledge that we with all our advantages as temperamental students are merely artisans, mechanics, copyists, not in any sense masters in the Art of Living.

I am not advocating a school for psychic development as the term is ordinarily understood, and endeavoring to produce a lot of spiritualistic mediums. Nothing could be further from my thought. I know from several years' investigation among such, the folly of that phase and how difficult it is to inculcate in the ordinary objective mentality what the development of true spirituality means and is. I once heard a young and beautiful lady state resentfully at a Theosophical meeting that she had, under the instructions of a Hindu guru, sat for three months for twenty minutes a day staring at a lighted candle in a dark room, and never once during the whole period had she seen anything—not even, I presume, what a preposterous fool she was. And she was probably a very fortunate woman, as she might possibly have seen things that would have badly disagreed with her.

No, I am not advocating any such drastic attempts to force open the windows of our souls, but I am pleading for a normal and sure line of effort by which we can change these commonplace and rather ignoble lives of ours into something far more artistic. Something which we may, when we have proved it for ourselves, pass on to those about us, who are perhaps a little weary of their merely mechanical jobs. The proposition is as simple as it is effective. It is to begin and consider seriously the details of our daily lives, take stock, as it were, from our getting up to our lying down, and to deliberately take each act, even the most triv-

ial, and perform it with the intention of making it an act of love, of sacrifice, as Krishna has it, to the highest principle which each of us recognizes in himself. This effort deliberately made, each day, will soon become, instead of a somewhat irksome effort (for all things must be paid for), a natural expression, and will secrete and exercise in its performance a spiritual heat, an energy, which will radiate about the commonplace little act, and make it in very truth, an honorable sacrifice to that God, whatever his name and state, to whom you consider yourself personally responsible. And as you honor this high principle in you by daily lifting a conscious recognition to It or Him you will by the law of His being, draw to you, by the little act of dedication, a power out of all proportion to the effort you have expended on a trivial matter that could, objectively and ordinarily, have been done just as well mechanically, automatically, as you have come to perform two thirds of the acts of your lives. To some, this may seem a trivial matter; no great sacrifice is made; just a little pause perhaps when you think you are in a hurry. But try it and you will find that even from the ordinary standpoint it is not as slight and easy as it sounds. It will be much easier for you to say: "Oh, bother! I haven't time to stop and think about there being a spiritual quality to this small act" and perhaps, too, you will be shocked and consider it desecration to implicate your personal Deity in the lacing of your shoes, or the blacking of them. But if you are so held—well, you are held. If you consider the deliberate spiritualizing of your commonplace material acts, desecration, or puerile, then for you it will be puerile and a desecration. But if during your time of meditation you will with an open mind consider the matter, I think you will come to the realization that every smallest act of the crowded day, that can be done sincerely in this way, as a deliberate recognition of the divinity within you, and an invitation to It to manifest Itself in even these trivialities is an intelligent act of sacrifice and that any act whatever, so done in love, will be accepted as it is offered. Because what it means truly is the celebration of that mystic marriage between the masculine and the feminine principle

of each of us; that is, the blending of the spiritual with the material. And it does not mean, as some critics would insist, any desecration, any materialization of the spiritual, but rather a spiritualization and uplifting of the whole material. And with patient perseverance in these daily acts of devotion we will come in due season into a realization of an alter ego within us. No mere theoretical something, mind you, but a living vital presence who will begin to reciprocate our attentions, to stimulate us, to rest us, to comfort us, and ever as we grow stronger, to pour out to us through the unfolding spiritual senses new and newer understanding of life's meanings. With the understanding will come greater interest in and strength to express ourselves in our various daily experiences, in such a way as to honor our new-found friend within.

If you are inclined to doubt the possibility of such an Art of Living being practical, I will suggest to you a phase of the ordinary well-known magic of human love, as it transforms the action of those in whom it blooms. The man who has come into a realization of his love for a woman: what do his little acts of daily service to her mean to him—what do hers to him, mean to her? Surely most of us know the joy of such service, the great reward of being able to do the most trivial thing for the loved one. And the only trouble with these lower human relations is that alas! we so soon allow the commonplace to swallow up the ideal. The masculine and feminine that have touched for a moment, blended in divine harmony, cannot cling together because both the man and the woman, by force of their ages of external mentation, soon cease to regard each other through the eyes of their souls and, instead, return to terms of intellect. They see each other again with their intellect externally, as each is **not**, and lose all too soon the vision of what each **is** in essence.

Now if Theosophists are intelligent enough and willing to make the effort to wake in themselves this living flame, to deliberately consummate this inner mystic marriage between the spirit and the word, between the intellect and the intuition, I believe that there will be a great illumination

for them, and that they will become able to feed the people. To feed the people! If they cannot or will not, then they must be content to see the power pass to those who can and will. You remember the words of Jesus, referring to the teaching of doctrines to the people by the intellectual Scribes and Pharisees, to the effect they, the children, were crying for bread, and their teachers were giving them stones. No man's soul was ever fed by doctrine; his intellect yes, his soul, never. The intellectual technique of a philosophy may be perfect, its syllogisms beyond criticism, but unless it is heated by the flame of the spirit, all its followers are merely mechanics, discovering nothing new, merely following the rules and formulae of their jobs, without any vision of other jobs, from which they are barred by the very fact of being dominated and held by the rules and formulae which govern this one.

Until we realize that the giants of old are really a story told, and the persistent repetition of the told story is a deadly soporific, we will neither wake ourselves nor be of any real, vital worth to the world about us. We will continue to be good little mechanics, knowing all about man and his seven principles; all about his intricate and astonishing relation to the zodiac; all about reincarnation and karma, and so forth; and that's exactly all it will do for most of us. We will remain ignorant of and apart from that thrill of spirit which through the ages has picked up here and there a man who was quite intellectually ignorant of these interesting things, and has set his feet among the stars. What do you suppose Joshua's ignorance of astronomy, when he bade the sun stand still, had to do with the spiritual test he was making? Not a thing in the world! Ages ago men were warned that the letter killeth, but the spirit maketh alive. And if we want to live ourselves and help those about us, we have to stop giving them stones for food; stop wearying them with stories told of dead giants, and show them that we and they **now** may wake and live; may change the tiresome monotony of the daily round and the common task;

may glorify it in an actual practical way here and now; may in fact become artists instead of mechanics; and, that the only way for us to become so is to begin to **turn our thinking into doing**. Then as soon as we begin to get a little experience, to pass that personal experience along to another brother, while it is still warm, and vital, and see if it does not help him a hundred per cent. more than even the most reverend discussion of the experiences of some bygone spiritual giant, dead this thirty or thirty-five thousand years.

FAITH

By Anna Busch Flint

FAITH is born of a knowledge of the law. All things known to the human intellect must have passed through certain transforming processes which develop the no-thing into a something. Man's very thoughts are but a mental expression of that life which, previous to its manifestation in the human consciousness as thought, must be regarded as the no-thing, since the state of existence represented is that of de-I-fication, or the formless.

Man has the power of inviting into his consciousness these uncreate expressions of life, by outlining for them a formed existence, he himself representing their person-I-fication.

The unthinking or thoughtless mind is obsessed by certain objective forms of a material nature and cannot therefore conceive of that which is formless. Man has the power of denying these objective forms the use of his consciousness by refusing to furnish a vehicle in which they may become remodeled. Man is a responsible being since he alone, of all

creatures, has the power of choosing whether or not he shall impersonate the uncreate or formless expressions of life. Thus is Deity personified.

Man may choose to rule, or to be ruled by, the objective forms of the mind. A knowledge of cause and effect is most essential to the establishment of faith since the observed phenomena forms the true basis of a living faith. Blind faith is productive of good only so long as man is held irresponsible, and is ignorant of the law of retribution. One of blind faith may recognize certain expressions of a higher life as witnessed by the speech and character of the saint. He may hold firmly in mind these wonderful truths and thus be saved vicariously from those lower forms of existence which enslave men. He of the living faith shall judge the quick and the dead and raise unto his consciousness only such forms of uncreate life as shall resolve into consciousness per se.

IN the Orient they see much clearer than we, the sorrow there is in the world. Perhaps they do not see as clearly as we in the West, why it is. I will leave that undecided. This, however, is a fact: Buddhism only sees the mother's sorrowful face, and leads man to shun existence. In the Occident we have learned to see goodness everywhere; and some of us are so optimistic that we see no sin, sorrow, or death. We do not believe that "nature is at strife" with herself. We love life; we do not worship life. We use life for "good," and we demand of ourselves and our fellowmen that all shall and must love, not hate; that all must gather, not spread; and we believe that we are godlike by so doing.—C. H. A. B.

CHIPS FROM BED-ROCK

By J. M. Bicknell

PHENOMENA

(Continued from page 328)

The greatest danger which man encounters while he is building his bodies is that of being mastered by the habits he has formed. If he allows himself to become entangled in his desire habits, and permits those habits to rule him instead of his mind ruling the habits, he will become an automaton, and will drop aside as a worthless failure. Man must ever be on the alert, ready to make proper use of his acquired habits of mind and desire, and yet be able to completely ignore his present habits, when necessary, and to pass on to the formation of higher habits. To all of this the customs of the world are adverse. In religion, politics, and business, methods are assumed to be fixed, cut and dried, perfected. This error is due to the fact that man looks only at the "dead spots" already referred to, and forgets that life is a constant flow. This point may be illustrated by the course of organizations in every-day life. All religious, political, and social organizations are usually founded on some well-defined principle in which the adherents of the organization take a deep and warm interest. But in time such adherents forget the original propositions for the promotion of which the organization was founded, and come to think only of the name of the organization and of its success in carrying its special efforts through, regardless of the character of those special efforts. Such organization then becomes a machine. Its followers never have a thought as to whether or not such organization may be a benefit to society, but are content to revel in the excitements of competition and in the desire to have their side win out in every contest. Such an organization has become useless, is dying, and must soon drop to pieces.

So it is with the physical body. Man's body is so constituted that the efforts necessary to promote its development and to give it health, strength, and efficiency, are attended with sensations of pleasure. The pleasurable sensations make it the more likely that those efforts will be made. But when man becomes so entangled with those sensations that he forgets the chief end of life, and so that he thinks only of securing the sensations, such as the pleasures of eating, drinking, adulation, dress, the amassing of wealth, the rearing of children, and, in general, the gratification of his passions and in doing simply the things in life that his father did, without thought of the true purpose of those things, then has he become a useless machine that is wasting its means without accomplishing that renewal and refinement of body that is the chief object of life.

The experiences of bodily pleasures teach two lessons. First, some pleasures when indulged in without discretion cease to be pleasurable, thus teaching that sameness is death. And secondly, other pleasures, though they may remain gratifying, produce disease and suffering or disappointment in some unlookedfor manner. Man should not eat, drink, or enjoy any pleasure without a purpose beyond such enjoyment. This is where the work of the mind comes into its proper employment. Such a view does not mean that man should make a long calculation for each mouthful that he eats, or for each sip that he drinks. But he should have a ruling purpose in life, such as that of eternal progress or the continual betterment of his personality, for the furtherance of which he should manfully assume the strict control of his appetites and passions. Man does not need to fret about the wrongness of his present appetites and passions. They may be suitable to his present stage of development, but he should seek to raise himself to a higher plane of development. He should not seek to rid himself of his present body because it is a bad thing, but because he can transmute his present body into one of a higher grade, capable of finer sensations. It is by seeking the reasons for present phenomena and the more remote purposes of sensation that man creates the capacity for higher sensations. The capacity

for higher sensations condensed into habit forms a higher body. This is the chief object of physical phenomena. Physical phenomena are object lessons in the lower classes of life.

In a previous chapter, it has been said that physical phenomena are the images of ideals formed by beings on a higher plane. By this it is not meant that on the higher plane is an exact ideal of any specific phenomena experienced on earth. The ideal on the higher plane may be said to correspond to what philosophers mean when they speak of a concept. When I refer to the concept of a horse, using concept in its first or technical sense, I do not refer to any one horse, but I make use of a mental creation that will include every horse. In that sense, every phenomenon is found on the higher plane, while the specific things which the physical body perceives are left to the choice of the ego in practical life, and, although included by the higher law, are no more preordained on the higher planes than the wagon tracks, previously referred to, were consciously preordained by the man who rode to town in the wagon. Specific phenomena constitute the field of physical science and are of use in practical life, but the mastery of concepts leads to higher powers. When the mind is focused on a problem, with sufficient strength and interest, light will appear, and the imagination will evolve out of that mental darkness a form as a seed develops in the earth. This form is the work of the creative imagination, and is judged by the mind and is given its proper place among other forms. Such forms are the elements out of which grow the phenomena of higher planes, and are as real as are the phenomena of the physical senses. The desires held in check by such use of the creative imagination are transmuted into a bodily organ by means of which such forms are more and more readily perceived. The brain of the physical body is not an instrument of thought, but is the phenomenal representation of desires that have been corralled and are held in check.

Every individual has to choose which of four different courses he will pursue in life. He may idle his days away

listlessly, absorbing as it were the lowest animal gratifications; in which case he will die and arrive on the next plane of life little better informed than he was when born in his present physical body. He may resolve to get all immediate pleasures out of this life that he possibly can, and with this purpose in view he may cultivate considerable powers of animal cunning and what is called practical knowledge. Such a man will also die and in his life hereafter he will be doomed to contend with pampered desires that he can not satisfy, while the little mental development that he has acquired will tend to draw him back to physical environments. A man may decide so to live as to improve the moral side of his life, and to create for himself a higher grade of desires and aspirations, such grade being determined by the moral standard corresponding with his stage of mental development. He will likely give his life to some form of service to his fellow men. He may be called a good man. He will develop his powers of thought, in a practical way, so far as seems to him necessary to the success of his work. Intellect, however, will not hold a high place in such a man's estimation. This man will die. After death he will have a desire body that is superior to the desire bodies of the two men previously mentioned, but his desires will give him great trouble through blind zeal for things that are antagonistic to the dictates of a higher judgment. Well-meant desires, when not guided by correct judgment, are as capable of working injury to one's self and to others as are desires that originate with an evil purpose. Desires, both good and bad, are blind, and when not guided by the mind will tumble into the ditch. This is the course pursued by most of the more advanced men and women of to-day. It sounds well, and will certainly result in the acquisition of valuable tendencies for the future. This is pre-eminently an age of bodily action. It is so because desire is in the lead. Man must hustle to be popular, and must move about with great bodily activity and in the display of his accomplishments he must produce something that can be perceived by the physical senses.

But a man may resolve that he will consider this life,

with its fleeting blandishments, only as a means for further development. He will not assume that his present standards of moral excellence are perfect and valid for all time, but will hold himself ready, at any moment, to ignore present standards and to adopt new standards. Recognizing that the right thing is the correct thing, he will make use of the lessons of life for the purpose of raising his mental powers to the apprehension of higher ideals and of higher phenomena than can be perceived by the physical senses. By such process the body is refined, or rather the body is a phenomenal representation of such process. This is the highest purpose to which life can be devoted. But to devote one's life to such a purpose demands the greatest courage. It is a crucifixion. The world is against the man who attempts such a course. Conventionalities will view him askance. Business circles, through fear of unpopularity, will shun him. Formal religion will call him wicked and incorrigible. Friends will desert him and relatives will be ashamed to mention his name. While admitting his honor, men will avoid him for no other reason than that they can not understand him, or because they surmise that in the prosecution of their particular business he might be an unfavorable associate. Having little time or taste for popular pleasures, he will be totally ignored by those in high society. Being averse to any participation in politics, idle amusements, or the common ceremonial superstitions of organized religion, he will be compelled to face the silent, prejudiced gaze of those leaders' followers.

To many this picture will not constitute a very seductive prospect. The apparent hardness of such conditions are due, however, to the misconception that the current pleasures of the world are the highest pleasure attainable. To the person who has resolved on the attainment of higher powers and on the living of a higher life, this world offers many pleasures of which the majority of men have little or no knowledge. Such a person, by controlling his sensations, avoids much suffering that comes from indulgence, and holds himself in a condition for clear, healthy thought. What are the coarse

flippant indulgences of ordinary life when compared with the deep sense of security and overshadowing peace that pervades a conscious eternity?

Many will say that the methods herein set forth will produce mere fantasies, appearances in which there is no reality. This is a mistake. The imaginings of the insane are as real as the perceptions of the sane. Such imaginings are simply strange, and, their connection with the ordinary not being known, they are not subject to control by the ego. If, while the mind is focused on some problem, the creative imagination throws up before consciousness a strange idea, reject it not. It has a cause. You are a part of the Universe, and the cause of that idea is a part of the Universe. Persevere in your concentration. New connections will arise which manifest the articulations of that strange idea with the remainder of the Universe and with the appearances of ordinary life. This life will no longer look as it has looked. The center of gravity, as it were, of the whole view of life will be changed. Former pleasure will become stale, drop away, and be forgotten. New interests will arise and new habits will be formed. Along with all these changes will be evolving a new body, a body whose texture will conform to the new thoughts and desires.

What is here said is not to be construed as a criticism in which blame is laid on any one. A tiger is not to be blamed for acting as a tiger. What is here said is intended only as a statement of facts that, to those who are ready, may serve to arouse some interest in the higher possibilities of life. The physical body is a fixed center around which man builds his universe and from which radiate all parts of his universe in permanent, systematic, and familiar relation. Immortality means the eternal existence of the present personal identity. Ordinary death means the destruction of that personality. Every one faces eternity and must conform to the laws of evolution. Why not begin now the gradual refinement of the body for work on higher planes, and thus maintain a continuance of the present personal identity?

(To be continued.)