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Thought, Occultism, Theosophy,
and the Brotherhood of
Humanity

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GHOSTS THAT NEVER WERE MEN.

Commonplace Magic and Magic of Elementals.

TO bring this part of the work down to a comparison with familiar occurrences, it may be said that the rites, if properly enacted, have an effect like the building of a house, where the openings for windows, heating, lighting by gas or electricity, telephoning, are provided for in the construction of the frame and the finishing, so that the influences of light, heat, and those aiding in telephonic messages can thereafter readily act on the persons in the house. With some seals an influence acts without any further effort on the part of the possessor of the talisman, just as light comes into a house through the windows. With other seals, it is necessary that the possessor should do some act in order to call on the power, in the same way as in the case of the house one would strike a match or press a button to get light. Such acts which have to be done, are pressing or rubbing the seal, drawing a sign or name, or pronouncing or singing a word. The response is as certain as is the appearance of a glow in the electric lamp if all preliminaries have been done.

A seal can be made effective for a certain time, depend-

ing on the purpose for which the seal is made; for instance, to avoid dangers at sea on a certain journey, or to protect a person through a war, or to give to a person a certain power for his life. A seal can be made so, that it will give protection or lend power to any possessor of the seal, will protect him from drowning, aid him in locating metal ores, give him success in cattle-raising.

Breaking the Power of a Seal.

The power of the seal may be ended by immersing it in a certain liquid which breaks the seal, or a seal may be dissolved by special rites, or, in some cases, by the holder of the seal breaking the compact under which the seal was made, or by a change and waning of certain influences. An influence may continue for ages during the life of the elemental ruler, by the power of whom the seal was cast and the ghosts were bound.

Mystery in Common Things.

The mysteriousness surrounding the preparation of a talisman is often resorted to for mere effect on believers in the powers of talismans. On the other hand, disbelief in and ridicule of talismans is due to ignorance. Striking a match and getting light, pressing a button and seeing where there was darkness before, operating with electric waves and so communicating across the Atlantic by wireless, surrounding one's self with charged electric wires which cause death to intruders, is no more supernatural than making a talisman, and, by the seal thereof, commanding, through a compact with an elemental ruler, the acts of inferior ghosts.

All these acts are artificial contrivances for man to use elementals. On the one hand, the chemical preparation on the match, the battery and wires used for electric lighting, the antennae and rigging for wireless telegraphy, are artificial means to cause the action of natural forces, which are nothing but the acts of elementals. On the other hand, the ceremonies and the more personal compact with an elemen-

tal ruler who binds elementals, that is, natural forces, to act when called upon by a person who wants them to act, are artificial contrivances for man to obtain the service of nature ghosts. Such contrivances are necessary as long as man is unable to use his human elemental in calling directly on the powers of nature, that is, the nature ghosts, to do his bidding.

To invoke an elemental by rubbing a stone is as natural as the evocation of an elemental by the striking of a flint or a match. The friction puts a part of an element into touch with another part of the same element, or with a part of another element, or loosens the bound portion of an element and puts it in touch with a free portion of the element.

The Mystery Worker a Materialist.

The physicist and the talismanic wonder-worker are both materialists; the first works on the seen side of the physical screen, and the wonder-worker works on the unseen side of the physical. Both appeal to the rulers of the elements. The physicist appeals to what he calls the natural law, and uses his physical means to call the elementals into operation. The wonder-worker, too, uses physical means to call elementals into operation, but he makes a more personal appeal, and offers and gives a part of his personality to the ghost—though he does that very often unconsciously.

Difference Between a Mind-Man and a Mystery-Worker.

A mind-man who has power over his human elemental, the co-ordinating formative principle of his physical body, which elemental, it will be remembered, is of the nature of all four spheres, can, through that elemental, without any physical means and often irrespective of time and place, compel the action of elementals to produce any of the results which the physicist produces mechanically or the wonder-worker brings about magically. He does it by knowledge through the power of his will and imagination. (See "The Word," Vol. 17, page 65.)

Karma May Be Postponed, But Cannot Be Avoided by the Holder of a Magic Object.

It is erroneous to believe that the possession of amulets, charms, spells, talismans, seals, or any magical object will enable the possessor or beneficiary to escape his karma. The most these objects can do is to postpone what is his karma. But usually not even that is done. Often the possession of a magical object precipitates karma, much against the expectation of the possessor of the charm, who believes that he is, with it, above all laws.

Elementals Bound by a Seal Do Not Favor All Who May Hold the Seal.

The presence giving power to a seal, which is made for a certain person, will not necessarily act favorably to another person who becomes the possessor of the seal, though the power may accompany the seal. So a seal made to assist in the discovery of precious ore would so act for the person for whom it was made. But another, should he become the possessor of the seal, might be led to the place where ore is, but he might break an arm, or be stricken by disease, or fall to his death, or be killed by robbers at the very spot of his discovery. One should be careful in wearing ancient talismans, jewels, and the like, even though he may know the cryptic symbols of the charm. The seal may be not for him. All magical objects whereof a man acquires the possession or use, must be in accordance with his karma; and he is constantly making karma.

There is More Power in Truth and Honesty Than in All Seals and Elemental Gods.

A man may procure amulets and talismans, charms and seals which will protect him in danger and endow him with power; but, on the other hand, one who has confidence in his own power and goes through life attending to his affairs

with rectitude, who speaks truthfully, and who relies on the law of justice, secures a better protection and acquires better and more permanent powers than all the magical seals in the world can bring him. To think and speak and act with rectitude is more difficult than invoking with ceremonies elemental gods, and entering into compacts with them, or paying the price necessary for having the benefit of elemental powers bound by a magical seal.

To be continued





THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER II.

AS the first letter of the Hebrew alphabet, Aleph suggests beginning, or primary manifestation. The letter A, in fact, has this meaning all over the world. As Furlong says in *Faiths of Man*: "A stands commonly for the first of all existences, the Maha-deva, or Supreme. It represents the agent of creation, even when typified by the bull. It is shrouded in the complicated Sanskrit A called the 'Supreme'—Vishnu or Krishna." Students of the Bhagavad-Gita will remember Krishna's words, "Among letters I am the vowel A." In Revelation Christ is called the Alpha. Le Plongeon also states that among the Maya Indians this letter indicated the Deity, or universal generative power.

The sound of A is a simple expulsion of air, set vibrating by the vocal chords, unmodified by tongue, teeth, or lips—the simplest sound in human speech. Its simplicity makes it a perfect vocal symbol of the Supreme, for what is simple is "without fold or doubling; unmixed; unalloyed," and these are characteristics that all philosophers apply to the first manifestation of the Spirit.

As the simplest, it is necessarily the fundamental sound in language. Sanskrit grammarians realized this long ago, and taught that all other letters are modifications of A. On this account they regarded it as the basis of communication, and as the root of thought itself, since all clear thinking must be put into words. As the basis of thought and speech, then, this letter properly denotes That whence all ideas and words proceed—the all-pervading Consciousness that is the Causeless Cause of all.

The letter-name, Aleph, means "ox" or "bull." In Egypt, the bull, Apis, typified Osiris. The Assyrians dedicated the same animal to Marduk. The Persians associated it with Mithra. Among the Greeks it was sacred to Dionysos, the god of youth and virility, identified by mythologists with the Iacchos of the Eleusinian mysteries.

All these were sun-gods. The priesthoods of the ancient world knew what modern scientists have demonstrated—that solar force is the cause of all terrestrial motion, including the minute molecular changes in nerve-tissue that enable us to think. And in countless allegories and parables they set forth the doctrine that the advance of man, and the evolution of life in sub-human and super-human worlds, is the work of sun-power specialized in living organisms.

In the Orient oxen pull the plow and thresh the grain. So they have come to symbolize agriculture, which, of all human pursuits, is probably the most important. Farmers lay the foundation on which the whole structure of civilization is raised. Because it furnishes the motive-power directed and guided by man in tilling the soil and harvesting the crop, the ox typifies the power we use to modify our environment, to provide us with means to sustain life, and to bring natural conditions into harmony with our aims.

According to Kabbalists (whose doctrine on this point agrees with the tenets of Hindu philosophy), the only power used by man—the only power there is, indeed—is Consciousness. They hold that the power to know, as the root of all existence, is the fundamental energy whence all forces, both psychic and physical, are derived. For them the only reasonable explanation of creation is that it is the result of the self-knowledge and self-contemplation of the Supreme Spirit.

Consciousness, then, is the essential reality of that which we know as the vital principle in living organisms. This principle is the life of plants and animals, as well as of men. In Hebrew it is called Ruach, and, as I explained in Chapter I, this word has the same meaning as Prana, Pneuma, or Spiritus. All these words mean "breath;" they

all designate the vital principle; and they are all names for a universal energy which is the essence of any particular force we may be able to distinguish.

The primary manifestation of this invisible energy is light, and for our world the great source of light is the sun. From the day-star the waves of cosmic force radiate into space, and those that reach this globe are the cause of all that happens here. Hence, when the Sepher Yetzirah says that Aleph is the sign of Ruach, we may expect that any pictorial representation of the occult ideas connected with this letter will suggest the descent of Spirit into terrestrial manifestation as the radiant force of the sun.

When Kabbalists declare that Aleph stands for the path uniting the first two Sephiroth, they imply that Ruach originates in the Primal Will and expresses itself as Wisdom. Will has been defined as the power of self-direction. Spirit is able to direct itself. Spirit is limitless life. Hence the Primal Will cannot be anything else but the Will-to-live, and the constant urge of this Will must be toward growth, development, and expansion. Its manifestation must be an eternal progress—never at rest, and always pushing forward.

The path we are now considering is called "Fiery Intelligence." It originates in the Hidden Intelligence of the first Sephirah, and completes itself in the Illuminating Intelligence of the second. If these terms mean anything at all, they convey the idea that the first manifestation of the Spirit is a radiant force, inherently intelligent, that takes form in positive, actual knowledge. These terms exactly describe solar force, which does all the work in the world, and, in our brains, finds expression in the mental processes that have brought the human race from savagery to civilization.

In saying that Spirit manifests itself as solar force we only tell what it does. What Consciousness is in itself we cannot say. It defies definition. Reflection shows us that it cannot be any particular thing. It is really no-thing, for it is absolutely free, and all things are limited.

Zero, therefore, is its appropriate mathematical symbol. For the true meaning of Zero is "absence of quantity," which is quite different from "non-being." The Zero-sign is a circle, which, the world over, is an emblem of eternity, perfection, and changelessness. It is also a common symbol of solar force.

The mathematical properties of Zero show that it is far from representing "that which is not." It cannot be added to, nor subtracted from, nor can we multiply or divide it. But in combination with other figures it stands for multiplication by ten. Thus 1, by joining it to 0, becomes 10; 2 becomes 20, and so on. Hence this figure is the sign of a power, free from every qualification, which works in combination with definite forms to produce a ten-fold increase. I have no doubt that there is a connection between the meaning of Zero and the Kabbalistic doctrine of ten-fold emanation from a limitless, indefinable Absolute.

That Spirit cannot be any of the things it brings into existence, though it is the essential reality of all things, is a truth that the wise have recognized in all ages. In the Mundaka Upanishad we read: "That which is invisible, impalpable, without kindred, without color; that which has neither eyes nor ears, neither hands nor feet; which is imperishable, manifested in infinite variety, present everywhere, and wholly supersensible—that is the changeless principle that the wise behold as the origin of all things." Many centuries later Jacob Boehme wrote: "It may fitly be compared to Nothing, for it is deeper than any Thing, and is as nothing with respect to all things, inasmuch as it is not comprehensible by any of them." The same thought is elaborated in the Mystical Theology of Dionysius (accepted to this day as an orthodox manual by the Roman Catholic Church) when, after showing that Spirit cannot be any material thing, the author goes on to say: "God is neither soul nor intellect, nor has He imagination, nor opinion or reason; He has neither speech nor understanding, and is neither declared nor understood."

Dionysius means that Spirit transcends all its creations.

He seeks also to remind us that the knowledge of the Cosmic Mind is perfect, embracing past, present, and future in a timeless Now. God does not imagine, because imagination is a mental approximation to something not actually perceived. He has no opinion about anything, for opinions are always tinged with uncertainty, and He is absolutely sure



about everything. Moreover, since He knows all, He does not reason, for reasoning is only a method for finding out the unknown.

But if you say that a man has neither imagination, opinion, or reason, you practically call him an idiot. And if you assume that Spirit is a big man, living in some remote corner

of space, you are mentally creating a foolish deity. The God of the ignorant is a fool, and the God of the wise is foolishness to the ignorant. As Paul says, "The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him." Hence the Zero card of the Tarot, which corresponds to Aleph and represents the primary expression



of Spirit, is called the Fool. To the initiated its title means "That which is folly to the profane."

Another reason for the title is that the picture symbolizes the cause of the world, and, judging from appearances

The card on the left hand page is a reproduction of the old Tarot given by Court de Gebelin, in *Le Monde Primitif*. The other is a reconstruction from my own design and descriptions.

only, creation seems to be a colossal folly. Why, indeed, should God create? Why should the Absolute descend into the limitations of the Relative? Why should the Perfect assume the disguise of imperfection? More than one writer has expressed the opinion that if an intelligent being created this world, it must have been in a period of temporary insanity. Misery, poverty, failure, injustice, suffering, disease, and death surround us. On the surface there is little to show that the conditions of existence were fashioned by Wisdom. To thousands life is only a grim joke, of which we are the victims, while the Creator is the Jester. That this is a mistaken notion, based on superficial observation, does not change the fact that it is the opinion of many people.

A third reason for the title appears when we remember that the Fool, corresponding to Aleph, represents the primary expression of the Originating Will. This first manifestation cannot be conditioned by experience, simply because nothing has preceded it. The simple unity whence all things proceed cannot act from precedent of any sort. So the title suggests a principle whose activity does not depend on experience.

Mr. Waite's excellent revision of the symbolism develops all the ideas we have been considering. The same doctrine is also set forth in the rather repulsive picture of the Fool commonly found in older packs. Perhaps it may be well to show how this is, lest the surface difference between the two versions should lead some to believe the new design has been made to fit a theory.

Papus describes the Fool as follows:

"A careless-looking man, wearing a fool's cap, with torn clothes and a bundle upon his shoulder, goes quietly on his way, paying no attention to a dog which bites his leg. He does not look where he is going, so walks toward a precipice, where a crocodile is waiting to devour him."

He is careless-looking because Spirit cannot be supposed to have cares or worries of any kind. His torn clothes expose the posterior part of his body, for only the inferior manifestations of Spirit are revealed to our limited perceptions.

The dog bites this uncovered part because dogs represent intellectual sagacity, as opposed to spiritual understanding, and intellect can assimilate the lesser mysteries only. The bundle contains supplies, and represents the latent possibilities of the traveler. He goes quietly, because Spirit works without noise or bluster. He pays not the least attention to the biting dog because the progress of Spirit cannot be checked by the attacks of intellectual doubt. He goes toward a precipice, for Spirit descends from its original purity and freedom into all the limitations and vicissitudes of existence when it becomes manifest. The waiting crocodile is an Egyptian solar symbol, for like the sun, it spends its days on land and its nights in the water. When the Fool has been devoured by the beast Spirit will have become specialized as radiant force. The traveler's fantastic dress reminds us not only of the fool's motley of apparent contradictoriness and unreason which disguises all the instituted mysteries, but also calls attention to the fact that the Causeless Cause veils its original simplicity in infinite variety of manifestation. Thus we see, from this brief analysis that even the old version gives a true symbolic account of the secret doctrine, though it is not so complete a story, perhaps, as the one told by Mr. Waite's design.

In the latter the first thing we notice is a white sun, rising above and behind the wayfarer. It is white to show that it is not the material sun, but a symbol of the pure radiance whence all things proceed. That, in Mr. Waite's opinion, this radiance is inherently mental we learn from his remark that the sun "knows where the traveler is going."

The time is morning, to suggest beginning, inception, and like ideas. The position of the day-star reminds us of Swedenborg's assertion that the spiritual sun is always seen in the East at an angle of forty-five degrees above the horizon. This means that the cosmic energy is always increasing in power, without the possibility of exhaustion.

The traveler faces West. This shows that his journey is over the sun's course. The West is the door of darkness through which the sun enters into the mysterious Beyond.

Hence it is the portal of the Future, the gate that leads to that which is now the Unknown. The emphasis here is upon the truth that Spirit is ever pressing onward toward the realization of potentialities which, at any given time, are as yet unexpressed.

To show that he is a spiritual principle he stands on a mountain-top. Peaks are sacred to the Deity in all parts of the world. They imply eminence, supremacy, perfection, reminding us that the first manifestation of the Originating Will is highest in power, pre-eminent, and foremost, transcending all conditions.

Some versions of the Tarot make the Fool a bearded ancient, because the initiating activity of the universe must be older than anything it brings into existence. But Mr. Waite seems to take the view that the cosmic energy, being eternal, is forever young. It is always at the height of its power. It always has infinite possibilities. So it is represented in the revised Tarot by a fair-haired youth.

His yellow hair symbolizes the solar force. It is bound by a green wreath, from which rises a red feather. Green is the color of immortality. The wreath, encircling the traveler's head, denotes the victory of intelligence. The red feather stands for emotion or desire, for it is an emblem of the Egyptian goddess, Maat, the personification of the universal feminine principle (also known as Prakriti, Maya, Isis, Eve, and Mary) that is the source of love and desire. Rising from the wreath, the feather denotes purified desire, springing from immortal intelligence. As the wreath binds the Fool's hair, so does intelligence, expressed in pure aspiration, bind, or control, solar force.

The vestments of the youth deserve particular attention. His inner robe is white, the color of pure light. It corresponds to what Hindu philosophers call Sattva (literally, "illumination material"), the quality of wisdom, truth, and purity. The outer garment is black, the color of Tamas, which is the quality of darkness, inertia, ignorance, and impurity. The lining of the outer robe is red, the color of Rajas, denoting activity, passion, fire. Note that when the

black garment is taken off the red lining goes with it. Ignorance and passion go together. To be rid of one is to be free from the other.

The embroidery on the black robe is a design based on vegetable growth. The laws of plant-life are clues to universal laws of evolution. Not for nothing does the Bible say that Adam was a gardener, and tell us that the Kingdom of Heaven is like a grain of mustard-seed, or like yeast, which is a one-celled plant. It will be remembered, too, that the blind man healed by Jesus, beheld men as trees walking, when his eyes began to be opened. This embroidery on the outer garment is intended to show that even in the region of darkness, or sense-illusion, we may find clues that will lead us at last to the perception of reality. In the most tangled web of error there are always golden strands of truth.

A girdle set with twelve jewels encircles the Fool's waist. The jewels are the twelve signs of the zodiac, and so the girdle represents the year. A year is a complete unit of time. This girdle of time has to be removed before the black robe of illusion can be taken off. One of the principal sources of error in our thought about Spirit is our tendency to think of it as being limited by time. Most of the errors of human life are the result of our thinking of ourselves as being subject to temporal conditions, when the truth is that we are eternal beings. In Europe today we see a terrible proof of this. The great war is the fruit of the materialistic philosophy of the nineteenth century, which leads to the conclusion that a human life is less than a clock-tick in the immensity of eternity.

The black wand in the traveler's right hand is a product of art. Its color shows that it has been fashioned from materials taken from the plane of sense-life. It represents applied science, based on mathematics, for the rod is a symbol of measurement. It also stands for the mode of consciousness commonly termed the objective mind, because it is through objective sensation, observation, and reasoning that we discover the facts and laws which we use in applied science.

The wand supports a wallet containing the latent possibilities of manifestation, because all these possibilities depend upon the action of the objective mind for their realization. The wallet is decorated with an eagle's head, to show that these possibilities are contained in the universal substance, or water, which we have already associated with the eagle.

The rose in his left hand is the emblem of the Virgin Mary and of Venus. Hence it represents the feminine principle. In human consciousness this is the subjective mind. The rose is white, to show that the subjective mind of Spirit is unsullied by illusion. It is a double rose, to show that the principle it represents has already been cultivated and developed to a certain extent.

In this picture the dog is also white, to show that he symbolizes purified intellect. He does not bite the traveler, but bounds along beside him as his companion and friend. In these days antagonism between intellectual knowledge and spiritual perception is growing less and less.

The abyss at the Fool's feet is in contrast to the height on which he stands. It represents what Lao-Tze, the Chinese sage, called the "Mother Deep" in the Tao-Teh-King. At its bottom is the plain, which, as the scene of labor, constructive activity, struggle, competition, and a multiplicity of manifestations, is the polar opposite of the perfection, singleness, and simplicity suggested by the mountain-top.

The Fool is on the verge of descending, because this picture shows Spirit as we think of it prior to self-expression. He is unafraid, for he knows nothing can harm him. No matter how far into the depths he plunges he will surely rise again. His purpose in descending is to find a path leading to the loftier height beyond.

Toward this he looks with a confident glance. He is expectant and eager, for he knows himself and his power. He is absorbed in his vision of the future, and has no doubt of realizing his dream. For whatever height of expression Spirit may reach at any given time, it can always surpass itself. Eternal progress, eternal improvement in forms of

manifestation, is the law of life. Each height gained is but a foothill whence we glimpse a loftier peak. Yet there is no element of discouragement or futility in this. For we are able to reach that eminence ahead.

The Fool smiles. Spirit, the Hindus tell us, is Bliss Absolute. It is the essence of happiness and joy. A truly spiritual man is never long-faced and sanctimonious. Jesus went to feasts. His daily companions were simple fishermen, and publicans and sinners, not straight-laced, solemn-visaged Pharisees. The chief reason for living the spiritual life is that it is a never-failing source of joy. All men want to be happy, and they try this, that, and the other thing in their vain endeavors to satisfy their desire. Thousands have testified that there is but one way, and that is to live, day by day, the life of the Spirit, because the essence of that life is perfect bliss.

Now, the suggestions of this picture correspond to eternal verities, and what we have to learn from it is true here and now. It was true in the past. It will be true in the future. For us, however, its greatest value is that we can affirm its meaning in the present tense.

One Spirit animates the whole universe. From atom to man everything has its roots in life. Nothing is dead, and because all things are produced from living substance, everything is a mode of mind, or consciousness.

For this world the great center of spiritual energy is the sun. Solar force is inherently mental. It knows itself and its manifestations. It knows itself in men, in animals, in plants, and even in bodies composed of inorganic matter. When oxygen and hydrogen, for example, combine to form water, it is the Spirit, knowing itself as oxygen and hydrogen, that produces the result.

Solar force, however, is not the Spirit, but only the primary form in which the Originating Will finds manifestation on the material plane. The pure spiritual energy transcends everything. It is all-pervading. There is no place where it is not, hence it is always present in human life. We do not have to get it. We need not search for it outside

of ourselves. It is here in our midst always. What we have to do is to learn how to use it to produce the best results.

We are its instruments of expression. All the power there is centers in each human personality. It is not there in part, but as a whole, because Spirit is indivisible. From this truth there are many important deductions, which will be considered in later chapters.

The spiritual energy is a positive force, not a mere metaphysical abstraction. It is Life itself—the life-giver, or vital force of every organism. It is the energy that keeps going all the functions of our bodies. Of these, the function of the brain, which specializes the potential consciousness of Spirit into definite personal mental states, is the most important. Mental states determine all other conditions. When we have learned to master our thoughts, everything else will be under our control.

In the action of the universal energy upon our bodies, and in their reaction to it, all human pursuits are grounded. The One Life assumes all these various forms you call your environment. It also assumes that special form you recognize as your self. When your environment arouses various sensations, feelings, emotions, or ideas in your personal consciousness, the mental states are the product of the relation between the general manifestation of the One Reality and your self, its particular expression. All that you feel or do is the result of that relation.

What is the inevitable conclusion? This personality, this little "self" labeled with a name, is not the real Thinker, not the real Actor. Pure Spirit is the Knower and Performer of all actions. Each personality is but one of its ways of expressing itself.

Until Spirit has brought the personal consciousness to a certain stage of development the man says, "I am the actor and knower. I think this, I feel these emotions, I do this work." Out of his ignorance comes suffering, which lasts until he reaches a higher stage of development.

He does not gain this broader outlook until Spirit brings him to it. Of himself he can do nothing to bring himself closer to the truth that makes men free. Is this fatalism?

Not by any means. The real Ego in each personality is identical with the Supreme Spirit. Being present in every personal life, it experiences whatever suffering is felt by anyone. It knows all the heart-aches and uncertainties that beset us. And it labors unceasingly to transmute this suffering into joy. Not because it must, but because its nature is Love. For we read in the Gita: "O son of Pritha, there is nothing for me to do in these three worlds—nothing unattained that is possible to attain; still I am present in action. If for once I do not ceaselessly remain in action, all men will follow my way, O son of Pritha. If I do not perform action these creatures will be lost and I shall become the author of confusion, and shall have slain all these creatures."

Spirit is absolutely free. It is the reality at the core of every personal life. Therefore we are all essentially free. This is the great truth on which all religions are founded. Opposed to it is the great illusion that we are subject to unnumbered laws and conditions of the external world.

To say that we are not subject to conditions is utter folly to all who have not reached the stage of development in which Spirit expresses its knowledge of itself and its freedom through a personal center. So the wisdom of God is foolishness with men, and to the carnally-minded He is a Fool.

I have only sketched the general significance of this first major trump, but I think I have said enough to put the student on the track of its meaning. I hope, too, that this analysis has demonstrated that the doctrine is really implied by the meaning of the letter and the significance of the elements entering into the design.

In a sense all the trumps that follow are deductions from the premises stated in the symbolism of the Fool. If we accept the doctrines of this Key, logic will force us to accept the conclusions represented by the rest of the cards. And thus we shall find ourselves developing, as we go along, an orderly sequence of statements which will at last provide us with a complete philosophy.

To be continued



NOTE BOOK OF A PSYCHIC.

By S. E. Archer.

II.

ONE day the "Small Person" hovered near me as I was gathering roses and jasmine sprays in the old rose garden.

"I wish I was a real little girl; I want to pick flowers," she said.

"Are there not flowers in your home place?" I asked her.

"I have no home place," was the answer. "No Mama, not any one, and I live with strangers."

"And the Good Lady?"

"Oh! she's an angel, and she goes where she can do good. When she's away I stay with kind people; but they are not my father and my mother, nor my brothers and sisters. I have no uncles nor aunties, or any one of my own. What's the matter with me? Why don't I live like other little girls?"

"You are a dear child," I assured her, "and I am sure there are people in your world, who are of your family, and who will make a home for you."

"How can they if they do not love me? The Angel Lady says love is what makes a real home, and I never had anybody to love me in all my life."

The child's little form swayed before me and it seemed as if she would float away, so ethereal was she. Yet she apparently clung to my presence, so I sat very still and felt all the fondness I could for her. And I kept thinking, "I wish the Angel Lady would come, for how can I know what to do for this little wanderer from the skies? And how can I keep her near me if anyone from the house should join me?"

Just as near to me as she had ever come, was she now, and I was as quiet as my strong desire to be still helped me to stillness, as I said very softly to her:

"You are weary; rest here with me and try to feel that this is your home; that my mother is your mother; can you not do this?" No answer came back, but a smile of rare beauty added to the charm of her pure face. She kept smiling and then suddenly she lifted her hand and beckoned to some unseen person.

"That is my friend, off there; she is coming soon, and now I shall not be so homesick."

I could see no one; or feel anyone, and I looked at the child inquiringly.

"Oh! she's coming, but she is away off and busy. I saw her signal and I answered it. If I could stay with her all the time I would not be so homesick. That's what it is, I feel **homesick**. Did you ever feel homesick?"

"Yes," I said, "and I know what it is, but I thought the angels in heaven were happy always, and never homesick, or lonely."

"Why, I'm not an angel, or in heaven, or anything of that kind. The Good Lady is, and all the people about me call her the Angel Lady. She must live in heaven; I don't; I live near here and I can see you often when you do not know it. But I must not come to you until I have permission each time, and this I get only when you are out of doors, and by yourself, and no one else is where they can see you. If you are not well I see only a shadow of you, and when you are cross, I have to get away from you."

"No more will I be cross, if it troubles you, little Friend; and I will make it a rule to be alone every day so that you can come and visit with me."

"No, no, I will never be able to see you, if you do this. Now you are free, and I am free, and no one else knows how I can come to you as I do. The Good Lady brings me,

and she comes for me. She told me I could not see other children because they had not the "fire light" on the top of their heads. Some have it; lots of them have it, but I never have seen it on any one but you. But, if you did not want me I could not come. When I think of you, and go to you, you always shine the brightest; that's why I know I'm welcome. But you do not need me as I do you, and I must not put sorrow upon you."

"Sorrow? Do the people where you live talk sorrow? I thought only we on earth had trouble."

The little person drew nearer to me. "What is sorrow?" she asked me. "What is trouble? What makes them? Please tell me. I say these words, but what do they mean?"

How could I really answer such questions? But I replied, "I will ask my mother to tell me just exactly, and she will help us both to know what makes sorrow. The Bible says our Saviour was a 'Man of Sorrows,' but I do not know what that means."

The child did not at all understand my words for she looked at me with a puzzled expression on her face, and then shook her head in that half-entranced manner she often had.

"I like your mother," she said after a little. "I wish I could talk to her; does she have sorrows?"

"Lots and lots, but she tries to bear them, and she never complains. That is what I am trying to learn of her, but I am not patient, for I do complain, and find fault, and say things I ought to be ashamed of every day."

The Little Person looked so distressed at this that I laughed outright.

"If I had a mother and she loved me, I would not disobey her for all the world. Everything she told me to do I would love to do, and I would never, never make her unhappy."

"Could you get along all the time, do you think, with brothers and sisters, and other people, and not have trouble with them?"

"I would not care for anyone but my mother," she answered; "and no one else could ever get near me, or trouble me, as you say."

"You are a good and unselfish child and ought to have a mother's love about you. I wish you had it, and had it all alone to yourself. That is what I do not have, and it is why I am often in quarrels with the family. Everybody feels that Mother ought to do everything and go everywhere and help everybody. No one seems to think of her as being tired, or sick, or wanting to be alone. I just hate people sometimes for bringing all their troubles to her, and whenever I get the chance, I tell them things they don't like."

"Oh! how can you?"

I saw I had shocked the child; so I set to work to comfort her.

"Let me tell you something about my mother; may I?"

"Oh, yes, indeed what is it?"

"My mother had no mother after she was three years old. Her mother died, and left a young baby, and my mother was a little tot just running about. And do you know that when she was four years old her father put her in a boarding school, and she and her nurse lived there for two years? Then when he came home again, he got married, and took my mother and her baby sister, who had been with their aunt, back to his house. Mother has never forgotten the sufferings she endured, although she had with her to care for her, her old nurse. But both of them were unhappy and wanted to go home and I think it was cruel in her father to leave her there. Mother said the people were kind and it was a nice place, and that her father did the best he could for her at the time. She never does say a word against anyone and never will. But I never liked her father, and I told him so, once.

"When she was ten years old, she and her sister were sent to a boarding school in the city for the winter, while he was away, again, and there she was so very ill that our dear grandfather (her mother's father) went to the school

one day in his big traveling carriage, with my aunt, and took both children to his home. He said they would spend the holidays with him, and perhaps by that time they would be well. But they never went back either to their school, or to their father's house. Grandfather and Auntie took entire charge of them and Mother was sick for a long, long time."

"Oh, how sad," whispered my sympathetic visitor.

"Yes, indeed, it was sad, and even now Mother does not like to be spoken to about her childhood. Seems to me if my life had been like that I would have hated everybody, my father most of all."

"Oh, how sad to be a child at all," she said disconsolately.

"No," I replied, "not if you have a real mother, but the trouble is real mothers have more children than the other kind, and I, for one, don't like so many brothers and sisters."

"I wish I could know what it all means, what do we want to be born for, at all?" asked the perplexed listener.

"Mother says the one thing we are born for is to learn, and when the lessons are ours, and we have mastered them well, we should use the knowledge we have to benefit others. And, do you know, she says what she learned through her sufferings in childhood, was to be good to every human being. 'Everyone,' she says, 'needs kindness, and no one ever gets enough of it,' and so she is kind to all the world."

"She's an angel, then, for that's what makes an angel," my little visitor said, with touching pathos in her voice.

"Yes, she is an angel, but I hope she will not be taken to live with the angels in heaven and leave us. If she does, it would be like death to me."

"I don't know what you mean," she said.

"Well, never mind, don't try to know. You must not care when I speak of things you do not like. You see it is the way we talk here; but you should not know about such things as death."

"I want to know all you will teach me."

"No, oh, no, you do not, for I have many things to see, and hear, that make me very ugly, I say dreadful words, and I feel more than I say."

"You do?" she queried in amazed tones.

"Yes; for instance, one of my brothers went hunting with a lot of his friends, and they killed pheasants, and other wild creatures, and when I saw them, I cried and said awful words, just awful words. What did I say?"

"Just the exact words, I do not remember now, but I told all those boys they were real murderers, and that God would never forgive them. They laughed at me, and I told them the Bible said 'never a sparrow falls to the ground, but the heavenly Father knows all about it.' Then they scoffed more and told me I did not quote the Bible right. By this time I was in my very worst temper, and while I was saying ugly words to them my father came along and led me away, and told me to stay in my room alone for two hours, as a punishment. I was so sick I did not want to sit up, and I went to bed. Mother came to me then, and read to me until I was asleep.

"What should I do without her?" I concluded in an aside to myself.

"Oh, dear, oh, dear," I heard said in plaintive tones, and quickly I realized I had done a wrong to my little companion.

So to cheer her I offered to sing, and, she consenting, I sang in my best style, hoping to please her. As she did not speak when I had finished, I turned to ask her how she liked the song, but she was gone. My roses were drooping, and my blossoms needed to be in water, so I returned to the house, although reluctantly, and my thoughts remained with that child who was so strange a being to me, and was but a phantom to others. Usually I did not try to explain her puzzling existence, for life was too interesting at that time to me, to be long concerned over things I could not readily understand.

But I felt uneasy lest I had made her unhappy by my

talk and I resolved to go to Mother and ask her to help me to fathom not only that child's life, but the greater mystery to me: my acquaintance with her.

* * * * *

There came a time when one of the house-help was sick, and our family physician was there attending the case. I did not know he was in the house that particular morning when I went running down stairs and met him in the hall talking to my parents. He called me to come to him, and I went taking his proffered hand and smiling a response to his kindly greeting. He was our oldest, best friend, my grandfather's boyhood friend, then his physician and then ours, and we all dearly loved him. He was a presiding Elder in his church, and occasionally preached in the various neighborhoods where his denomination had meeting houses. And we always went to hear him, if possible. He expected this of us, for we were his family, he said.

"What is this I hear about you having an Invisible about you; a phantom that no one else can see or hear?" he asked of me.

I looked in dismay at my mother, but it did no good; he insisted I should answer his question.

"I do not know the meaning of the two big words you have used," I demurely replied.

"What, don't understand what an Invisible is?"

"No, Sir, I have never seen one."

The laughter that followed this reply gave me a moment in which to collect my senses and to be quiet.

"Well, what is a phantom then?"

"I really do not know."

"Then tell me what you call the child whom you saw when your mother's old school-master was here; come now, tell me."

"I do not call her anything, for I have never heard any name."

"Extraordinary—and who do you think she is?" he asked.

"Oh, one of God's children, I suppose, Doctor."

"Let me ask one more question," he persisted.

"Where did you first meet her?"

"Outdoors, where one meets all the best things, the sky, the hills, the flowers, running brooks, and singing birds."

My answer caused my mother to turn and look at me.

"Never mind, Eleanor," the Doctor said to her, "I know the risk I am running in asking questions of a child, but these are not the answers of a child. What have you been doing to your offspring, that one of them should talk as a grownup."

"But, come, child," he continued, "tell me something about this little ghost you have in the garden?"

"Ask the ghost that will soon be in your carriage with you, Doctor," I answered.

The good man started, and my father who had shown signs of displeasure at the continuance of the interview, spoke rather sharply to me, and told me that I had talked enough to the Doctor and could go away now. It was such a relief to me to get away that I darted out of the house, and ran with all my speed toward the orchards. The dogs joined in the race, and we ran on, and entirely out of sight, before I stopped. Then I sat down and shivered as though I had a chill. Such misery I endured, and such remorse! What was the reason I had to suffer so much, and be repelled so continually by those I loved? What was the matter with me? What made me see and hear what others did not? I could not comfort myself, and I sat there disconsolate. Neither could I understand why I said things in answer to questions put to me. I did not like my impulsive habit of answering people without the least idea of what I would say. What caused me to make that dreadful speech to my dear old friend about there being a ghost in his carriage? Then, too, it was a lie, for I did not know it to be true. "Why did I say that?" I exclaimed audibly.

"But it is true, for the Angel Lady says so," and there beside me was the Small Person, looking at me with such

sympathy and good will expressed in her face and voice, that I felt a glow of comfort, and was instantly free of the chilly feeling of a moment before.

"What did the Angel Lady say to you about it, tell me," I said.

"She said you were suffering, and as she was partly the cause of it, that I was to go to you and comfort you. She helped you to say some of the words to your Doctor friend, and she put it in your mind to tell him about that ghost which is to be in his carriage. And I am to tell you to forget it, and not to speak of the Doctor or about the conversation. 'Throw it off now,' she told me to tell you."

I talked a little more to the child in a careless way, and then turned to her, and in a very serious tone said:

"Please go and ask the Angel Lady if she will not help me to get rid of the power I have to see things that other people do not see, and to hear what no one else seems to hear."

"Do you not want to see me any more?"

"Oh, that is not what I mean, but I do want to be able to know myself better. People are horrid and they make me sick with their questions. What are ghosts anyway? I do not know, and I do just hate to be made to say things. All I wish is to stop seeing and talking. Please ask your good angel to help me. I want to be a joy to my mother, not a trial, and my tongue is too sharp for my own good."

"Here she is now," exclaimed the child, "wait, I will run and tell her to read all the words you have said to me."

"Read all the words I have said to you? Why, where is the child?" I asked of myself, for she had gone, and I could not see her, or any one else. Pretty soon she came near again, and said to me in a most serious, deliberate, and almost metallic tone of voice:

"You cannot reject the gift that God has given you, neither should you wish to do so. Keep your mind untainted, remember this advice. Keep your mind untainted for your mind is your Kingdom of Heaven, and in this Kingdom you

will meet your Christ. Nothing else matters for you, if you are pure in heart. You know your Bible promises that 'the pure in heart shall see God.'"

Then, as she stopped speaking, the Child bent down her head low before me and from out the top or center of it, I saw a spark of light fly. I felt it, too—for it struck the top of my head, and the tingling sensation went all over my body like a flash. I sprang to my feet, refreshed and cheerful.

"Now," I cried, "I will go back and get me something to eat, as I had planned to do when stopped by the Doctor."

The Small Person had disappeared as soon as she had given me the spark, and the dogs had gone from me also, so I was alone as I leisurely returned through the grounds and went toward the pantry. To my utter surprise I saw that the Doctor was not yet gone, and that he and my father were in earnest conversation, and both appeared to be oblivious of my presence. I did not know then, what I was to find out for myself a while later. Meantime I sat down in the dining-room and ate the sandwich I had just made for myself, and at the same time kept repeating over and over, the solemn admonitions of the Angel Lady. I need not have drilled myself to remember the sentences, however, for very thoroughly were they already impressed upon my subconscious mind. They are as imperishably imprinted there now as when I first received them. And all my life I have continued to remind myself that it is "the pure in heart who shall see God," and that the Kingdom of Heaven is in one's own mind.

About dusk on the evening of that same day, I had a strange and undefinable feeling of fright; a most uncanny, disagreeable, and unaccountable dread of something about to happen, and I went through the house seeking to find my father. He was my rock of defense when cowardly fear came upon me. But he was not anywhere to be found, and I then sought the presence of my mother. To her I told of my strange feeling of sudden dread, and she gave to me the explanation of it.

Trouble had broken out with the help on the place ad-

joining ours, and all the family were away. Mysterious occurrences were taking place, and the Doctor who had been there before coming here had advised my father to have our help warned, and to send to the village for men. This he had done, she told me, and the Doctor had agreed to have the officials send out a guard to Balton Hill, and to telegraph to the family.

"Now we do not know what it all means, my child, but we will do all we can to put an end to whatever is wrong. All I ask of you is to be quiet, and not to leave the house again. We will all stay indoors together, and you children will sleep as quietly as usual tonight."

"Stop, Mother," I cried, "I am seeing a fire—there—at the Balton place. A negro girl is almost obsessed with a wicked idea—I do not see what it is—but she has thrown several large stones on the conservatory roof, and through the glass doors of the library. She thinks she is told to do this by spirits, and she is an epileptic; that is all I am to say about her. But two people are in the game she is playing, and they make her do wicked things for them. No, it is not murder or robbery that is planned—please don't think ahead for I see your thoughts. There is a worse motive than either of these—so it seems to me—but murder may follow. No it is not murder—but fright that will kill a person now suffering, and I believe it is this girl——"

"Oh, my child, what is it that gives you this strange power? But, no matter now—go on—see if you can tell what is the very best thing to be done."

Mother's voice betrayed agitation, a thing unusual for her.

"Send the men, but do not let any of the younger help go to the Balton's. That girl needs to be controlled by strong people. She should be watched every moment, or she will set fire to the big house. That is what she feels she has to do.

"Somebody up at that place has hypnotic power over her, whatever that is, and whoever it is wants the house

burned so that the family will not be able to return there all the year. Two people, a man and a woman, want this, and one of them can cause this girl to do as he wishes. She is hardly responsible, but I do not like her. She is so dark in her mind. Do not have Father go there, or any of our family. More trouble will follow if the conditions are not quickly controlled. No, it will not do to leave that girl on the place any longer, and the sooner she is removed the better it will be for the neighborhood. Some one is busy spreading the report that the place is haunted, and that ghosts are throwing the big stones. Several of these stones have been hurled from trees, by this man. I see the trees that are near the house. The Sheriff and his men are needed now, or will be needed there tonight. I hope they will not be too late in getting there. Now, I have lost the picture," I said in a tone of great relief.

The evening was a disturbed time for us all. My father chafed at the necessity of his staying at home, when he felt he should go to our neighbor's house, but my mother made it plain to him that we might have need of his protection. Some of our help had gone to Balton's and the young people on the place were ordered to stay indoors. Several persons were guarding our barns and stables, and two men were in the grounds watching the houses. Everyone was anxiously expecting news from the neighboring hill, on which was the handsome house of our friends, the Balton's, and all were dreading to have tidings of trouble from there.

Toward nine o'clock I had a feeling of suffocation and I called to my mother to come to me. I felt too weak to lift my head from the pillow.

"Mother," I said, "more men are needed, those who are there are not alert enough and the place will be set on fire—it is on fire now. Quick, tell Father."

She hurried from the room and to the piazza where my father was talking to one of the watchmen. Calling him aside she urged him to send the men on a run to the Balton's, that a wing of the house was on fire.

Without hesitation my father accepted my statement as

truth, and hurriedly started the men, and at the same time sent a messenger on horseback to the village. But before this messenger could reach there, the light from Balton Hill informed the country round that there was a fire, and quickly many people were hurrying to it.

I was like one half frozen though it was a warm, summer's night, and I felt as if a hand had been fastened tightly about my head, and held it as in a vise.

"What is Doctor doing up there in that crowd," I cried.

"Is he there?" asked Mother.

"Yes, and he is troubled about that girl. I see; he wants to take her away but there are ugly people about him, and he is trying to influence the girl in a kindly way. His driver wants him to leave the place and is telling him that the horses are too restless to stand much longer." My father came into the room then, and stood listening.

"The upper wing is burning now, and the people cannot get much out of the library, but the main building will not go. They are putting water on it. Doctor told Father something about the trouble up there when he was here today. I see it in his mind. But he did not think himself that he would be back there tonight. He was on his way home, when he felt strangely uneasy about the girl and thought he would stop and give her something to make her sleep soundly. Oh, I do wish he would start there is so much excitement, and the girl is like a wild animal. Men are helping to put her into the carriage, but she is kicking and screaming, and begging some one she calls 'Alf' to save her.

"Doctor is telling the people he wishes to take her to the Hospital, and have her well cared for and he has told a woman there to come along to take care of her. This the woman does not want to do, in fact, none of the negroes care to leave the place, although they are in a panic. Fear has nearly paralyzed some of them, and everyone is intensely excited about the fire. It is increasing in intensity, and now there is but one boy and the woman to help the Doctor, and the coachman can scarcely control the horses. Oh, now, they have lifted the girl into the carriage, and laid her on

the seat. Oh, no, she has rolled off of it, and is lying in a heap. Doctor is calling for help, and some men have heard him, above the roar of the flames, and are running toward the carriage. Men hold the horses and others help lift the girl out of the carriage. She is still lying limp—all in a heap. The horses are now unhitched, and the driver is down beside the Doctor, helping him. Now, Doctor whispers something to him, and they quietly lift the girl, and put her back into the carriage, and the men are pulling it away toward one of the houses. Something has happened already or is about to happen, and Doctor is wishing for Father. Tell him to take some one and go quickly. They will come back in safety, in Doctor's carriage, and he will stay here all night. Now I cannot see anything, and I am going to sleep."

The details of the night's happenings I learned from my mother later, and she said the "something" I saw happening and did not describe was the sudden collapse and death of the girl. The Doctor said she died in the carriage, and that he had difficulty in keeping the fact from those about him, until he, and his coachman got the carriage to the tenant house, where she had lived.

"Then her's was the ghost I saw in the Doctor's carriage?"

"Yes, if there is any such thing as a ghost, but I want you to put the subject out of your mind now, and we will go into town and spend the afternoon with your cousins. A little diversion will do us both good."

It was always so with Mother; she could make sunshine in the heart of the most unhappy person, for her unselfish nature radiated light and love. To please her I tried to forget the pictures I had seen, but I could not banish from my mind the longing to understand myself, and to know what the faculty was that enabled me at times to sense coming events before they transpired, and to see what others about me could not see, and to hear and answer voices where no one else caught the sounds that broke the silence about them.

To be continued.

THE LISTS OF EUSEBIUS, THE OLD CHRONICLE AND THE FALSE LIST OF SYNCELLUS.

I

The Lists of Eusebius.

By Orlando P. Schmidt.

ACCORDING to Eusebius, Manetho assigned 13,900 years to the "gods" and "heroes." He tells us that "Primus Ægyptiorum deus Vulcanus fuit, qui etiam ignis repertor apud eos celebratur. Ex eo Sol: postea Agathodæmon: deinde Saturnus: tum Osiris: exin Osiridis frater Typhon: ad extremum Orus, Osiridis et Isidis filius. Hi primi inter Ægyptios rerum potiti sunt. Deinceps continuata successione delapsa est regia auctoritas usque ad Bytin per annos tredecim mille ac nongentos."

This total of 13,900 years, when critically analyzed, turns out to be the sum (?) of 11,885 years assigned to the "gods" and 1,255 years assigned to the "manes," or so-called "heroes."

Eusebius, after stating that these so-called "years" were in reality **months**, continues thus:

Post deos regnare heroes annis.....	1255
Rursusque alii reges dominati sunt annis.....	1817
Tum alii triginta reges Memphitæ annis.....	1790
Deinde alii Thinitæ decem reges annis.....	350
Secuta est manium heroumque dominatio annis.....	5813
Summa temporum in 11,000 consurgit annorum.	

But it is evident, at first view, that these several items no longer appear in their true order; the "Other Kings" now precede the "Memphite Kings;" the "Memphite Kings," in their turn, precede the "Thinite Kings," while the "Manes and Heroes," in some unaccountable way, **follow after** the Memphite and Thinite Kings. In other words, the followers of Horus are placed after, instead of before, the kings set out in the 30 dynasties of Manetho.

In addition to all this, the total of the Manes and human kings, which was 5,213 years, is included (as 5,813 years) in the second total of 11,000 years.

It seems that, for some reason, Eusebius needed 2,206 years, and it required 24,900 months to produce this number of years. The correct succession was as follows:

"Gods"	11,885 years
"Manes"	1,255 years
Total (9 Sothiac cycles)	13,140 years
"10 Thinite Kings"	350 years
"30 (?) Memphite Kings"	1,797 years
"Other Kings"	1,810 years
Grand total	17,097 years

The last item of Eusebius, "manes and heroes," shows, on its face, that it was originally "manes and human kings," for "manes **and** heroes" is an absurdity.

In **vague** years the above total of 13,140 years would be 13,149.

Eusebius did not believe in the reality of any system of chronological numbers which could not be made to "agree with Hebrew chronology," **as he understood it**, and, therefore, handled all such numbers with a levity and wilful carelessness unparalleled in history. He virtually admits this, when he says:

"Sed revera dominatio, quam narrant Ægyptii, deorum, heroum et manium tenuisse putatur lunares annos omnino viginti quatuor mille et nongentos, ex quibus fiunt solares anni 2206."

Having, as he supposed, effectually disposed of the troublesome chronology of the Egyptians, he was not very particular about copying the items.

The Egyptian priests informed Herodotus, about 450 B. C., that "it was 17,000 years before the reign of Amasis, when the number of their gods was increased from eight to twelve." (Hist. II, 43.) Now, as 17,000 is a round number, and the 17,097 years extend down to 287 B. C., the beginning of the reign of Ptolemy Philadelphus, the two estimates seem to be one and the same. The Sothiac cycles of the gods and heroes \vee (11,895 + 1,255 = 13,149) came to a close at the Sothiac Era, 4244 B. C., the adopted date of the beginning of the kingdom in Egypt. This date is verified and sustained

by the following totals, checked by the epochs and separate reigns:

Era of Mena, beginning of first historical cycle.....	4244 B. C.
"Ten Thinite Kings"	350
Beginning of first Memphite Dynasty	3894 B. C.
(?) "Memphite kings"	1797
Beginning of Hyksos Dynasty	2097 B. C.
"Other kings"	1810
Accession of Ptolemy Philadelphus	287 B. C.

Each of the above dates marks a turning point in Egyptian history; 4244 B. C., the establishment of the Kingdom by Mena; 3894 B. C., the beginning of the first Memphite Dynasty; 2097 B. C., the beginning of the great 'Aamu or Hyksos Dynasty; and 287 B. C., the accession of Ptolemy Philadelphus, under whom Manetho published his history.

The date 3894 B. C. is verified by the much discussed, but little understood, total of 3,555 years to the end of Nectanebos' reign, that is, to 339 B. C.

In copying the dynastic lists of Manetho, as transmitted by Africanus, Eusebius evinced even more indifference and carelessness, but when he came to the XVI Dynasty of 32 Theban "Hyks," who were tributary to the 6 Hyksos Kings of the XVII Dynasty and reigned 260 years, he began to systematically **change** the lists, in order to make it appear that they actually harmonized with his own peculiar notions of "Hebrew chronology." For example, he arbitrarily placed the beginning of the XVI Dynasty at 2016 B. C.—**changing** its total from 260 to 190 years; the beginning of the XVIII Dynasty at 1723 (instead of 1824) B. C.; and the close of the XIX Dynasty, which was likewise the close of Manetho's II Book and II Cycle, at 1181 (instead of 1324) B. C., changing its total from (237-85) 152 to 194 years.

It was a comparatively easy matter to thus change Manetho's dynasty totals, but such fixed dates as 2016, 1723 and 1181 B. C. made it necessary for Eusebius to also change the succeeding numbers, in order to place the beginning of the Persian (XXVII) Dynasty at 525 B. C. and the end of the XXX Dynasty at 339 B. C., or 15 years before the death of Alexander the Great. At the very outset, he had to add

42 years to the XIX Dynasty and take from the succeeding dynasties 143 years.

After placing the beginning of the XVIII Dynasty at 1723 B. C., we find that he gave this dynasty, including the 85 years of Ramesses II and Menephthah, which belong to the XIX Dynasty, 348 years. This was Manetho's true number for $263 + 85 = 348$. But he **added** to the 5 remaining reigns of the XIX Dynasty the required 42 years, as follows:

Manetho		Eusebius	
3. Menephthes (Seti II).....	5 years	5. Sethos (Set-necht).....	51 years
4. Amenmeses (Amen-mes).....	20 years	(6) Ramses	66 years
5. Sethos (Set-necht)	51 years	(3) Amenephthis	40 years
6. Rampsakes (Ramesses III).....	61 years	(4) Ammenemes	26 years
7. Ramesses (Ramesses IV).....	8 years	(7) Thuoris	7 years
Thuoris (Ramesses VI).....	7 years		
			194 years
	152 years		

This may serve as an introductory example of the havoc wrought by Eusebius in his vain attempts to make it appear that the Manethonian Lists agreed with his own false notions of "Hebrew (?) chronology."

The worst effect of these unauthorized changes, however, was that they reacted, through Syncellus, on the trustworthy lists of Africanus, for Syncellus (no doubt honestly) attempted to make them conform to the lists of Eusebius.

The XIX Dynasty of Africanus, as **corrected** by Syncellus, now appears, as follows:

XIX DYNASTY OF 7 DIOSPOLITAN KINGS

1. Sethos	(51)	51 years
2. Rampsakes	(61)	61 years
3. Amenephthis	(5)	20 years
4. Ramesses	(8)	60 years
5. Ammenemes	(20)	5 years
6. Thuoris	(7)	7 years
Total	(152)	204 years

In the first place, Eusebius, who chose to follow Josephus in preference to Manetho, added the first 2 kings of this dynasty (Ramesses Miamoun and Menephthah) with 85 years, to his XVIII Dynasty, thereby reducing the 7 kings of the XIX Dynasty to 5 (Africanus had 7 kings and 237 years). Although the heading still shows 7 kings, Ramesses II and Menephthah, the Pharaoh of the Exodus, no

longer appear in the list. In addition to this, the order of succession of the 5 remaining kings has been changed, for Menephthes (Amenepthis), with 5 years, ought to appear before Amen-meses (Ammenemes), with 20 years.

Thus this dynasty was reduced to a perfect wreck, and what was still left of it has since been completely demolished by our modern Egyptologists.

Having added 42 years to his XIX Dynasty, giving him 542 years between 1723 and 1181 B. C., Eusebius was confronted with the problem of getting rid of 143 years between the XIX and XXVII Dynasties, as it was well known that the Persian dynasty opened at 525 B. C. Now Manetho's separate reigns during this period summed up exactly 799 years, but Eusebius could use only 656 of these. The 799 years just mentioned were distributed in dynasties, as follows:

XX Dynasty (7 kings).....	185 years
XXI Dynasty (7 kings).....	130 years
XXII Dynasty (9 kings).....	220 years
XXIII Dynasty (3 kings).....	59 years
XXIV Dynasty (4 kings).....	65 years
XXVI Dynasty (6 kings).....	140 years
Total	799 years

The difficulty of reducing this sum-total of 799 years was greatly increased by a mistake made by Eusebius. He included in his computation of the required 656 years, 44 years for his XXV Dynasty of Ethiopian Kings, which was contemporaneous with the XXIV Dynasty. The following synopsis will give the reader a general idea of how he proceeded.

XX Dynasty.....	(185)	178 years	Reduction	7 years
XXI Dynasty.....	(130)	130 years		
XXII Dynasty.....	(220)	49 years	Reduction	171 years
XXIII Dynasty.....	(59)	44 years	Reduction	15 years
XXIV Dynasty.....	(65)	44 years	Reduction	21 years
XXV Dynasty.....	(65)	44 years	Increase	44 years
XXVI Dynasty.....	(140)	167 years	Increase	27 years
Total	(799)	656 years	Total Reduction	143 years

It will be seen that Eusebius deducted 7 years from the total of the XX Dynasty. The reason for this is evident. He knew that Manetho had placed the first 7 years of the reign of Ramesses-Uaphra in his II Book to complete his II His-

torical Cycle, but he overlooked the fact that these 7 years were not embraced in the 29 years assigned to this kind in Manetho's XX Dynasty.

It must be said, however, that he copied the XXI Dynasty correctly. On the contrary, when we come down to the XXII Dynasty, headed by the Shishak expressly mentioned in the Bible, we find, to our amazement, that he reduced this dynasty from 9 to 3 kings and from 220 to 49 years!

Respecting the XXII Dynasty, we now know, beyond a doubt, that it was composed of 9 kings who reigned 220 years. This appears conclusively from inscriptions preserved in and about the so-called "Hall of the Bubastids" at Karnak and the "Festival Hall" of Osarkon II, discovered by Naville at Bubastis; from Apis-memorials discovered in the Serapeum by Mariette; and from records of extraordinary rises of the Nile recently found by Legrain at Karnak, checked to the year, by the epoch-reigns of Osarkon II and Pa-mui (964 and 844 B. C.).

How, then, we are constrained to ask, could Eusebius reconcile such wholesale changes of Manetho's lists (for he publishes them to the world as **Manetho's** lists) with his conscience? We will let him answer in his own words.

In reducing his fictitious total of 24,900 imaginary months to 2,206 solar years, he says, "for what we now call **months** the Egyptians then called **years.**"

In summing up the years and total of the "manes," "heroes" and human kings, he adds: "All these together amount to 11,000 years, **which are likewise lunar years of one month.** The total number of years which the Egyptians give to their gods, heroes and manes sum up 24,900, which reduced to solar years amount to only 2,206. This period (2,206 years) **agrees with Hebrew-chronology**, for the Hebrews call Egyptos Mizraim, who reigned many years after the Flood. Mizraim was born to Ham, the son of Noah, and moved to Egypt to live there at the beginning of the Dispersion. According to the Hebrews, there were 2,242 years from Adam to the Flood.

"The Egyptians say that they had certain heroes and manes to whom they assign more than 20,000 lunar years by converting the years of Hebrew history into months. They obtain this sum by counting the years from the first created man to Mizraim, **who was the first of the Egyptians,** and from him (Mizraim) the first dynasty of the Egyptians was derived.

It may not be out of place to compare the extraordinary views of Eusebius with what Dr. Budge has to say on the same subject in his late History of Egypt (vol. I, p. 162). In introducing what he is pleased to term "The Legendary Period," Dr. Budge says:

"The fact that the ancient Egyptians of the historical period attempted to formulate their hazy ideas concerning the pre-dynastic period of their history and its duration is made known to us by certain of the versions of the King List of Manetho, which have been preserved by George the Syncellus.

"The statements which refer to this period that are found in them, as well as the number of years which the gods, demigods, kings, ghosts, etc., are alleged to have reigned prove that those who drew up the materials from which Manetho compiled his King List had no correct knowledge of the duration of the pre-dynastic period in Egypt, **or even of the early dynastic period,** and it is now quite certain that even in the time of the XIX Dynasty, its history had long since degenerated into legend and a confused mass of hopelessly mixed tradition."

As Eusebius honestly believed, that Mizraim could not be placed farther back than ca. 2724 B. C., he could not possibly, from his peculiar point of view, attach much importance to the chronological numbers of Manetho which summed up exactly (350 + 3555) 3905 years between the accession of Menes (his Mizraim) and the end of Nectanebos' reign. But as the Old Chronicle, falsely so-called, (although it certainly antedates Eusebius) is so intimately connected with the changes made by Eusebius, it will not be out of place to now take up this remarkable document.

To be continued

CHIPS FROM BED-ROCK.

By J. M. Bicknell.

PHENOMENA.

ERRONEOUS INTERPRETATIONS OF PHENOMENA.

THE common view of mankind is that phenomena are real existing external objects. When one man looks at another, he is convinced that the exact form and appearance which he sees is actually outside there in space. This is the great illusion of the physical plane, the mistaking of phenomena for the external capacity.

Mistaking phenomena for the external capacity is the cause of the so-called materialistic tendencies that characterize the present age. The scientist, when he mixes phenomena, thinks that he is mixing external objects. The phenomena which the scientist calls the object, are no more than signs, like names, by which he can keep separate trace of the capacities that he brings together. Yet no class of men get more entangled in the web of their own sensations than do scientific specialists. While at work in his laboratory, the chemist forgets that the instruments he works with, his rooms, his own body, and the chemicals with which he is experimenting, are all, in the form in which he is thinking of them, purely phenomenal, and he remains oblivious to the fact that he is really experimenting with something else from which he is trying to elicit some new phenomena. When by bringing two elements together he produces what he calls a new compound element, he imagines that the new phenomenon has been produced by bringing together the phenomenal appearances of the constituent elements, while, in fact, he has only mixed the external capacities and produced a new phenomenon.

To the same mistake is due most of the religious persecution that is practiced in the world. A man is born in a nation that is devoted to some form of religion. He is brought up to a belief in that religion. It is the religion of his parents and of his neighbors. To most persons the particular church-house, the pastor, the character of church service, together with the religious society-work done in connection with the church, are what to them constitutes religion. The average man is not much informed as to other religions than his own. When he hears the word religion he thinks of all the phenomenal forms which he has been accustomed to call religion, and to him any other set of forms is not a true religion. It never occurs to him that the same invisible activities in life that produce for him the phenomena that he calls religion might produce for other persons of different intellectual development and with a different environment an altogether different set of phenomena, which phenomena such other persons might, with as much sincerity as he, look upon as their form of religion. Assuming the forms and ceremonies to which he is accustomed to be the only true religion, disregarding the character of the ego, such a man will persecute all other forms of religion.

It is to this mistake that is due most of the wrangling in the world about the good, the true, and the right. Man takes it for true that what to him is good, true, or right in religion, politics, government, or social movements, is the same for every one else. If you differ from one on an educational, religious, or political measure, he will charge in argument that you are opposed to education, to religion, or to the political party which he happens to espouse. You may agree with the man as to the ultimate results aimed at, but the mentioning of those results produces in the mind of the one certain phenomena which he makes his pet measure, while the same mentioning produces in the mind of the other a different phenomenon, which he sets up as his pet measure. The trouble is that neither one is sufficiently informed on the subject.

Another common mistake is that of considering immediate phenomena as the ultimate purpose. This mistake may be observed in the view taken by the average man of his body, his social relations, and his operations in business. The average man thinks only of feeding and clothing his body, of gratifying his bodily appetites, and of increasing his possessions in money and property. And these things he considers as the only purpose of life. In fact, most men look on such things as constituting life itself. Why gather up food and clothing for the body? Why amass wealth? What is it all for? Few ask themselves such questions, or, if they should chance to think of such questions, they would likely answer that it was to sustain themselves and to provide for their families. But why should they be sustained, and why should their families be provided for to simply go on and repeat the same things that he has done? Is that all there is to it? Is life and this great Universe established only to permit a continual repetition of this little round of physical gratification? Men stuff their bodies with food to gratify the palate, and by so doing bring on themselves many ills and much suffering. They pile up wealth, then die and leave it for heirs to quarrel over. It never occurs to most men that such things are only incidental to a purpose of final attainment, and that it is sheer folly to devote one's life to the procuring of food, clothing, and wealth, beyond what is essential to that final attainment. When man becomes imbued with the conviction that life has a far reaching purpose beyond the length of his days on earth, and that his body is only an instrument belonging to him, he will cease to dawdle with that instrument, and will seek to discover what he can accomplish by the proper use of his body. He will no longer assume that his body was made for no other purpose than to be gratified, and that the only purpose of life is to furnish the gratifications.

The same mistake is obvious in the blind subserviency to the dictates of fashion. Good judgment would indicate that the body should be furnished such clothing as is necessary to its health and comfort, and of such make as is be-

coming to the person, in harmony with his work, and as will detract as little attention as possible from the ego itself. Many persons, however, especially women, when they see another, who is supposed to stand high in society, wear a certain form of dress, at once conclude that that form is the thing to wear. The purpose of dress is not considered. A certain form must be adopted for no reason other than that some one else has adopted that form. Fashion says you must wear so and so. Therefore you wear it without regard to sense or decency. Millions of dollars are wasted every year through change of fashions. Any new fad will meet with ready recognition, even when the old style was far the most comfortable and becoming. You constantly meet with persons who are tortured with embarrassment, because they are not dressed in fashion, when at the same time they are dressed in a more sensible and appropriate way than are those who pose as the leaders of fashion. If one would consider the purpose of clothing, he would look only to his own needs in dress as in every thing else. He would not waste his time worrying about being dressed like some one else.

A young man starts out to get an education. He finds that institutions of learning have a curriculum, and that when a student passes the examinations properly in the prescribed branches he is given a diploma. That is supposed to be an education. Such a young man thinks that if he can pass those examinations and get a diploma he will be educated. That is the education, so far as thoughts on the matter go. Later he may see his error. He may learn that many go through college and get a diploma, and yet acquire little real education. By stuffed memory, by tricks, through influence and favoritism, one may sometimes get a diploma without much education. To be educated, one must learn to think. Not many institutions of learning, however, teach their pupils to think clearly, connectedly, and with concentration. Most of the education prevalent is mere white-wash, sought as an eclat.

It would seem that the purpose of a college education ought to be to develop the finer forces of the man, and to point to higher levels. But it is fast coming to the point where a

college education means, in large degree, an intimate acquaintance with fads and skill in athletics. Teachers and pupils are far more enthusiastic in their competition with the man apes of the jungle than in any subject pertaining to the higher planes of thought. The hog is healthy, has hog-health. The hog is exceedingly strong also. Yet the hog has not one cell in his body that vibrates in harmony with what should be the higher aspirations of a human being. Brute-force, a brute-body, and brute-exercises are in harmony with the brute. It is not necessary to be a brute to be healthy. Each body should conform to the functions to be performed. A body is healthy when it so conforms. A body belonging to a highly developed ego has or should have a finer texture and a higher grade of cells than has the mere animal body. The appropriate health of the higher body depends on different conditions from that of the lower body. The things that will make a hog healthy will not create health in the body of a highly cultivated ego. By cultivated, I do not mean one who remembers a great many external events or has great animal sagacity. I mean one who stands high as an intellectual and spiritual person, and one whose efforts are directed more to the eternal future than to the transient things about him. One can not progress far along the line of evolution while he cultivates the bodily cells of a savage. There is a lower physical and a higher physical. One needs to refine the bodily tissues. The food and exercise which a body of highly refined texture requires to keep it healthy differ from the food and exercise demanded by the body of a wild animal. Men may sometimes become what is called famous in business, politics, or war, and at the same time be enthusiastic admirers and participators in severe bodily sports; but such men's pursuits are pitched and centered on a low plane of action.

A body may be strong without being coarse. The strength necessary to pursue connectedly a long train of thought, to withstand temptations, to endure privations, differs from the strength required to turn a somersault. But when the young man sees college students engaged as they usually are he thinks that it is the doing of those things that

constitutes an education. Athletics may produce a good animal, but never an intellectual education. To be sure, almost any one will say, from the lips out, that he has high purposes, but those purposes are not practically on his mind. It is not meant that the methods of such institutions are in themselves wrong or vicious. They may be adapted to the persons dealt with, but such methods should be called physical training instead of education.

The whole idea of sin is arrived at by estimating the immediate effect of the act on present conditions and under prevalent opinions. It is assumed that the perpetrator's knowledge and soul-conditions must conform to the customary standards. But customary standards become obsolete. The mind, in its higher functioning, takes no account of customary standards, except for immediate practical purposes. Whether an act is wrong or not, the court of the mind, depends on the effect of that thing in promoting the evolution of man. When viewed out of a rut, everything is seen to have a proper place. Nothing is wrong in itself, but only wrong relatively. When we say that a man knew better, he may have been only acquiescing in what somebody said, or in what is supposed to be authority. To know, one's own soul must realize. What is here said is easily misunderstood. To the shallow thinker, what is here said might seem, if adopted, to portend a total disruption of society. But there is no danger. I am not attempting to present a system of rules for society. Society is always built on a low average, and conforms to the most superficial view of life. I am now stating rules by which the individual may be guided in his work of self-development. In practical affairs one is in many ways compelled to bend this way or that way, but in the depths of his own soul he must bend to nothing, unless his own higher self says bend. Society is built on the assumption that educational, business, political, religious, and moral standards are established for all time. This the thinker cannot admit. Social methods are but a noisy game of hide-and-seek played among the fleeting shadows of phenomenal life. The only excuse for social rules is that of mutual protection. One cannot accept society's definition of a term for the purpose of the act to

which such term refers. One cannot say that so and so are sins simply because so denominated by custom. One must look behind the act and there examine the make-up of the soul that committed the act. One must look into that soul's power of thought, touch and timbre of sensation, and environments. The natural articulations of the act with all other acts in the general drift of that soul's life must be apprehended. Man's spirit is not subject to the rules found in books, nor to the edicts of society. Man's spirit is a close kindred of that universal power that, by unimaginable methods, brings beauty out of chaos, and from the foulest refuse evolves the daintiest delicacies. A man, no doubt, may be imprisoned for life, hanged or beheaded by fair trial according to the rules of law, and yet he may never have sinned, as that word is understood by society. He may have learned a much needed lesson.

A young man thinks he will enter politics. He sees that men are elected to office, their performances heralded in the papers, and often sees them come out of office rich in money. He thinks that this is politics, government. His intention is to do the same. He acts on the assumption that politics or government means and that their purpose is to do the things that he sees are being done. Of course, he may acquiesce in some platitudes about the advancement of the human race, the progress of knowledge, and the happiness of the whole; but these ideas are not on his mind as energizing motive power. They are merely recited parrot-like. Phenomena similar to what he has observed or read in histories constitute his ultimate purpose. He may succeed in conformity with his intentions, and he may become the gratified recipient of the world's customary laudations. And yet most likely he will have slighted his manhood. Should he go behind all this phenomena that he calls politics and government and inquire of himself what is the real ultimate purpose, without partiality or favoritism, of the activities to which those words, politics and government, refer, he would probably find that those words mean far more than what he has seen manifested, and that the things he has been calling politics and government are not only the merest

incidentals, but are, for the most part, downright perversions. He finds that to succeed he must smother his own individuality. The voter must be on his side. He must hold caucus with crooks and demagogues. He is forced to feign good will and friendship with the low and the mean of all trades and professions. He must use money in elections. Men, who would scorn to sell their vote directly, must have money ostensibly to bear their expenses and to control others. Would he be applauded in the papers, he must please the big advertisers. Questions on which legislative issues are built had better be equivocal and hard to understand, and such that, like the tariff question, whichever way it goes it will be to the advantage or not to the hurt of those who control commodities. Must not the officeholder get rich? Otherwise, would he be successful? That is the way current phenomena show it. That is what the young aspirant sees. He finds that much must be done under a name that in no way signifies what is done. Such are some of the phenomena of what is called politics as politics actually appears. Such are some of the things that most politicians are thinking of while carrying on their activities. Money and influence are found to be the motive power in practical politics.

Judged from a higher ideal of life, however, politics and government do not mean the things above enumerated. They mean, on the contrary, not the exploitation of the many for the few, but such administration of public affairs as will best promote the freedom and comfort of every citizen, and such as will be most favorable to the physical, intellectual, and spiritual progress of all. Ideal politics and government is not the exploitation of the many to enrich the few. Ideal politics and government is not to arouse the passions of the people by false alarms of war and danger of invasion for the purpose of an expression of public sentiment which may serve as an excuse for the acquisition of large quantities of war material, whereby certain favored persons pocket millions of profit and the people become committed to war instead of to peace and to individual progress. Ideal politics and government is not to establish boards and commissions, at high salaries and large appropriations,

with plenary powers to frighten and exploit the public, ostensibly for the promotion of education, morality, religion, or health, but in reality to utilize the ignorance of the public to the advantage of professional and special interests. Ideal politics and government is not to vote as a legislator for a bad law or against a good law, for the reason that such legislator has received a generous check from those who desire such a vote. Shall one support a party whose principles he does not believe in, because that party is in the majority where he desires to run for office? How about proclaiming to the public that you stand for the people's interest, when in fact you are seeking only the interest of a private corporation whose hired tool you are? What do you think of reviling a good measure for no other reason than that it is advocated by the opposite party to the one to which you belong?

These are some of the characteristics of politics and government as they actually occur. These are the ultimate purposes in the minds of most men when they enter politics or seek to take an active part in the affairs of government.

Recognizing all this, can a man who apprehends the true purpose of things enter politics? He can. Can he be successful? He can; but it will not be a popular success. He need not expect to lay up wealth. He need not expect favorable notoriety in the newspapers, and, most likely, he cannot expect to be returned to office after the expiration of his first term. Yet he may be a great success as a man. Real success often means popular failure. Unless duty clearly demands it, such a man had better stay out of politics.

Yet it is well not to get soured against the leaders in politics and business. Many of them are probably doing the best they can. They must act, if they act at all, under the environments in which they find themselves. Few of those leaders have formed any conception of the real purposes of life, or, if they have had some faint glimpses of those purposes, yet their notions have been so vague and superficial as to exercise little influence on their lives or their conduct. Taken in bulk, the leaders are the most praiseworthy portion

of society. They are selfish, to be sure; but so are the common people. The leaders are not idle-minded. They are industrious and do develop certain intellectual powers. They have not buried all their talents. For millions of citizens to be complaining that they are imposed on and robbed by a few hundred men is mere puling weakness. They refuse to think for themselves. They form no plans, nor can they unite on a plan when formed. They howl and foam at the mouth and utter words of abuse, then turn round and by their votes, obtained for some trifling influence or by means of foggy argument, they support the very things they say are injuring them. It is animal man contending with animal man. They are likely all on their proper plane. Wrong originates when man willingly operates and lives in harmony with the requirements of a plane beneath him.

Courts are supposed to be a place where justice is administered. What that means, depends on what each one thinks of when he utters the word justice. If one has acquired a correct conception of justice, he will be as likely to go elsewhere to look for it as to attend court. The courtroom is a place where wealth and high position has unquestioned precedence. It is a place where precedents control, precedents so contradictory and abundant as to accommodate the inclination of any judge. In the courts, election campaigns are often worked out by means of shrewd manipulations connected with the docket. There it is common to meet with retaliation and petty revenge. To win his suit, the attorney is expected to use any means short of a provable crime, and, as a general thing, his success is highly appreciated by all but the defendant. Even the defendant will likely employ this attorney in his next suit. By common consent, every citizen has a right to do anything, provided he can avoid a conviction. If he fails to make money, he may be censured for the act, but, if he get rich, he will be applauded. In practice, courts of justice do not suggest the principle of justice, but they stand out as organic machines whereby great games are played.

All this is not saying that the courts are intentionally

corrupt. The courts are what the people have made them. Custom has it so. No one man can change things. Not many men are much ahead of their age in the character of their conceptions. Besides, many courts give, in a way, much good advice. But, on the whole, litigation is a game in which injustice is as sure a winner as justice is.

Now no one who thinks for himself will mistake the things just mentioned for real justice. Yet they are the precise things which go to make up the idea or notion which force of habit and lethargy of thought have accepted as the popular conception of justice. Go into court and, outside your vapid oratory, attempt by your works really and constantly to bring into disrepute the different methods and things I have mentioned above, and you will soon find yourself ridiculed or even reprimanded and fined. The lawyer seeks skill in doing the things he sees done and makes the usual accomplishments of a lawyer his ultimate purpose.

The majority of persons enter into the married state for no other reason than to secure material assistance and the ordinary physical gratifications. The union of spiritual egos, and the elevation of soul-life to higher planes of existence, are thoughts that rarely enter the minds of those getting married. Yet unless such thoughts constitute the ultimate purpose, marriage is mere form and a final failure.

Man mistakes certain phenomena for causes when they are only effects. This is exemplified in some of the theories of human hygiene. The world is in a pother on the question of disease-germs. There are germs in the water, in the air, in the food we eat, deadly germs everywhere. They are fearful to behold, when the doctor exhibits them under the microscope. It has come to be that one is almost afraid to move without having within easy reach some well authorized germicide. Most of the germs are invisible to the natural eye, so that an examination and prescription by a physician, including the fee, of course, is assumed to be absolutely necessary. Certain minute forms of animal life are found in connection with diseased states of the body. They are not the cause of the disease, however, but are there to

feed and to remove the diseased and injurious tissues. The germs do not feed on healthy tissues. Like other things, they may become locally too abundant, but germs do not cause disease. They are nature's scavengers to clean away the impurities that accumulate in the diseased parts. Doctors have jumped to the conclusion that germs cause disease, and the idea is found to be effective in scaring the public, and as a foundation and excuse for many health commissions with great power and supported by large appropriations. After a war of extermination has been waged against some supposed deadly germ, the world finds itself in the condition of the farmer, who, finding that birds destroyed a few fruits and vegetables, proceeded to kill off the birds, only to learn that the chief business of the birds had been to destroy insects that were far more injurious to his orchards and gardens than had been the birds. Bats have been killed wherever they congregated about buildings; but now, in some localities, it has been thought advisable to build bat-houses and to encourage the increase of bats. They are found to be great insect destroyers. There is world-wide excitement over "swatting" the fly. Yet the fly removes impurities than can not be seen by the eye nor removed by ordinary methods. By the use of screens and cleanliness, the annoyance from flies can be obviated as easily as can the annoyance from mud. Likewise, if man will keep his body clean, he need have little fear of germs. Germs come only to feed on the diseased tissues which man provides for them.

Broad observation leads to the conclusion that everything in the world was created for a useful purpose. The physical world is given its proper checks and protections, and is just such as to insure the welfare of man's body, if he will only use it properly and not misuse his mind. Were germs as deadly as they are claimed to be, there would likely not be a human being living on the face of the earth today. Besides, men lived as long before this excitement about germs as they now live. Fear and apprehension are more hurtful and costly than any animal germ. It would be as sensible to kill all city scavengers as is this wholesale war against germs.

As it is with germs of disease, so it is with regard to

war. The force of language is exhausted in portraying the horrors of war. Every one says that war is an evil and that nations ought to put a stop to the wholesale killing of men. But the evil is not in the war. It is in the social conditions that render war a necessary remedy. When men live right there will be no occasion for war. War is an effect and not a cause. War is waged ostensibly for the establishment of freedom and for the promotion of religious ideas. In fact, war is waged for power, conquest, legalized robbery, and for commercial supremacy.

Such errors are due to the fact that man's mind is so little developed that he is unable to think beyond present needs. He sees every one about him in a breathless scramble after certain things called necessities or luxuries of life. Some contrive to secure large quantities of those things, and are then called successful, while others, failing to get much of what are called the good things of this world, are looked on as failures, and fill life with complaints. Common conversation is chiefly on the accumulation of property and the gratification of bodily desires and appetites. Under such circumstances, man, as a mere custom, comes to regard the activities of the world as the main purpose of life. He is never called upon by the inducements around him to consider any further purpose. It is only in times of great deprivation and despair that he attempts to reflect on what life is for and on the possible end of all his endeavors. When he begins to reflect, he discovers that those very failures have taught him an important lesson. Without those failures, he might have passed life in the usual way, without ever having thought of the purpose of life. He now finds that he has been squandering his time in trying to lay up large supplies of necessities for a working machine, called his body, without having attempted to use that machine for the accomplishment of any of the chief purposes for which it was created. He now learns that he needs far less of the so-called good things of this world than he had thought that he needed. And so his burden is lightened. He proceeds to make a step forward.

To be continued



PRAYER

By H. Rivail

Translated from the German

By Eduard Hermann

"Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (St. Mark XI, 24.)

THERE are persons who contest the efficiency of prayer, and they support their contention on the ground that, since God knows all our needs, it is superfluous to remind him of them. Furthermore, they hold that since everything in the universe happens according to eternal laws, our desires cannot change the decrees of God.

Undoubtedly there are laws, immutable and constant laws in nature, which God cannot put aside for the whim of any one; but to conclude from this fact that all the circumstances of life are subject to fate, is a fallacy. If this were so, man would be only a passive instrument, without free will and without initiative. According to that hypothesis, he could do nothing but bow his head under all the blows of destiny, without ever trying to avoid them; he ought not to have invented the lightning-rod. God has not given man judgment and intelligence that he may not use them, or the power of will for not willing, or activity in order to rest inactive. Man, being free to act, in one way or another, his acts must have consequences, subordinated to that which he does or which he does not. Through his initiative, there happen, consequently, events which escape fate by force,

and which at the same time do not destroy the harmony of nature's laws, just as the advancing or retarding of a pendulum does not destroy the law of motion, of which the mechanism of the clock is founded. God may therefore accede to certain prayers, without impairing the immutability of the laws which govern the whole, but his accession is always dependent on his will. It would be illogical to conclude from the maxim—"What things soever ye desire, when you pray, believe that ye receive them, and ye shall have them"—that it suffices to ask in order to receive; and it would be unjust to accuse providence if it does not accede to all our demands; for providence knows better than we do what is really good for us. A father who is wise refuses to his child the things which are contrary to its interest. Man, in general, sees only the present; God sees further, and if suffering is necessary for the future happiness of man, then God will let him suffer, just as the surgeon lets his patient suffer from an operation which shall give him back his health. What God will certainly give to one who prays to him with confidence is, courage, patience, resignation. Furthermore, he will show him the means to extricate himself from the embarrassment by having new ideas suggested to him by good spirits, leaving him the merit of realizing the received ideas. God helps those who help themselves—but not others, who expect everything from foreign sources and who do not use their own faculties and powers. It is much easier, of course, and many of us prefer to wait for a miracle and to do nothing in the meantime. For example: A man is lost in the desert; he suffers terribly from thirst, becomes gradually weaker, lets himself fall on his knees, praying to God for assistance, waiting for it to come. But no angel appears and gives him to drink. Instead, a good spirit suggests the thought to get up, to follow one of the paths which he sees. With a mechanical motion, he gathers his strength, raises himself, and begins to walk. Arriving at a little elevation, he discovers a brooklet at some distance, and, full of courage and joy, he exclaims: "Thank you my God, for the thought with which you inspired me and for

the strength which you gave me." Such will be his thankful prayer if he believes. But if he has no belief, he will say: "What a good thought I had! what a piece of good luck to follow the path to my right instead of that one to the left; chance sometimes helps us wonderfully; I may well congratulate myself for my courage, which prevented my being overcome by thirst."

But, you may say, why did the good spirit not tell him clearly: "Follow this path and you will find what you need?" Why did he not show himself and guide him and sustain him in his need? By doing this he would certainly have convinced him of the intervention of providence.

First, it was not done in order to teach him that he has to help himself and to use his own forces. Secondly, through the uncertainty, God tested the confidence of the traveler and his submission under the divine will. This man was in the situation of a child which falls, and which, if it sees some one, will cry and expect to be taken up; but, if it sees nobody, it makes every effort to rise alone—and this is exactly the purpose of our higher education: "Help yourself and God will help you."

Prayer is an invocation; through prayer we come in thought-connection with the being which we address. The object of prayer may be a supplication, a thank, or a glorification. One may pray for one's self or for others, for the living or for the dead. A prayer addressed to the highest Being is heard by the good spirits, who are charged with the execution of his will, and those prayers which are addressed to other beings than God are simply prayers to intermediaries, intercessors, for nothing can happen without the will of God. To understand the action of prayer, it is necessary to know that thought is a dynamic force which may be transmitted to others, and especially to those beings which we call spirits or angels. One must imagine that embodied as well as disembodied souls live in the universal fluid which permeates all space, just as all corporeal beings live in the air. This fluid receives an impulse through the will; it is the vehicle of thoughts, as air is the vehicle

of sound, with that difference that the vibrations of the air are limited, while those of the universal fluid extend into infinity. If, therefore, thought is directed towards any being on earth or in space, incarnated or not, a fluidic stream establishes itself from one to the other, which transmits the thought as the air transmits the sound. The energy of the current is conformed to that of the thought and will. Thus the prayer is heard by spirits, wherever they may happen to be; thus the spirits commune among themselves, transmit their inspirations to us, and thus thought-connection at a distance is established between incarnated and disincarnated spirits.

This explanation is given to those who cannot understand the usefulness of prayer; it is purely mystical and does not aim at materializing prayer. It tends to make the effect intelligible, by showing that it can have a direct and effective action; but it is always subordinate to the will of God, who is supreme judge in all things, and who alone can make the action of prayer effective.

In praying, man calls to himself the assistance of good spirits, who are always willing to sustain him in his good resolutions and to inspire him with good thoughts. With their help, he gets the moral force which is necessary to overcome the difficulties and to find the right path again; he also is enabled to avoid the evils which he would have attracted by his own faults. A man, for instance, sees his health ruined through excesses committed in younger years. Has he a right to complain if he cannot be healed, and if he suffers in old age? No; for prayer would have given him the force to resist the temptations.

If the evils of life are divided into two parts, one containing those which man cannot avoid, the other those which are caused by his carelessness and his excesses, one will readily see that the number of the last ones far exceeds that of the first. It is therefore evident that man is the originator of most of his afflictions, and that he could well avoid them if he always acted with wisdom and deliberation. It

is not less certain that these miseries are the result of our transgressions of God's laws, and that our observing them would make us perfectly happy. If, in gratifying our wants, we would not go beyond the limits of what is necessary, we could not have the maladies which are a consequence of the excesses, nor the vicissitudes caused by them; if there would be a limit to our ambition, we need never fear of being ruined by it; if we were not anxious to climb too high, we would not be in danger to fall; if we were humble, we would not have to suffer from wounded pride; if we would practise the law of charity, we would never be slanderous, envious, jealous, and we would avoid quarrels and dissensions; if we did wrong to nobody, we would not have to fear revenge.

Even if we admit that man cannot avoid the other evils and that it would be in vain to pray for their avoidance, would it not count for much to be freed from those evils which are the results of our doings? Here we can easily understand the action of prayer which establishes the connection with good spirits and enables them to inspire us with good thoughts and to give us the strength which is necessary in order to resist evil thoughts, the execution of which would be momentous for us. In this case, it is not the evil which the good spirits remove, but it is ourselves whom they remove from the thought which may cause the evil; in no way do they impede the decree of God, nor suspend the course of natural laws; but they hinder us from transgressing those laws by directing our will and understanding to that which is good and moral. Even this they do only because we have asked their help—they never interfere with the free will of man. A man who prays is in the position of him who asks the good counsel of a friend and executes it of his own free will; but he can just as well reject it. Only thus can he be made responsible for his acts. God lets him have the merit of choice between good and evil; and this man is certain to receive, if he prays with fervor and does not doubt that he will receive what he needs.

God, in complying with the request which is addressed to

him, often intends to recompense the intention, the devotion, the belief of the one who prays. For this reason the prayer of a righteous man has more merit in the eyes of God and is more efficacious. A vicious and bad man cannot pray with the fervor and confidence which the feeling of true piety alone gives. From the heart of an egotist, who prays only with his lips, can come nothing but words, untouched by charity and that deep reverential feeling which gives all the power to our prayer. Everybody has the instinctive knowledge that the prayer of a holy man must be much more powerful and agreeable in the eyes of God than that of a careless man. Prayer exercises a kind of magnetic action and a pure, kindly-disposed man develops more and better magnetism than an evil man; but it would be wrong to believe that all the effect of prayer is subordinate to that fluidic power. Very often our insufficient magnetic power is strengthened by good spirits if they deem it necessary and us worthy to be supplied with an exceptionally strong force. This happens in most cases of unselfish, altruistic prayers. The man who believes himself not good enough to exercise a salutary influence, ought not to abstain from praying for others, because he considers himself unworthy to be heard. This very feeling of humility and the charitable intention which animates him, must recommend him to the higher powers. His ardor and confidence in God are the first steps toward that goodness which is always encouraged by those who watch over us. The prayer which is rejected is that of the haughty man who believes that his power and merit can change the will of God.

The power of prayer lies in the thought and not in the words, nor in the place, nor in the moment one prays. It does not matter when or where this happens. Every hour is suitable for it and the influence of time and space has to be considered only in so far as they are favorable for concentration of thought. Prayer of a community has a more powerful action if all who pray have one and the same thing at heart and in thought—just as many voices singing in unison sound stronger than one; but of what use can

it be if a great number of persons pray together and each one for his personal interest? A hundred persons, united for this purpose, may pray like egotists, while two or three united in common aspiration, in true brotherly feeling, will send a much more powerful prayer to heaven than the hundred.

Prayer gets value only through the thought attached to it, and it is impossible to attach a thought to that which one does not understand, because a thing we do not understand cannot touch our heart. Thus the prayers in a language which is not known to the people at large are nothing but words to them, that have no sense and cannot satisfy the spirit. Prayer must touch the heart, and that can only be the case if every word reveals an idea; without this it becomes a formula which is more or less repeated, and that is all there is of virtue in it. Many pray only because they regard it as a duty, or because they are used to it and consider themselves absolved if they repeat the prayer a number of times and in a certain place—but this is all superficiality. God reads in the hearts; he sees the thought and knows whether it is sincere or not—the form and time and place of prayer are of little importance to him.

A good many people believe that prayers for our dead ones are useless; this is a mistake. They are useful to them, for not only do the departed ones feel such a loving thought, but it also inspires them with courage and hope while gliding through the dark regions. It excites in them the desire to purify themselves, to repent, to shun evil thoughts, and thus it may alleviate and even shorten their suffering. Those people who do not believe in prayer for departed ones advance the opinion that there are but two alternatives for the soul: to be saved, or to be eternally damned; and that in both cases prayer is useless. Without going into a lengthy discussion of the reasonableness of this belief, we will, for an instant, admit the reality of eternal punishment and the impossibility of shortening it by our prayers. We ask, in reference to this hypothesis, if it is logical, charitable, and Christian, to reject the prayer

for the condemned. Those prayers—would they not be a token of love and pity, which could, at least, mitigate their suffering? On earth, if a man is condemned for life, if he has no chance of being pardoned, is it forbidden to console him, to encourage him, to ease his heavy burden with sympathetic exhortation? If a man is incurably sick, shall we abandon him because there is no recovery? Among the condemned ones there may be a person who was dear to you, a friend, a father, a mother, or a son; and you, knowing that he could not be saved, would you refuse to give him a drink of water to quench his thirst, a balm to heal his wound? you would not do for him what you would do for a galley-slave? not a sign of love or of consolation would you give him? No; that certainly would not be Christian. A belief which dries up the heart cannot be in harmony with that of the Master who teaches that brotherly love is our first duty.

We do not believe in eternal punishment because we believe in the love and justice of God; but we believe, for the same reason, that a soul may temporarily be punished and that it is our duty, nay, our privilege, to send, by earnest prayer, consolation, encouragement, and good advice to that soul. The contrary would be a negation of the often-experienced comfort and strength which we draw from the moral assistance of those who are eager to help us.

Others advance a different reason for the inefficiency of prayers for the departed, the immutability of the divine decrees. They say: God cannot change his decisions in order to gratify the demands of his creatures; if he would do it, nothing would be stable in the world. Man can therefore demand nothing of God; he can only submit and adore.

In this idea rests a false application of the immutability of divine laws; or, better, ignorance of the law concerning future penalties. It is necessary to understand what agrees and what disagrees with the divine attributes. In the dogma of eternal punishment, no attention is paid to the regret or repentance of the sinner; for him, all desire for amelioration is superfluous; he is condemned, and that settles it. If he

is condemned for a certain time, the punishment will cease after that time; but who says that he is then reformed and that he is not, like many criminals of our earth, just as bad when he leaves prison as he was when entering it? The law of God is more just, reasonable, and merciful than human law; it does not fix a duration for any suffering. It says in brief: "Man always has to endure the consequences of his faults; there is not one infraction of the law which does not have its punishment."

The severity of the chastisement is in proportion to the gravity of the fault. The duration of the chastisement for any fault is undetermined; it is subordinated to the repenting of the culprit and to his return to the good. The pain lasts as long as his perseverance in evil. If the evil could be eternal, the pain would also be eternal, while it is of short duration if the culprit promptly repents. As soon as he calls for mercy, God hears and sends him the hope. But to simply regret the evil-doing is not sufficient; he has to make reparation. For this reason the culprit is exposed to new trials on earth, in which he can, if he will, do good to those he has wronged and repair the evil he has done. Man is thus always the master of his own destiny; he may shorten his trials or prolong them indefinitely; his fortune or misfortune depend on his will to do good.

This is the law; the unchangeable law which is consistent with the goodness and justice of God. A guilty or unhappy man can always save himself, and the law of God tells him under what conditions he can do it. But what he often lacks is, the will, the strength, the courage. If we, with our earnest prayer, inspire him with this will, give him more strength, new courage, we take part in the execution of the divine law of love and charity and thus enable him, as well as ourselves, to walk with a firmer step on the steep path that leads to perfection. This path is difficult to travel and nobody can do it without the assistance of higher beings, and they can only be reached by prayer. Almost everybody prays in some way or other, but few know how to pray effectively. What use is it to repeat in a mechanical way

the phrases which have been learned by heart, or which are read without feeling and understanding? Can prayer have any use at all if it is only done from custom or because it is considered to be an unpleasant duty? Prayer, in order to be effective, must be done in a spirit of humility, from the depth of our heart, with a feeling of thankfulness for all the benefactions received during the day, for the inestimable benefit which a spiritual communication with our friends, guides, and protectors, during sleep, has been bestowed upon us. Our prayer must carry the soul to the highest power and ask its help, its forgiveness, its mercy, and it must purify the soul, make it radiate from love and hope and compassion for all living beings.

The prayer may well include our demand for that which is really necessary for us, but it is useless to ask for a shortening of our trials or for the joys and riches of the world. Let us rather ask for more precious goods, for patience, resignation, for a firm belief in the higher power! Do not say, as so many do: "It is not worth while praying because God does not answer my prayer." What do you ask most of the time? Have you ever thought of demanding from him your moral amelioration? Rarely—but you have probably not forgotten to ask for success in your terrestrial enterprises, and then you say: "God does not care for us, otherwise there would not be so much injustice in the world." Why are you not first just yourself? Why do you not descend into the depth of your conscience and find there the cause of all the misfortune of which you constantly complain? Before you ask for anything else, ask for your amelioration, and you will soon feel a torrent of grace and consolation descend on you. Our life should be a perpetual prayer; but it is not necessary to retire, for that, into our oratory or to fall on our knees in a public place. The prayer of the day is the faithful accomplishment of our duties, no matter of what nature they are. Is it not also a prayer to say: "I thank you, father in Heaven?" Or, feeling that we did wrong, even if only in thought, is it not also a prayer to say: "Father forgive, I have sinned

through pride, or envy, or unkindness, or egotism; give strength to me that I may not fail again." And if we are so fortunate as to be able to do good to a fellow creature, is not that a most agreeable prayer to the father of all?

Thus we are able to pray every instant of our life without interrupting the work which it is necessary for us to do, and such prayers bring us happiness, contentment, strength, and love; for every thought, every feeling which is born in our heart and worthy to ascend to the higher world, is a link which connects us with that world, and the superior beings which are accessible to the finer and purer vibrations of the human soul gladly respond to them and send us their own sublime and loving thoughts, which are as necessary for the life and growth of the soul as the sunlight is necessary for the life and growth of the body. Let us always remember:

The form of the prayer counts for nothing; the thought is everything. May each one pray after his convictions and after the manner which most touches his heart; a good thought is worth more than numberless words that have nothing to do with the heart. In one word: "Be true in your prayer, as in everything else. That means, feel deeply what you say, and you cannot doubt that your prayer will be answered by that power which is Truth itself."





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GHOSTS THAT NEVER WERE MEN

Curses and Blessings

CURSING is the act of making a connection through which nature ghosts can cause certain evils to follow and descend upon the person who is cursed. A cursing often results in the creation of a being which calls down and precipitates upon the cursed either evils of his own making or evils with which he may be afflicted by the one who curses him. If a curse is pronounced it will be ineffective against the one against whom it is hurled, but will recoil on the one who curses, unless the one who is cursed has given the curser the right to affect him. This right and also the power is conferred by some act injurious either to the one who curses or to some third person. The curser may be only an instrument through which the demerits are drawn down on him who has wronged. The curse of a father and especially of a mother is ominous and powerful, if hurled against an evil child. The curse is so direct and powerful because of the blood and astral ties of parent and child. Likewise, the curse of a child against a parent who has abused and oppressed it, may be attended

by dire results. The curse of a discarded girl against a lover who has broken his troth may indeed draw his ruin upon him.

The power of a curse lies in the concentration by it into a short space of many evils which would, in the ordinary course of affairs, be distributed over and be encountered during a much greater period of time, namely, one extending over a life or several lives, and which evils would so be deprived of their crushing power. When the curse is properly pronounced by a person who has naturally or to whom the malefactor has given the power of drawing these evils together and fastening them to him and bringing them down on him, then being cursed, is a terrible destiny.

Almost every man, in the course of his life, furnishes enough material to make up the body of a curse. This is not a figure of speech. When speaking of the body of a curse, we speak of a reality, for a curse is an elemental being. Its body is made up of certain evils, and these are, by the creation of an elemental, put into a form and organized by the words of the curse, if they are pronounced by one of the two classes of persons above mentioned, that is, those having the power naturally, and those upon whom the malefactor has bestowed it by wronging them or a third person.

The elemental which is created in the form of a curse lasts until the curse is fulfilled, and its life is in this way exhausted. The one who curses may receive a sudden inspiration to make the curse, and then the words of the curse seem to flow naturally and often rythmically through his mouth. Persons cannot curse at will. Spiteful, mean, hateful people cannot curse at will. They may use words which sound like a curse, but such words have not the power to create the elemental. The creation of the elemental, which is a real curse, is possible if the conditions concur which have been mentioned.

Although almost every person has on the one hand done enough to furnish the body of a curse, yet it will be impos-

sible to create the elemental if the malefactor has to his credit certain good thoughts and deeds, which are strong enough to prevent the creation of the elemental.

Blessings

Like as material for the body and for the creation of an elemental which becomes his curse, is furnished by the thoughts and deeds of the person cursed, so may a person furnish enough benign thoughts and kindly deeds, to enable one who has the natural gift of blessing, or who by an extraordinary act of the one to be blessed, is made the instrument for the time, to call down and give him a blessing.

A blessing is an elemental, the body of which is made up of past thoughts and deeds of the person blessed. The elemental can be created when a suitable occasion arises, such as the departing or dying of a parent, or the entering upon a journey, or the beginning of a career. Persons who themselves are ailing, miserable or unfortunate, and especially among them the old people, may call down an effective blessing on one who has tried unselfishly to do some good.

In addition to the two classes of persons mentioned, those who have the natural gifts of blessing or of cursing, and those whom one's destiny makes the fit instrument for hurling a curse or bestowing a blessing on him, there is a class of persons who have a knowledge of laws generally unknown and who can thereby through the pronouncement of a curse attach one or more of the evil nature ghosts to a person, and so blight the life of the one cursed, or who can attach a good elemental to a person and so give him a guardian angel, who protects in time of danger, or aids him in undertakings. But in all cases, what is done must be done according to the law of karma and can never be done against it.

(To be continued)



CHARITY, LOVE AND BROTHERHOOD.

By H. Rivail.

Translated from the French by Eduard Herrmann.

JESUS was asked by one of the Pharisees: "Master, which is the great commandment in the law?" and he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbour as thyself.'" (Matthew XXII., 36-39.) And in St. Luke, VI., 31., he says: "As ye would that men should do to you, do ye also to them likewise."

To love his neighbor as one's self and to do to others as we would like to have them do to us, is the most complete expression of charity, for it embraces all our duties toward others. We cannot have a safer guide in this regard than to take as a rule for our conduct the advice of Jesus, which is also that of other great teachers of antiquity, to do to others as we wish they would do to us. With what right can we expect of others more kindness, tolerance, benevolence and devotion than we are willing to give them? The practice of these maxims destroys egotism, the fearful enemy of mankind. If people would take them as their rule of conduct and as the basis of their social institutions, true fraternity would be known and practised everywhere, and peace and justice would reign in the world. Hate, discord, quarreling, would have to make room for love, brotherhood and actual benevolence.

Jesus, in saying that we should do to others as we desire to have them do to us, condemns all material and moral

prejudice against others, every violation of their interests; he prescribes to respect the rights of everyone as we desire to have our rights respected; he also commands the fulfillment of our duties towards the family, the society, the authorities and to each single person with whom we come into contact. That this was his meaning is distinctly seen in the answer which he gave to the ensnaring question of the Pharisees: "Is it lawful to give tribute unto Caesar or not?" and he answered: "Render therefore unto Caesar the things which are Caesars,"—which means that we should be just to all, and to act toward them according to the law of love, which alone can preserve peace and good will among men. Love comprehends the doctrine of Jesus in its entirety, for it is the highest and noblest feeling of the human heart and always indicates the progress accomplished by any individual. In his lower states of development man has only instincts; a little later those instincts become sensations, which are often tainted and depraved; but when he is enlightened and purified by suffering or teaching, the sensations are transformed into sentiments, and the most exquisite sentiment is love—not love in the vulgar sense of the word, but that interior sun which condenses and unites in its glowing focal-point all the superhuman aspirations and revelations. The law of love replaces the personality through the fusion of all beings, it destroys the social miseries. How happy is he who entirely forgets himself in the ardent love for his brothers in suffering! How happy is he who loves, for he neither knows the distress of the soul nor of the body; his burden is light and he lives like one transported beyond himself. When the Master spoke this divine word, "Love," it made the people shiver, and the martyrs, drunk with hope, descended into the arena to die.

There is another word in the divine alphabet which is now spoken to the world and which shall lift the stones from the empty tombs—Reincarnation, the victor of death, which reveals to the dazzled man his intellectual heritage. It does not lead him to eternal damnation, it leads him now to the conquering of his own lower nature, it elevates him, it

transfigures him, it leads him to perfection. For a long time blood has triumphed over the spirit; now the time has come when the spirit shall triumph over matter, that means disentanglement from the bonds of matter. I said that in the beginning man has only instincts. It follows that he who is dominated by his instincts is nearer to the beginning than to the final aim. In order to reach our aim it is necessary to conquer the instincts for the benefit of the sentiments; that means to perfect them by suppressing the latent germs of matter. Instincts are the germinating embryos of sentiment, they carry in themselves progress, as the acorn hides in itself the oak, and the least advanced beings are they who do not lay aside their chrysalis and remain the slaves of their instincts. Like a field, the spirit of man has to be cultivated; all the future wealth depends on the present labor, which—more than terrestrial goods—brings our glorious elevation. When you really understand the law of love which unites all beings, you will see and find in it the lovely enjoyments of the soul which are the preludes of the heavenly joys. The essence of love is divine and from the first to the last do we possess, in the depth of our heart, the spirit of this sacred fire. Many times have we been able to verify the fact that the most miserable, the lowest, even the most criminal human being has for another being or object a strong and ardent affection, in spite of all obstacles which tend to diminish it. Sometimes this affection reaches sublime proportions. I say, this affection is lavished on a being or on some object, because there are persons who sometimes waste the treasures of love, of which their heart is full to overflowing, on animals or plants or even on inanimate objects. Those misanthropes complain about humanity in general; they resist the natural inclination of their soul, which is anxious to find affection and sympathy; they degrade the law of love to a state of instinct. But whatever they may do, they cannot suffocate the living germ of love which God has planted in their heart; this germ grows and develops with morality and intelligence, and, although often stifled by egotism, it is the source of those holy and sweet virtues

which alone can call into existence sincere and lasting affections, and which help us to surmount the steep and rough path of human existence.

There are some people who do not like the idea of reincarnation because they are jealous, fearing that others may be favored with the affectionate sympathies of those which they now love. Poor brothers! It is your affection which makes you egotistic; your love is restrained to an intimate circle of relatives or friends, and to all the others you are indifferent. In order to practice the law of love as God understands it, you must by degrees learn to love all your brothers without any preference. The task is difficult and requires a long time, but it can be fulfilled. God, wills it so and this law of universal love is the most important teaching which you have received, because it alone will be able to kill one day the egotism in whatever form it may present itself. There is not only a personal egotism but also an egotism of the family, the caste, the nation. The Master Jesus has said: "Love your neighbor as yourself"—now what is the limit of our neighbors? Is it the family, the religious sect or the nation? No, it is the whole of humanity—all men are our neighbors, our brethren, and **unless we love them all, we can have no peace on earth.** In the superior worlds it is mutual love which harmonizes and directs the advanced souls who people it; and our planet, which is destined to a decided progress through social transformation, shall soon see the sublime law of love, the reflection of divinity, practised by all its inhabitants.

The effects of the law of love are, the moral amelioration of the human race and the happiness of human life. The most obstinate and vicious will have to reform when they see the benefits produced by this practise. "Never inflict on others what you do not want to have inflicted on you; but on the contrary do all the good to others which it is in your power to do."

Do not believe in the sterility and callousness of the human heart; it can be touched, even against its will, by true

love. This is a power which cannot be resisted, and it is true love which vivifies and fructifies the germs of all virtues latent in the human heart. The earth, this place of ordeal and exile, will be purified by the sacred fire of love, and it will then see practised charity, humility, patience, fidelity, resignation, self-denial and sacrifice, all virtuous daughters of love. Do not forget the words of John, the favorite disciple of the Master, who, when infirmity and old age prevented him from preaching, always repeated the sweet words: "My little children, love each other." My dear brothers, do not forget this lesson; to practice it is difficult, but the soul will be immensely benefitted by it. "Love, that you may be loved." This thought is so just that you may find in it that which consoles and calms the pain of every day—nay more, by practising this wise maxim you so elevate yourself above matter that you become spiritualized before you lay aside your physical body. By developing the powers of your immortal soul you get an understanding of the future and the certainty that you get nearer and always nearer to God, which means the fulfillment of all the aspirations of your soul. By thus rising constantly higher, your judgment will not be influenced by material thoughts, you will not condemn your neighbor or unkindly criticise him—leaving all this to him who alone is perfect justice. To love, in the true sense of the word, is to be loyal, kind, honest, conscientious against others and to do unto them what you would like to have done to you; to develop in yourself that fine feeling for the suffering of others which enables you to bring the right kind of consolation or mitigation to your brethren, to consider the great human family as your own, for that family you will find again at a certain period, in more advanced worlds and the souls which compose it are, like you, children of God, who have the mystic sign on the forehead, showing that they are worthy to be elevated to divinity. This is the reason why you cannot refuse to give to your brethren that which God has liberally given you; remember how happy you would be if you should receive it in your need. Wherever you see suffering give at least a

word of hope, of sympathy—that you may become all love, all goodness and justice.

Do not doubt that the wise saying, "Love, that you may be loved!" will gain adherents. It is revolutionary, it is true, it points to the road of progress, which is fixed and unchangeable. Do you not see that humanity has already changed, that it is better than a hundred years ago, that it is now able and willing to accept many new ideas of freedom and brotherhood which in former times, it would have rejected? Just so will it accept in a hundred years those ideas which today are not yet able to enter the brain. What is just and noble, brotherly and unselfish, is divine; the soul of man is divine, consequently it cannot forever reject that which is in itself like the seed in the ground. It needs only the warming rays of the sun to grow, and the warming rays in a spiritual sense are love and brotherhood. Let that sun shine, and the incarnated spirits will understand each other, feel with and for each other. They will unite in order to learn how injustice and all the causes of misunderstanding among the people of our earth can be abolished. Then will the great miracle of the future happen, the reunion of all the material and spiritual interests of humanity, through the application of that maxim now well understood: "Love, that you may be loved."

Now if it is the principle of charity to love his neighbor, it is the sublime application of this principle to love his enemy, for this virtue is one of the greatest victories gained over the egotism and the pride. But in general the word love is misunderstood in this connection. When Jesus said, "Love your enemy," he did not mean to teach that we should have the same tender feeling for our enemy which we have for a brother or a friend. Tenderness presupposes confidence, and that we cannot have in one of whom we know that he has evil designs against us; one cannot have with him the effusions of friendship, because one knows that he is likely to abuse them. Between persons who mistrust each other the sympathetic feelings which exist between those who have a communion of thoughts are

impossible, and in meeting an enemy nobody can feel the same pleasure which he has when he sees a friend. The feelings of aversion or of sympathy are the results of a physical law: the assimilation or repulsion of emanations. Evil and hurtful thoughts produce a fluidic current whose impression is harmful, while good and benevolent thoughts envelop us with an agreeable affluence; herein consists the difference of sensation which we experience at the approach of a friend or an enemy. To love his enemies can therefore not mean that we should not make any difference between them and our friends, that we should give them the same place in our heart, which would be very difficult indeed. But it means that we should feel no hate, no animosity, no desire of revenge against them. It means that we should forgive unconditionally the evil which they have done us; that we should never be an obstacle of reconciliation; that we should wish them good instead of evil; that we should feel happy if good fortune comes to them; that we should lend them a helping hand when they are in need; that we should abstain in words and actions from hurting them; in short, that we should return good for evil, and without the intention of humiliating them. He who can do this fulfills the commandment: "Love your enemies."

Opposed to the law of Love is Egotism, that greatest scourge of humanity which arrests all moral progress. It has to disappear from the world, and those who really love humanity have to direct their weapons, their strength and their courage against egotism. I knowingly say their courage, because it is needed more in overcoming the egotism of self than that of others, and that is the first step in this fight. May each one of us take great care to banish egotism from his heart, this monster which feeds from all intelligences, this child of haughtiness and pride which is the cause of all the misery in our lower world. It is the negation of charity and consequently the greatest obstacle to the happiness of man. Jesus has given you the example of charity, and Pilate, that of egotism, because he, knowing that Jesus was innocent, condemned him all the same for fear that be-

ing just might hurt him politically—and how many do the same in our own time? It is just this antagonism between charity and egotism, the penetration of this poison into the human heart, which prevented Christianity from accomplishing its mission. It is the duty of those who have received the higher teaching, to extirpate this evil, so as to enable Christianity to develop all its power in order to destroy the obstacles which egotism puts in the way of true progress. Chase egotism and let it disappear in the bottomless pit, for it is time that humanity puts on the white robe of virility—which can only be done if we chase egotism first from our own heart.

Charity would be practiced more if humanity were united by brotherly love, but this is impossible as long as our heart is mailed with egotism and insensible to the suffering of others. Rigidity kills the good sentiments. The Christ did not reject anyone; the adulteress, the criminal, all who came to him were helped and comforted; he never thought that his reputation could be made to suffer by those deeds of charity. When shall we, who call ourselves Christians, begin to imitate him? If charity should reign on earth the evil-doers could have no power, they would flee and hide themselves, because everywhere they would find themselves out of place; thus evil would disappear. Believe this and be a good example yourself. Be charitable toward everyone without distinction. Take care not to see those who regard you with disdain and haughtiness, and leave the judgment to God and his wise and just law. Egotism is the negation of charity; no rest, no order, no security is possible in society without charity. When egotism and pride shake hands then the craftiest will always take advantage, the holiest affections will suffer and the happiness of families will be destroyed. But charity alone does not suffice to maintain among men the social order which is necessary for their happiness. True charity is not possible without the belief in God and another life. It is true that we find generous impulses in persons without religion, but that astute charity which culminates in self-abnegation, in

sacrifice of all personal interest, can only be inspired by that firm belief which empowers us to carry the cross of this physical life with courage and perseverance.

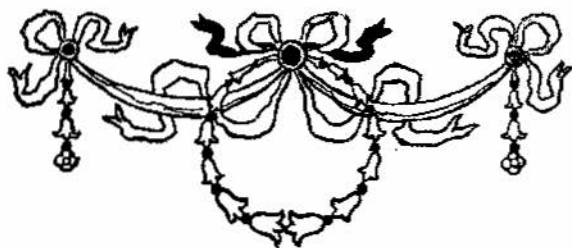
The man who is greedy for sensual joys lives in illusions about the purpose of life; he holds that he is allowed to do that which makes him happy. True, God has created us in order to be happy in eternity, which is only possible if we are morally perfect, and terrestrial life serves best for our moral perfection because it teaches us to make use of our organs, our intellect and of the material world. Not only the manifold vicissitudes of life but also the diversity of our inclinations, desires, necessities can become means for progress and perfection if we practice charity and brotherhood, for only through concessions and mutual sacrifices can we maintain the harmony among elements so widely different. It is quite correct to say that happiness is the ultimate destiny of man in this world of ours, but only if we look for happiness in that which is good, wise, true and not in material enjoyments. The history of Christianity speaks of martyrs who went joyfully to a cruel death; today it is not necessary for a Christian to become a martyr and to sacrifice life and limb. All we have to do is to sacrifice our egotism, our pride, our vanity, and we shall succeed if we have charity and believe in God and immortality. True charity is the highest teaching given to the world, because a real brotherhood can only exist among the disciples of this doctrine. We must love the unhappy ones as well as the criminals, regarding all as children of God to whom forgiveness and compassion is granted as soon as they repent. Have not all of us sinned against the law and are not many of us more culpable than the poor ignorant criminals who never received the sublime teaching of eternal justice and of reincarnation? Do not judge, my dear friends, for the judgment which you now give will be more severely applied to you when the time of reckoning comes. Many actions which the world considers only as light faults are crimes in the eye of God, because He reads in the heart of man and there sees the hidden causes of our sins. True charity does not

consist solely in the alms which we give, nor in the words of consolation which we speak. God asks more of us; He wants at all times and in all things our good will, our benevolence, given to all creatures, and especially to the sinners who are badly in need of compassion and whom a word of love, of consolation, of encouragement, could possibly bring back to the Master.

The time is near at hand when the great fraternity shall reign on our globe; the law of brotherly love which Christ taught will guide all men, for they will learn by suffering that it is their only hope in this desert of egotism, the only guide which can lead the souls to happiness. Love each other like the children of one father; do not make any difference between the poor and the rich, the happy and the unhappy ones; do not despise anyone, all are equal before God. He allows the great criminals to be among you that you may learn from them. The time will come when this kind of teaching will no longer be necessary, and then the impure spirits will be dispersed in the inferior worlds whereto their desires and inclinations draw them. To the sinners and criminals we must give our thoughts, our prayers; that is true charity. It is wrong to say of them: "They are miserable creatures, unworthy to live on our earth, even capital punishment is too good for them."

Do not speak thus; think of the Master; what would He say if such an unfortunate man were brought to Him? He would pity him, He would consider him as a sick and unhappy man, He would shake hands with him, console him, speak loving words to him and touch his heart by compassion. If you are unable to do this yourself then at least pray for him, assist and comfort his spirit by your loving thoughts; it is not impossible that he may leave our earth without hate for anybody, and with peace in his soul. Remember that he is your brother like the best of men, that his erring and revolting soul was, like yours, created for the purpose of perfecting itself—help that soul to rise from the mire of earthly corruption and to long for a better and purer life. Do not forget that such a longing must have the great-

est and far reaching consequences, especially in the last moment of his life, when all the past and forgotten incidents pass before his consciousness. The criminal in recognizing his errors and repenting of them, shapes his future destiny and causes himself to be reborn in circumstances which enable him to become a better man. Charity, Love and Brotherhood are the three virtues which we ought to practice as long as we live—they alone are able to transform our selfish world and to make it a fit place to live in.





THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER III.

THE original form of the letter Beth was probably a crude picture of an arrow-head. It is unmistakable in the Phœnician alphabet, and the form used on the Mesha Stone is but slightly different. In modern Hebrew, of course, all resemblance to the early hieroglyphic has been lost, as the square letters employed today are of comparatively recent invention.

Perhaps the first idea that will be suggested to most people by an arrow-head is sharpness. Then, since every Hebrew letter stands for a kind of consciousness, Beth must be a sign of mental acuteness, or penetration. It represents the sort of intelligence that manifests itself in quick perception, accurate observation, keen discernment, sagacity, and the like.

An arrow-head, moreover, is a point, denoting position. In logic "position" means affirmation or assertion, as when we speak of "the proof of a position." The same word signifies "place," or "locality," and from this a third meaning—arrangement, implying order—is derived. Beth, then, represents affirmative mental activity, limiting its operation to a definite locality, and exercising itself in establishing order.

Hence Beth also suggests initiative, direction, control, the concentration of energy in a particular field, and its specialization in definite forms. This idea of concentration is inseparable from the original form of the letter. The word "concentrate" is derived from the Greek **kentron**, an arrow-point. The same Greek word also means the point around which a circle is described, which shows that it implies the

very notions of definite locality, order, that we have just been considering.

Because Beth denotes affirmative mentation, finding outlet in positive mental states, and specializing the Universal Intelligence in particular ways that realize definite aims within a limited field, it is a sign of Volition. To Will, according to the Kabbalah, all other modes of manifestation are subordinate. Hence the Sepher Yetzirah says Beth stands for the direction Above, to show that it corresponds to what Hindu teachers call the "superior nature" of Spirit.

The implicits of the letter-name are closely related to those connected with the hieroglyphic. Beth means "house," suggesting inclosure, limitation to a special field, definite locality, and so on. As a house is the dwelling of its owner, so is the kind of mental action related to Beth the abode of Spirit, because it centers the Cosmic Mind in a particular, local expression.

Houses, moreover, represent architecture, the art to which we owe many of the fundamental discoveries in geometry. (Here we may note that a point, or **kentron**, is the beginning of all geometrical matter). The connection between geometry and architecture is especially emphasized in the written work of Freemasonry. To demonstrate the close correspondence between these Masonic ideas and the Kabbalistic doctrines illustrated by the Tarot card we are now studying, let me quote a passage from George Simons' "Standard Masonic Monitor," which says:

"By geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which compose this vast machine; by it we discover how the planets move in their respective orbits, and demonstrate their various revolutions; by it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which

roll through the vast expanse, and are all conducted by the same unerring law of Nature.

"A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age."

The mental activity formulated in geometry is one that examines and investigates, engages in research, collects facts, and classifies them. It analyzes phenomena, to find the laws they represent. It puts questions to nature, finds the answers by patient investigation combined with inductive reasoning, and applies the knowledge so acquired in practical ways that are an improvement upon natural conditions.

The result of all this work is Understanding. The Kabbalists call our attention to this when they make the path corresponding to Beth originate in Kether, the Primal Will, and complete itself in Binah. For Binah is the Hebrew term for Understanding.

The student who is really in search of more light should not fail to observe that Kether is an androgyne Sephirah, while Binah is feminine. The results of the mental activity attributed to Beth are feminine, or reproductive. At the same time, the activity itself is masculine, for its main characteristic is initiative and so the Tarot picture that symbolizes it is a figure of a man.

The name of the path joining Kether and Binah is Intelligence of Transparency. That which admits the free passage of light is transparent. A transparent mode of consciousness, therefore, must be one that gives unobstructed passage to the light of the Universal Mind. Thousands of years ago the wise learned that this light passes most readily into the sphere of personal consciousness when, by an act of will, the mind is concentrated upon a single idea, to the exclusion of all other impressions. Pantanjali, in his Yoga

aphorisms, compares the mind that has been brought to this one-pointed state to a transparent jewel.

The Sephirah Binah, in which Intelligence of Transparency completes itself, is the seat of Sanctifying Intelligence. Thus the Kabbalah teaches that Understanding is what sanctifies us. To sanctify is to make free from sin. The Bible says that sin is the transgression of the law, or action contrary to the established order of nature. The only way to be free is to arrive at understanding of the natural order. And concentration is the only method that will bring us to understanding.

The mental activity symbolized by Beth is not creative, but constructive. It adds nothing new to nature, but simply combines what already exists in novel ways. Hence the Sepher Yetzirah tells us that Beth is the sign of Life and Death. For all construction involves destruction. The forms that are owe their existence to earlier forms that have passed away.

Beth also corresponds to the planet Mercury, and therefore indicates the spiritual principle personified in Egypt as Thoth and in Greece as Hermes. In Hebrew Theosophy the same principle is represented by the angel Raphael, one of the Seven Spirits of God. His name means "healing of God," he is described as the instructor of man, and in the apocryphal Book of Tobit he shows Tobit how to exorcise a demon. In like manner Thoth-Hermes-Mercury is the founder of the Hermetic art which, in its development as modern chemistry, as well as in its older version, alchemy, is primarily concerned with the healing of disease and the perfection of life. Thoth was the oracle of the gods, the measurer of time, and the inventor of numbers and writing. Thus he is closely related to the other meanings of the letter Beth.

The Tarot trump corresponding to Beth bears the number 1. As its geometrical correspondence is the point, this number denotes all the ideas we deduced from the hieroglyphic form of the letter, such as location, concentration (which is "one-pointedness"), and the like.

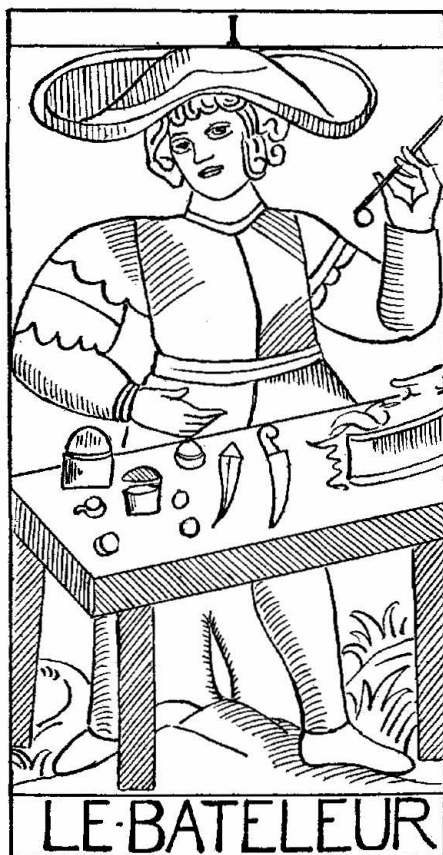
The number 1, besides denoting unity, singleness, and individuality, implies solitude, seclusion, or privacy. Hence it is the mathematical sign of magic, the Hidden Science, kept from the multitude because only the few can grasp it. The Emerald Table of Hermes, one of the earliest magical documents, begins with the affirmation, "All things are from One." The very heart of magical philosophy and practice is this doctrine of the essential unity of all things. It is repeated again and again in the Bible, which begins by saying "In the beginning, God;" throws more light on the question by declaring that God is One; and completes the revelation in the sentence, "God is Spirit." Who knows the meaning of these three statements knows the essence of all scriptures. But by "knowledge" I do not mean intellectual assent. The only way anyone really knows the truth of these three statements is by following the ancient way that makes of the mind a transparent jewel through which the light of Divine Wisdom, shining into the house of the soul, perfects the understanding.

To return to the number 1, we find these meanings assigned to it in Sepharial's "Kabbalah of Numbers": "Manifestation, assertion, positive and active principle; Logos, the manifestation of the Infinite and Unmanifest; Ego, self-assertion, positivism, egotism, separateness, self-hood, isolation; distinction, self-reliance, dignity, and rulership." The Logos is Christ, Adam-Kadmon, or Thoth. The close relation between the other implicits and those connected with Beth is obvious.

The title of the card is The Magician. The central figure is one of the magi, skilled in the art of producing effects by mastery of the secret forces of Nature. The foundation of his art is the Hermetic axiom that all things are from one, that all forces are manifestations of a single energy that, in its essence, is pure Consciousness. This energy, we have seen, comes into the world as the light and heat of the sun. The Magician, therefore, symbolizes the kind of consciousness that enables us to control the various manifestations

of the solar force, and direct them so as to bring about definite, pre-arranged results.

The symbolism of the picture bears out all the implicits of the letter, number, and name. The central figure is the personification of intense concentration. His glance is fixed on the table before him. On this are spread the implements



OLD TAROT.

of his art. His right hand, holding a wand, is raised heavenward. The extended forefinger of his left hand points to the earth. Over his head is the lemniscate symbol of Spirit. His tunic is white, girdled with a blue serpent biting its tail. The outer garment is red. He stands alone in a garden, in which roses and lilies are growing.

The wand in his right hand is what Eliphas Levi calls "the Verendum of the magus." It is a material agency that enables the adept to concentrate the cosmic energy. It is not a natural product, but something modified by art. The magician has made it himself, and it bears witness to his knowledge and skill. Occult students who understand the



NEW TAROT.

Yogi teaching about **Ojas**, which is transmuted, by constant practice of continence and purity, from the nerve-currents that ordinarily energize the reproductive organism, will see the meaning and force of the wand-symbol.

Others not so far advanced will have no difficulty in grasping the main idea that by a definite process, combining

science and art, and employing a physical instrument represented by the wand, power may be concentrated, or drawn down into the limited field of personal consciousness from the exhaustless, all-pervading Source of all energy. This invisible Source, in every part of the world, is represented by the sky, toward which the Magician raises his wand. It will not escape the attentive reader that here is also some intimation of the spiritualization of a material agency, in that the wand is **raised** from earth toward heaven.

The left hand, pointing downward, communicates the power drawn from above to the earth, which represents the visible, material plane. The pointing finger denotes attention. We point in just this way to single out a particular person in a crowd, or one object among many. Aim, purpose, concentration, and all the rest of the ideas that we have found related to Beth, are therefore suggested by the Magician's left hand.

The figure eight, placed horizontally over the adept's head, confirms our attribution of this picture to Thoth, for it is known that the ancients considered this number an emblem of Hermes, the reformer, pathfinder, regenerator, and awakener of sleeping minds. In his "Pictorial Key to the Tarot," Mr. Waite reminds us that "Christian Gnosticism speaks of rebirth in Christ as a change 'unto the Ogdoad.'" He also says: "The mystic number is termed Jerusalem above, the Land flowing with Milk and Honey, the Holy Spirit, and the Land of the Lord. According to Martinism, 8 is the number of Christ."

Now what Christian mystics mean by rebirth in Christ—symbolically termed entry into Jerusalem (lit. "possession of peace"), the capital of the Land flowing with Milk and Honey—is, I take it, exactly what the Hindu Yogis are talking about when they speak of Samadhi, the superconscious state of the illuminated seer. This state is attained as the result of a definite system of exercises, by which the coiled-up energy in the sacral plexus (which is the nerve-center that energizes the reproductive system) is made to rise through a fine canal in the spinal cord. As the current of

force rises—and it must be remembered that this is a physical force transformed in the body from solar force stored up in food—it energizes other great nerve-centers, causes physiological changes in the body of the Yogi, and unleashes latent psychic powers. When it reaches the brain Samadhi is attained, and the Yogi is completely free from illusion, and gains absolute control over all conditions of environment, so that he can perform works of power that the ignorant call miracles.

The relation of all this to the sign of the Holy Spirit is that this symbol is a crude picture of a cross-section of the spinal cord. "If we take the figure eight horizontally (∞) there are two parts, and these two parts are connected in the middle. Suppose you add eight after eight, piled one on top of the other, that will represent the spinal cord. The left is the Ida, and the right the Pingala, and that hollow canal which runs through the center of the spinal cord is the Sushumna." (Vivekananda, "Raja Yoga," Chapter iv.). It is by controlling the Ida and Pingala nerve-currents, and by sending the current of coiled-up energy through the Sushumna that the Yogi reaches his goal. All his practice is based on concentration; it is all directed to the mastery of solar force; and it begins by exercises having for their especial object the transmutation of nervous-energy which, in ordinary men, is given no outlet save in the reproduction of the species.

The Magician's white tunic, like that of the Fool, symbolizes Sattva, or light, and the red robe denotes Rajas, or activity. The Magician has no black garment, for he represents definite, accurate knowledge, unmixed with illusion. But the garden in which he stands corresponds to the Fool's black robe, which, you will remember, was embroidered in a floral design.

The Magician wears the red of action, for he typifies a kind of consciousness that generally seeks to express itself in practical endeavors for the betterment of conditions. The reader will observe, however, that the red robe is unfastened,

and may be slipped on or off at will. The Magician can engage in action, or refrain from it, as he chooses.

The table is a limited area, symbolizing what psychologists call the "field of attention." It also suggests arrangement, classification, regulation, or placing in order, for all these words imply what is meant by tabulation. The table is the Magician's work-bench. Like an architect's trestle-board, it helps him to make his plans and work out methods for arranging his materials.

To classify facts, to discover the laws behind facts by inductive reasoning, and to apply those laws in new ways, the phenomena we seek to understand must be brought within a comparatively narrow field of consciousness. This field is elevated, so to speak, above the general sensory awareness which is the foundation for all our mental processes. This is the truth implied by the symbolism of the table.

The implements are the familiar suit-emblems of the minor trumps. Besides the meanings given in Chapter 1, we may note that these four objects, being symbols of the occult elements, also represent the four orders of elemental spirits. The wand corresponds to the sylphs, the cup to the undines, the sword to the salamanders, and the pentacle to the gnomes. These elemental spirits are subject to the control of the trained will, which can produce many remarkable results through their agency. For more light on this subject see Eliphas Levi, Paracelsus, and that curious occult volume, "The Count de Gabalis."

The suit-emblems also denote the four things required to maintain physical existence; air (wand), water (cup), solar force (sword), and food (pentacle). The body is built from these elements and sustained by them. Intelligent use of these life-essentials is the basis of right action, and intelligent use is primarily orderly and systematic.

Students of Hindu philosophy will recognize the correspondence between the four emblems and the four Tattvas derived from the primordial **Akasha**. The wand denotes Vayu, the subtle principle of touch. Vayu has the property of locomotion, so the staff of the pilgrim correctly represents

it. Apas, the gustiferous ether, is contractile, and therefore corresponds to the cup. The sword, as an emblem of radiant energy, is related to Tejas, the principle of sight, since light enables us to see. Tejas is expansive, so that the sword, which is the means relied upon, even in this enlightened age, to expand the limits of a nation's territory, is a true symbol of this Tattva. The pentacle denotes Prithivi, the principle of smell, for smelling is due to the impingement of microscopic particles of the thing smelt upon the nerve-terminals in the nose. Cohesion is the property of Prithivi, and this also is implied by the magic pentacle or talisman.

Because it is primarily an inclosure, the garden typifies definite locality. The word "garden," in fact, comes from the Anglo-Saxon **geard**, akin to the Old High German **gart**, an inclosure, the Icelandic **garthr**, yard, or house, and the Greek **chortos**, an inclosure. Thus the garden in this picture refers directly to the letter Beth.

It also implies horticulture, which, as a branch of agriculture, is a specialization of the general activity represented by the Fool, since the latter is related to agriculture through its correspondence to the letter Aleph. Here, once more, as in the embroidered black garment of the Fool, is an intimation that the laws of growth and evolution on every plane are exemplified in the laws of plant life.

The garden is the field of the Magician's labors, the object of his regard, and the reciprocal principle that responds to his initiative. It is the Non-Ego, the "inferior nature" of Spirit. Hindu teachers, who call it Prakriti, say it is the root of matter in every form. Prakriti is the "mysterious power, difficult to cross over." It has limitless reproductiveness, which is symbolized by the fertile soil.

As the root of matter, it is the universal feminine principle. This is declared in the Bhagavad-Gita. "My great Prakriti," says Krishna, "is the womb into which I cast the seed; from that is the birth of all creatures." The inferior nature is invariably personified as a woman. It is Maya, or Maia (the mother of Hermes), Isis, Astarte, Venus, Bona

Dea, Mother Nature, Diana, Sophia, Mary. The many names distinguish various aspects of a single principle. In the Bible it is Eve, also the Bride of the Canticles, who is compared to an inclosed garden. Again, it is the Virgin; and the two women of Revelation—one clothed with the sun, and the other riding on a beast—symbolize its contrasting modes of manifestation.

Toward this feminine principle the Magician directs the current of force that he draws down from above. This reminds us that the path connected with Beth completes itself in the feminine Sephirah, Binah or Understanding.

Plato called Understanding **dianoia**. It is the field of discursive reasoning. It passes from premises to conclusions by deduction. Because it is elaborative, reproductive, and invariably starts with premises furnished it by inductive reasoning, it is feminine in character.

The roses and lilies are primarily sex-emblems, the former feminine and the latter masculine. The rose is a symbol of Venus, Mary, or Prakriti. The lily is the especial flower of Christ. Both flowers grow in the garden because the activities of the inferior nature bring forth reproductions in its own likeness and in the likeness of the superior nature, just as the children of the same mother may be both boys and girls.

The sex-opposition here indicated is only a particular manifestation of a universal law of opposites. The practical application of this law is perhaps the greatest secret of the sages. It is taught in the aphorisms of Patanjali, in the Tao-Teh-King, in the Gita, in the Hermetic books, in the Bible, and in countless other volumes. Great emphasis is given to it in the Kabbalah; and the Tarot, based on Hebrew Theosophy, calls attention to it again and again.

In the Fool this opposition is indicated by the black wand and the white rose, and by the contrast between the mountain-top and the abyss. In the Magician, besides the antithesis of rose and lily, there is the contrast between the masculine magus and the feminine garden. The sword and

wand on the table are also masculine, and the cup and pentacle feminine.

We shall also find, as we progress, that each major trump is in some way the antithesis of the card preceding it. Go through the list of titles in Chapter 1, and this will be clear. Observe the difference in the setting of the first two pictures. Note that the Fool suggests inexperience, but the Magician has had thorough training and instruction. The Fool looks up and beyond. The Magician looks down, and the objects of his regard are in his immediate vicinity.

We have seen that the Fool represents undifferentiated consciousness. Then, since the Magician is the antithesis of the Fool, we may expect that he stands for highly differentiated consciousness, and that is exactly what all the implicits of the letter, the number, the title and the symbolism have suggested.

The Magician is the personal Purusha, the Onlooker, the Ego. He is the phase of mental activity called the supraliminal consciousness, or objective mind. This it is that expresses itself in attention, observation, and inductive reasoning. It is the dominant member of the mental dualism, the primary expression of human consciousness. We respond to impressions from our environment long before we have any personal realization of an inner life.

The objective mind begins all trains of mental action. It has the power of initiative. It gets its experience through sensation, but its power comes from the Universal Mind. It classifies the various sense-impressions, reasons from the particulars observed to the general truth behind, and so discovers principles which it applies to bring its environment under its control.

It is the seat of will. Concentration is an act of intense volition. Concentration is the secret of all magical practices, whether the magic be white or black. In great measure the marvels of magic are produced by suggestion and auto-suggestion. All these suggestions are framed by the objective mind. It formulates the affirmations and denials used by healers, and it also invents the horrible incantations

of black magicians. So it is rightly associated by Kabbalists with Life and Death. For its work may be either constructive or destructive.

We must not forget that the act of concentrating the attention is just as much a physical action as eating or walking. It brings about definite structural changes in the nerve-centers. A real force is concentrated, not merely a vague abstraction called "the mind" for want of a more definite name. An adept is one who has changed his body into an instrument for transforming solar energy into a psycho-physical force that can be applied in many unusual ways.

This force is designated by Eliphas Levi as "Astral Light," but he means something different from what theological writers usually understand by this term. In fact he seems to have been not altogether happy in his choice. He speaks correctly, however, when he says that this force is the Great Magical Agent. But it seems to me he is wrong when he calls it the substance from which all things are made. The Hindus come closer to the truth, it seems, when they say that **Akasha** is the substance and **Prana** the energy, which, working in **Akasha**, produces all things.

It is this Prana that the Magician is drawing down from above. It is also this same energy that makes the plants grow in the garden. The objective mind in man is the mediator between the infinite cosmic energy and its special manifestations. This is the central doctrine of the picture now before us.

That this picture can be interpreted in other ways that are equally true, though all of them start from this root-idea of concentration, it is no doubt hardly necessary to say. It would take many more pages than I have at my disposal to set down all the material that I have collected in connection with this one trump. Let me repeat that there is no end to what one may learn from the Tarot. All that I can do is to help you to make a right beginning, and give you some hints as to what you may expect to find out for yourselves later on.

(To be continued)

HEREDITY.

By S. S. Neu.

MY subject is "Heredity," but before we get to that I want to tell you about a suit of clothes I have—a business suit.

This suit of clothes is very much like many others you have seen and yet different from those like it. It was made for me by the firm of Homme & Femme, tailors, whom some of you may know. It is a brown tweed; coat medium short; trousers rather wide; vest without lapels. It has the usual pockets, with an extra pocket in the coat, left hand, inside, but no hip pockets in the trousers.

Most of my friends like it. They say it fits me like a glove; that its color harmonizes with my hair and my complexion. Some even say it makes me handsome—the flatterers. Some like the extra pocket in the coat, and the cut of the shoulders.

"But, then," they say, "the firm of Homme & Femme always did make good clothes. They are famous for their stylish cut, their careful workmanship, and their good grades of cloth. Anyone could get a suit as good as yours if they went to Homme & Femme. They deserve the success they have."

Not all of my friends like the suit, however, and some are very frank in their criticisms. They object to the absence of hip pockets; the coat is too short; the cloth is too heavy; the color is not the latest style; and, above all, they tell me I never can wear the suit to an evening affair or a formal dinner, or even to church, because such suits are not worn to such functions.

"It is too bad," say these, "that Homme & Femme impose on their customers. In spite of their reputation they must be employing cheap labor, or they never would have turned out a style like that, or a color like that, or put on buttons like those. And see the wrinkles in it, too!"

Homme & Femme get all the credit for the suit's good features, and all the blame for its defects, depending on the

point of view. Even I myself, when my wife tells me the trousers are too wide, say, "Well, Homme & Femme made it, and they are considered good tailors."

Is it fair to Homme & Femme? Is it fair to me? I want to set the praise and blame where they belong, once for all; that is why I am going to tell you just how the suit became what it is.

First of all, I picked out Homme & Femme to make it. I could have gone to thousands of other tailors, but I picked them out because I thought they, better than any others, could make me the suit I needed at the time.

In the second place, I chose the goods they were to use. I chose a rather heavy cloth because I needed a heavy suit. And I picked out the style from a number of fashion plates they had, because I thought this particular style would serve my purpose best. I needed a business suit—had I needed a dress suit or a riding suit or a golf suit or even a bathing suit, they would have made me that.

And after I had selected the plate I wanted, I told them to make the coat a little shorter and the trousers full because I am slightly bow-legged. And as for the odd arrangement of pockets—the extra pocket in the coat was to carry some special papers, and I don't like hip pockets in the trousers. The color I chose because in my business there is a brown powder that floats about the factory and I judged it would show least on a brown suit.

So who is responsible for the suit, I or Homme & Femme? Suppose you had a suit made, and suppose you had selected Homme & Femme to make it, and had picked out the identical style and pattern that I had, and had given the same explicit directions—would your suit look like mine, even then? No. Because this suit was made to **my measure**. And the fact that I have worn it has shaped it to my figure—has added a wrinkle here, has stretched it there.

All of Homme & Femme there is in the suit is the material they furnished and the workmanship, with so much of their individual art as I did not obliterate with my specifications, which fitted my needs.

And now that I have set this matter of my business suit straight, we can discuss "Heredity." Or, if you prefer, you can read it over again.

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate of all systems, even as veiled in the exotericism of the Puranas. But such is the mysterious power of occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals; that it is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of continents, passed their lives in learning, not teaching. How did they do so? It is answered; by checking, testing, and verifying, in every department of nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental psychic and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.

H. P. Blavatsky—THE SECRET DOCTRINE.



THE PURSUIT OF HAPPINESS.

By Aquila Kempster.

THE condition called happiness appears at first glance as something very easily understood. We all know when we are happy and when we are not happy—or at least we fancy we do, until we really begin to think. Then, as with so many other purely subjective conditions, we are surprised to discover how astonishingly little we do know about the matter; how often and usually we mistake some other sensation akin to happiness for happiness itself. Pleasure, for instance, excitements of various kinds which engross us, and which may be either of the highest or of the lowest character, but equally delude us into believing that they in themselves are at least the source of the happiness we are seeking. So many and persistent in fact are our delusions about happiness that it has been said to be anything we believe it to be, so long as we believe it to be something which we have not got. And so far as our possessing it and holding it in our objective everyday mentality is concerned, this witticism is as true as it is clever. For as soon as we believe we have achieved happiness and begin to examine it in any way critically with our objective mentalities, we find the thing immediately slipping out of our grasp. We begin to doubt its reality, to consider whether it is as satisfactory as it ought to be, and to wonder if we may not improve its quality and increase its quantity by adding something else to it. Another million dollars, perhaps, or the discovery of another star.

Now I think we may be certain that no man can be truly happy so long as he is capable of analyzing the ingred-

ients of his happiness; so long as his objective mentality will not be satisfied with the dreamy subjective quality of the sensation it is experiencing, but insists on materializing the dream into something matter-of-fact and solid which it may handle, taste and smell. For, at best, happiness is a subjective butterfly, a pretty delicate thing, far too pretty and delicate indeed for the crude handling of our clumsy every-day fingers. So before we know what has happened the bloom is off its gauzy wings and it lies crumpled in our hands.

Now if we pursue our investigation of this thing called happiness honestly and thoroughly and do not allow ourselves to be held back by popular opinions concerning what it really is, and its place in our scheme of life, we will certainly arrive at one or two rather curious conclusions, the most obvious of which will be that as it is a purely subjective condition, instead of knowing all about it as we had decided at first, we know, from the standpoint of our every-day mentality, hardly anything of it at all. Of course we can argue very cleverly about it and demonstrate to our complete satisfaction a dozen things which it is not; but when we try to demonstrate just what it is—why, that's something else; because obviously it means something different for each one of us. As an illustration of this, suppose we take the ideal of happiness as attained in devachan, the theosophical heaven; then consider that every spirit entering that state after death, takes with it the ideals of happiness which it has developed or absorbed while in the body during life. We will have the famous "Heathen Chinec" cheek by jowl with, perhaps an enthusiastic follower of John Wesley; a respectable Parsee sun worshiper next to an immaculate Episcopalian Bishop. And, of course, devachan will have to cater to Hindus, Mahometans, Hottentots without (presumably) any religious ideals at all, Presbyterians, Christian Scientists, Spiritualists, New Thoughters, and Heaven knows how many more people with contrary and actually antagonistic ideals of spiritual happiness, all of which will have to be completely fulfilled if heaven is to mean heaven at all to them. So also in this life in a minor way the same demands

are made on happiness to crown an heterogeneous mass of desires. For instance, consider music as being akin to happiness as a spiritual ideal, an ideal to be expressed as fully as may be by incarnated spirits here in this world. What do we find? Is the ideal identical among us all, as we might casually suppose it should be? Not any more than is the ideal of happiness; and, if music may be considered as one of the channels by which happiness is experienced, what are you and I to think of say, Chinese music? Could you possibly conceive of happiness being enticed by such outrageous noises? Certainly not; neither could the Chinaman conceive of it being enticed by the noises you and I make in the name of music? Neither can we beg the question by insisting that our art is art while his is something else. That is not the question. The question is how is it possible for the shrill screaming of unmusical pipes and the thumping of tom-toms to conjure up from their subjective source those subtle vibrations of spirit which we call happiness, in exactly the same satisfying quality and quantity as you and I call them up with the aid of, say, Ludwig Beethoven, or any other master you care to name? How do they do it?

So it is with all forms of happiness; the most contrary and often seemingly impossible channels lead to it, and the only conclusion which accounts for the astonishing facility of happiness for gratifying such divergent desires as we find here, and later in devachan, is that which is known to mystical thinkers as the impersonalness of universal spirit.

The impersonalness of universal spirit. What does it mean? It means to my mind that universal spirit has deliberately divested itself of all personal desires, but in order to serve us, into whom it has differentiated itself, it has permitted itself to remain suggestible to the impression of our human personality; thus, having no ideals of its own, it accepts ours without question according to our sincere belief in them. And accepting the impression of our personality, of our keen desires, it works in and through us to fructify those desires and bring them to a perfect consummation.

Now each of us has within himself what might be called his share of this impersonal spirit, which has become individualized in him for his use and education. And this portion of ours is always amenable to the impression of our personality upon it, and daily and hourly responds to the demands made upon it through this impression of our personality. So when the personal desire of a Chinaman has impressed upon it his particular oriental ideal, whether of music, morals or anything else, the universal spirit, through the Chinaman's individual share of it, responds to that Chinese ideal as perfectly and satisfyingly as it does to an Anglo-Saxon or a Latin or Teutonic one.

We find thus that all men, irrespective of race, creed, or even education, find response within themselves to any ideal or sincere belief which they may hold; they find response and adequate aid for the satisfying of any and all desires which may have evolved. And, presumably, of all desires of the human race, that for happiness, through some channel or another is the most pronounced.

Now it is also to be presumed that the failure of mankind in general to approximate happiness in his daily life is due to erroneous methods of (consciously or unconsciously) impressing the universal spirit. That is to say, man fails of happiness because he impresses universal spirit with personal desires which do not lead to happiness—this through ignorance. But ignorance is no excuse and makes not the slightest difference to the reaction of spirit, which you will remember has no personal opinions of its own with which to compare those impressed upon it. So it reacts to error with exactly the same fidelity as to truth. Hence we have the light and shade, the misery over-shadowing happiness, sickness hampering health, and all the host of negatives acting and reacting one on the other. And this constant and exact reaction of universal spirit to the personality which the individual man impresses on it is the method of man's discipline, of his education, of in fact, his karma. And you will please notice that it is absolutely automatic, each man himself receiving both in this life and in his devachanic period

later the exact fulfillment of his desires, neither more nor less, as he has through his personality impressed them during his life upon universal spirit.

There is, however, in this idea of the impersonableness of universal spirit one important phase to be noted, which is, that despite its passivity and direct response to our impressed personality there is in it a steady and inviolable trend in its essence toward what has been called "Universal Livingness." That means, toward a fuller and higher life all the time, so that any personality in the form of design or desire which tends from this universal livingness, away from the good of the whole, will always, through the fulfilling of those alien desires—not through the thwarting of them—ultimately defeat its own end.

Now when we, following our train of analysis on this subject, begin to sum up in review the kind of impression we have been making on the universal spirit we are liable to receive a distinct shock, and to wonder, not that we have achieved so little permanent happiness, but that we have achieved any at all with the forces we have used. For most of us will have to acknowledge that we have impressed the spirit with a personality full of unreasonable and warring vibrations—passionate loves and hates, envyings, jealousies and all kinds of carnal desires. And above all have we been unstable even in our desires, so that before one could materialize in fruition, another of opposite kind would have been sown in its place. But chief of all our errors surely has been that of misconception of the true source of the happiness that has so skilfully eluded us. For, while theoretically we may be clever enough to recognize that happiness is a condition of our own spirit, we have sedulously striven during all our days to prove that it existed in some thing external to ourselves, or, at least, that the possession of some external thing is necessary before we can be happy. So we have striven for this and that; health, wealth, position and what not. And these strivings may in themselves have been legitimate, quite worthy, a necessary part of our education, the only trouble being that we have persistently imputed

to them a false and utterly misleading importance, as being in themselves the channels for, if not the source of, our desired happiness. And the impersonal spirit has accepted this false personal valuation of ours and aided and stimulated our energies in the pursuit of happiness through these false channels. And as happiness is based on the subjective power of the imagination, we have tasted as much of it as is possible with the fulfillment of our material desires. But the force which we set in motion has never been content with the little, and spirit to whom we have given the power begins soon to whip and spur us to further effort along the same lines to gain more externals and so taste more happiness. Until finally by repeated striving we manage to build up about us a bulwark of material things, and opinions concerning their potencies, that effectually inhibits from us all possibility of true happiness, or indeed of recognizing the quality of it should it be presented to us for identification. Neither will all the delights of an after state of beatitude be of much value to a spirit who has followed along these too usual lines; for his ideas of happiness and the fulfillment of desire will be based on a conception of external, material things as the only means by which he may come into fulfillment. Also the experience he has had of happiness from his possessions will be so meagre that he will not be able to conjure up from it even a satisfactory subjective subterfuge in his dream life of devachan. In this case the man's material success automatically inhibits from any post-mortem state of subjective happiness; such a subjective state he would be incapable of understanding and therefore desiring, and what little happiness he had managed to get out of his earthly possessions would have been long since stultified by his lust of getting. So his only conceivable desire after death would be to get a new body as quickly as possible, and with it more new possessions. As for any time wasted in a foolish devachanic dream of happiness—well, the idea would appeal as being just as foolish after death as it did when in the fulness of life.

But considering another phase—a much more common

one—of human life, there is more to be said. I refer to the many failures or partial failures in the struggle for the so-called good things. The material prizes on which most of us naturally set our hearts and set them, I may add, quite sanely and legitimately. We will suppose that these failures also make the usual error of believing happiness somehow to exist in, or result from, the gathering of the plums of life. Even so it appears to me that both in the long run and the short they have the best of it, opinion to the contrary notwithstanding. Their first asset is that they retain their belief in and desire for happiness despite their wrong ideas about it. In other words, they are not disillusioned by success, and, even though their ideal may ever elude them, they still have faith in it; and that faith keeps them still eagerly stretching forth for new experience; keeps them while in the body alive, awake, and out of the deadly rut which success usually engenders. Then of course, afterward, according to the devachan idea, they will have still enough unfulfilled ideals to be capable of enjoying the dream of their fulfillment.

Before finally summing up the practical meaning of and means to be used in this pursuit of happiness it may be well to consider another point in the abstract character of the thing itself. What is the use of it? Is it worth while tearing so wildly after so illusive and impermanent a thing?

Well, we will, most of us, have to acknowledge that despite our opinions of its desirability, we get along quite nicely, with a remarkably small amount of it. That is to say, four-fifths of our time we are not consciously either happy or unhappy. Why? Because we are busily engaged thinking about something else, which we instinctively regard as of greater importance than merely being happy. And that, despite the fact that what we may be busy about is undertaken more or less in relation to its resulting happiness. But the fact remains that even during the fervor of the most pleasant occupation, we are thinking rather of the operation, of our skillful manipulation of our job, than of

any feeling of happiness concerning it. True apperception, that subtle, clever faculty of mind that deals with both objective and subjective, whispers to us now and again concerning our feelings, while we are really too mentally absorbed to otherwise note them. So, equally with an important and very disagreeable task, are we unhappy while performing it? Certainly not, if we are properly absorbed in it, though if we have had time to consider its disagreeableness before we undertook it we will have been sufficiently conscious of it then. To be sure, after it is over and done, we may reminiscently think we were unhappy while so engaged, though, as I say, we surely were not conscious of it during the engagement. So we shall probably agree that as long as we are in the body and our subjective spirit is governed by our objective mind we can know—that is, consciously know—happiness but slightly. And in truth, according to many advanced ones, that is all that is necessary; while they have found that the best way to hold as much of it as they know to be necessary to the smooth running of the spiritual machinery is to ignore it much as, while in the body, they ignore body, save for the use they make of it. So they tell us to use happiness, also they tell us to use unhappiness, and make neither unduly welcome or unwelcome. For these know, have learned to understand, by the experiences that are teaching us, that all that anything counts for either on the spiritual or the material plane, is its usefulness. That is what is known as the higher pragmatism. It judges the utility of anything by its ability to forward that trend of universal spirit, of which we have spoken, toward universal livingness.

However, probably you and I are not yet prepared to treat happiness in any such high-handed superior fashion. At present it is the salt of life for us, the *sine qua non*, and as long as it is so we will do well to undertake its pursuit in an intelligent, instead of the usual haphazard, fashion. Later, possibly when we have progressed a little more, grown a little more heroic, we too may set it aside as of slight value, may, as some spirits are alleged to do, turn

aside from even the perfect happiness of devachan, considering it as small change in our business of becoming immortal.

Meantime, suppose we walk the lower way a little more intelligently and examine the nature of our likes and dislikes, our sympathies and antipathies, which are the base of our desires, with an open mind. What then do we find? Usually that the things which are difficult to do, and consequently unpleasant in the doing, are simply so because of our antagonistic attitude toward them. It is still the case of the schoolboy and his lessons with us; rarely is there anything more reasonable in our aversions, unless, of course, we are considering certain untoward conditions which the race conscience has set its seal of repudiation upon. But with those grosser things you and I are fortunately rarely related. In the matter, however, of the daily discipline of life, on our attitude toward which much of our peace and well being depends, we need to give much more thought. Theosophists teach the absolute importance of doing one's duty at all costs; and doubtless if we regard it as a duty, that is, as something rather unpleasant than pleasant, and perform it in that mental attitude, we shall gain strength by the discipline. So we shall—if we climb strenuously over an obstacle which, with a little more intelligence, we might easily have walked around. And there is a way of walking round most obstacles which fret us abominably when we imagine we must either remove them or climb over them. The way is to cease from regarding them as obstacles, and look on them sincerely as valuable opportunities. That attitude alone toward life, persisted in until it becomes a habit, will insure any man the maximum amount of happiness possible for him during life.

On analysis we find this changing of our mental attitude toward things we have disliked is, in truth, freeing ourselves from the bondage of fear, and sooner or later we will have to learn the lesson that there is nothing for us in this universe to fear, save fear.

And what do our avoidances of things mean, save that we fear them? They will possibly contaminate us, worry

us, cause us unhappiness instead of happiness. Usually they will if we let them. That is, if we concede that they are enemies with power to hurt us, we automatically turn them from neutral impersonal conditions of spirit into active personal antagonisms, with exactly the amount of power of evil over us, and will to use it, as we believe them to possess, so we needlessly suffer from our own erroneous attitude toward the very things which just as easily might be made friendly and helpful, by a different attitude toward them. Take the rather irksome duty which you perform in a rather heroic attitude. Suppose now, you deliberately change your attitude toward it, call it a pleasure and go about its performance as though it really were a pleasure. Well, you would probably lose your feeling of heroism in its undertaking, but its performance would be changed from work to fun, and you would have one bugaboo the less to scare you. Of course, you may object that if you so made play out of work you would not be getting discipline enough. Well, if that sentiment really appeals it is undoubtedly right that you should keep on calling the thing a task and a duty; but I, for one, believe that intelligence was given us to make our way easier, not more difficult. Besides which I think you would find the job of changing your attitude toward undesirable conditions—that is, making friends instead of enemies of them—quite strenuous enough for disciplinary purposes.

There is another most important point about this changing of our attitude toward the undesirable things of life, and it is that you can never appreciate the desirable ones if you have always dodged the undesirable ones. No man can know happiness without also knowing its negative, unhappiness. They do not exist apart. By shutting out the one you are also automatically shutting out the other. The man who has borne no pain or sorrow in his life, does not know consciously, intelligently, the meaning of what joy and ease there is in his life. If our happiness is to be intelligent happiness, we must know what we are happy about; and I can conceive of no more legitimate cause for happiness than

the knowledge that I had investigated unhappiness, and was no longer afraid of it. There is, of course, the other kind of happiness, which the psalmist has likened to the crackling of thorns under a pot; but to gain the higher intelligent kind we will have to hold ourselves finally equally neutral toward both laughter and tears, good and evil, life and death, happiness and unhappiness, and know that each is complementary to the other, each is of equal value in our lives, each is equally our friend, if we will but wake up and see it so.

Only by some such drastic change of front shall we be able to rid ourselves of fear; only by learning to know the things we fear can we so rid ourselves. And finally when we have so changed our attitude toward the disagreeables of life we will come to the realization that happiness is then to us not one whit more desirable than unhappiness is undesirable. Then possibly we, too, will understand the attitude of those brothers who are capable of putting aside the subjective beatitude of heaven, bye and bye, as not being the only conceivable fulfillment of their desire.



THE LISTS OF EUSEBIUS, THE OLD CHRONICLE AND THE FALSE LIST OF SYNCCELLUS.

By Orlando P. Schmidt.

II.

THE OLD CHRONICLE.

SYNCCELLUS introduces this document as a certain "Old Chronicle of the Egyptians" embracing an immeasurable period, "**different from that of Manetho,**" of 30 dynasties, in 113 generations, or "descents," namely, of 36,525 years, first, of gods; second, of demigods, and, lastly, of Egyptians, literally about, as follows:

1. Dominion of the Gods:		
Hephaistos (Ptah) without time, because he shines (is visible) by day and by night, Helios (Ra) son of Hephaistos.....		
Chronos (Seb), and the other twelve Gods.....	30,000	years
2. Demigods, 8 in number.....	217	"
3. 15 generations of (Manetho's) Dog-star cycle.....	443	"
16th Dyn., Tanite, 8 generations (260).....	190	"
17th Dyn., Memphite, 4 generations.....	103	"
18th Dyn., Memphite, 14 generations (263).....	348	"
19th Dyn., Diospolitan, 5 generations (237).....	194	"
20th Dyn., Diospolitan, 8 generations (178).....	228	"
21st Dyn., Tanite, 6 generations (130).....	121	"
22nd Dyn., Tanite, 3 generations (220).....	48	"
23rd Dyn., Diospolitan, 2 generations (59).....	19	"
24th Dyn., Saite, 3 generations (65).....	44	"
25th Dyn., Ethiopian, 3 generations.....	44	"
26th Dyn., Memphite, 7 generations (167).....	177	"
27th Dyn., Persian, 5 generations (121).....	124	"
28th Dyn., Saite, 1 generation (6).....	6	"
29th Dyn., Tanite, .. generations (20).....	39	"
30th Dyn., Saite, 1 generation (38).....	18	"
Total	36,525	years

It is important to note that the required total, as expressly stated, is 36,525 years, that is, 25 Dog-star cycles of 1,461 vague years each, for Syncellus goes on to say further that this period of 36,525 years "relates to the fabled periodical revolution of the zodiac among the Egyptians and Greeks, that is, its revolution from a particular point to the same again, which point is the first minute of the first degree

of that equinoctial sign which they call the Ram, as it is explained in the Genesis of Hermes (Thoth) and in the Cyrannian books."

Although the several numbers of the "Old Chronicle," in its present corrupted form, do not foot up 36,525 years, it is evident that they originally did, and this fact will enable us, not only to restore the document to its original form, but to show that (far from being an "old chronicle of the Egyptians") it is the work of an early Christian chronographer.

According to Syncellus himself, 9,000 years only were allotted by Manetho to Hephaistos (Ptah), which leaves 2,885 years for "the twelve gods" headed by Helios or Ra. Thus the "Old Chronicle" allots to Hephaistos 30,000, instead of 9,000 years, leaving 2,885 years for "Helios and the remainder of the twelve gods." This would bring us down to the Annus Mundi of Africanus and the Greek Church, i. e., 5,500 B. C., where Manetho placed his "Manes."

The "30 Dynasties" of Manetho, however, end with the reign of Nectanebos (Necht-neb-ef), so that the 36,525 years of the "Old Chronicle" end at 339 B. C.

Let us now assume that the first three numbers of the "Old Chronicle" originally stood as follows:

1. Hephaistos	30,000 years
2. The 12 gods, Helios, Chronos, Osiris, Typhon, etc.....	2,885 "
3. Manes.....	1,255 "
This would leave for the Thinite, Memphite and "other" kings	
	2,885 "

Total 36,525 years

Ending at 339 B. C., these 2,885 years would carry us back to 2724 B. C., leaving the period of 1,520 years between 4244 B. C. and 2724 B. C. **unprovided for.** The question arises, "Did the early Christian chronographers have any special reason for beginning at 2724 B. C., instead of 4244 B. C.?"

We have already seen that the 1,797 years of Manetho's "Memphite kings" begin at 3894 B. C., which would give us a period of 3,555 years between this date and the end of Nectanebos' reign (339 B. C.). Syncellus, by way of intro-

duction to the lists of Africanus and Eusebius, mentions this period of 3,555 years, but erroneously applies it to "the 30 dynasties, in 113 generations, enumerated in the three books of Manetho." He tells us that these 3,555 years of Manetho extend from A. M. 1586 to A. M. 5141, that is (rectifying a palpable error of 20 years), from 3894 B. C. to 339 B. C., but is careful to **warn us** that the date A. M. 1586 is 656 years **before** the Flood, which was then fixed, according to the arbitrary changes made by the "Seventy," at A. M. 2242 (3258 B. C.), and, further, that "Mestram, who is called Menes by Manetho" (that is, "Mizraim, the son of Ham"), "the first settler and first king of Egypt," comes 534 years **after** the Flood, and must be placed at A. M. 2776 (2724 B. C.).

He then proceeds to show that there were 2,365 (2,885) years from the accession of "Mestram," or Menes (2776 A. M.), to the end of Nectanebos' reign (5141 A. M.). Thus we are absolutely certain that these numbers have been correctly transmitted to us. (Chronogr. p. 52.)

Here we have a notice prefixed to the present Lists of Manetho, warning us, at the outset, that, although the "Thinite" kings reach back to 4244 B. C., "Mestram, the first king in Egypt, who is called Menes by Manetho," cannot be placed farther back than 2724 B. C., **the exact date required to make the "Old Chronicle" foot up 36,525 years.**

What is meant by "XV generations of the Dog-star cycle?" We shall see how this particular cycle figures in the False List of Syncellus. At the end of the XII Dynasty, there was a divided kingdom; the XIII Dynasty of Diospolitans and XIV Dynasty of Xoïs reigned contemporaneously for 242 years, or from 2590 to 2348 B. C. Manetho summed up at both of these points. For the Theban domination from the beginning of the reign of Amenemes I (as king of all Egypt) to the Hamite Invasion (and XV Dynasty) he had a total of 453 years, which is now by mistake attached to the XIII Dynasty. Comparing the Old Chronicle with the numbers of Eusebius, it is clear that these 453 years have been reduced to 443.

Bearing in mind that this part of the Old Chronicle begins at 2724 B. C., and that Eusebius places the beginning of the XVIII Dynasty at 1723 B. C., the end of the XIX Dynasty at 1181 B. C., and the beginning of the Persian Dynasty (in Egypt) at 525 B. C., we obtain the following result:

	Manetho	Eusebius	Old Chronicle
	2724	2724	2724
XII and XIII Dyn., after 2724 B. C.....	376	453	(443) 453
	2348	2271	2271
XV Dyn., at Tanis.....	251	(250) 251	251
	2097	2020	2020
XVI Dyn. (contemp. with XVII Dyn.).....	....	(190) 194	(190) 194
	....	1826	1826
XVII Dyn. (incl. reign of Chnebro = 260 + 13)	273	103	103
	1824	1723	1723
XVIII Dyn.....	263	348	348
	1561	1375	1375
XIX Dyn.....	237	194	194
	1324	1181	1181
XX Dyn. (See False List of Syncellus).....	185	178	(228) 178
	1139	1003	1003
XXI Dyn.....	130	130	(121) 130
	1009	873	873
XXII Dyn.	220	49	(48) 49
	789	824	824
XXIII Dyn.....	59	44	(19) 44
	730	780	780
XXIV Dyn. (44 + 21).....	65	44	44
	665	736	736
XXV Dyn. (contemp. with XXIV Dyn.).....	....	44	44
	....	692	692
XXVI Dyn.	140	167	(177) 167
	525	525	525
XXVII Dyn. (121 years, 4 months).....	122	120	(124) 120
	403	405	405
XXVIII Dyn.....	6	6	6
	397	399	399
XXIX Dyn.	20	21	(39) 21
	377	378	378

XXX Dyn.....	38	(20)	39	(18)	39
	339		339		339

Thus it is plain that the Old Chronicle originally had "XV Dyn.," instead of "XV generations," etc.

The interval of 1,001 years between 2724 and 1723 B. C. was filled out as follows:

XIII Dyn. Theban.....	453 years
XV Dyn. Theban (250).....	251 "
XVI Dyn. Theban (reduced to 190).....	194 "
XVII Dyn. Hyksos (260).....	103 "

Total 1001 years

The XX to XXVI Dynasties were trimmed down to fit into the interval of 656 years between 1181 and 525 B. C., as follows:

XX Dyn. Theban (185).....	178 years
XXI Dyn. Tanite (130).....	130 "
XXII Dyn. Bubastite (220).....	49 "
XXIII Dyn. Tanite (59).....	44 "
XXIV Dyn. Saite (65).....	44 "
XXV Dyn. Ethiopian.....	44 "
XXVI Dyn. Saite (140).....	167 "

Total (799)..... 656 years

The Old Chronicle was evidently patterned after the Babylonian Chronicle of Berosus, who had a grand-total of 34,180 years, reaching back to the beginning of a so-called "Dog-star cycle." The **actual** chronology of Berosus begins at the Hamite (Elamite or Cushite) conquest of Babylonia, 2348 B. C., and his 34,180 **vague** years end at the Era of Nabonassar 747 B. C. This total connects with the Sothiac system of the Egyptians, as follows:

22 cycles to the era 2784 B. C.....	32,142 vague years
2784 to 2348 B. C.....	436 vague years
2348 to 747 B. C., adding 1 vague year.....	1,602 vague years

Total 34,180 vague years

Berosus fills out the interval of 1,602 years, as follows:

Date of the Hamite (Median) Conquest.....	2348 B. C.
I Period of 8 Median Tyrants.....	224
	2124 B. C.
II Period of 11 Median Kings (48).....	148
	1976 B. C.
III Period of 49 Chaldean Kings.....	458
	1518 B. C.

IV Period of 9 Arabian Kings.....	245
	<hr/>
V Period of 45 Chaldean Kings	1273 B. C.
	<hr/>
	526
	<hr/>
Era of Nabonassar.....	747 B. C.

Just as Manetho's total of 11,885 years was increased to 11,985, so was this total of 34,180 years reduced to 34,080. No doubt, both totals were changed by the same adroit hand, for the round number 100 was added to the one and deducted from the other.

We can place "Cush, the son of Ham," at 2348 B. C.; "Nimrod, the son of Cush," at 2124 B. C., and Hamurabi, or "Amraphel," at 1976 B. C., when the Elamite, or Cushite, kings were forced to give way to native Babylonian kings.

Now note how intimately these changes were connected with important historical events in Asia. The conquest of Elam and Babylonia by the Hamitic Cushites was quickly followed by the so-called Hyksos Conquest of Egypt. The change to Elamite kings in Babylonia was followed 29 years afterwards by the establishment of a **Hyk-satu** Dynasty in Egypt. The Arabian conquest of Babylonia about 1518 B. C. (echoed in the "Flight of Danaos") was followed within 27 years by an invasion of Egypt, by the Exodus, and by the "Flight of Menephthah" to Ethiopia. The invasion of the Delta by the Canaanites (?) was the prelude to the occupation of Canaan by the Israelites—all of which events were intimately connected with the dominion of "Arabian" kings in Babylonia.

Our modern Assyriologists seem to pay as little respect to the astronomical numbers of Berosus as some of our latest Egyptologists do to those of Manetho. They close their eyes to the fact that the celebrated "astronomical" Canon of Ptolemy, from 747 B. C. to 323 B. C., is taken almost literally from Berosus (see Hist. pp. 540 and 541). Here is the incontrovertible **proof** that the Babylonian chronology of Berosus, from the era of Nabonassar to the death of Alexander the Great, was astronomically fixed. And why should it not be? Berosus, in compiling his History, had access to

the annals, histories, chronological lists, astronomical observations and official monuments of the Babylonians. Beginning with the Cushite (Median) occupation of Babylonia, which he placed at 2348 B. C., he enumerated, in chronological succession, the various kings and viceroys, foreign and native, who ruled over Babylon, the recognized capital of Babylonia. At the head of these rulers we find, for a period covering 224 years, the great kings of the Kassites themselves, who held their court in Susa. These foreign rulers are appropriately termed "tyrants."

At the end of this period (2124 B. C.) we find 11 Kassite kings who held their court at Babylon. Although of foreign race and tributary to the great kings of Elam at Susa, these kings, like the Hyksos kings in Egypt, were, to all intents and purposes, kings of Babylon. A revolutionary change, however, occurred in 1976 B. C., when these Kassite kings were succeeded by native Chaldean, or Babylonian, kings. We now know from contemporaneous evidence of numerous official inscriptions, that Hamurabi, or the Biblical Amraphel, toward the close of his long reign, defeated the Elamite overlord Kudur-mabug and established a new dynasty at Babylon. Can any competent scholar gainsay this well authenticated historical fact? We know from the Bible narrative that Abraham and Amraphel were contemporaries. Is it not significant, in this connection, that the **birth** of Abraham is fixed at approximately 2000 B. C., or, according to Berosus, shortly before the independence of Babylon was effected? The proximity of these dates shows, on its face, that both were derived from a well known system of chronology. In fact, Assurbanipal, as late as 645 B. C., was able, by means of the same system of Babylonian chronology, to fix the exact date of an occurrence which had taken place under Kudur-Nanchundi, one of the 8 Median tyrants of Berosus, about 2280 B. C., for he tells us most explicitly that the image of Nana, which had been carried off from Erech and taken to Susa by this tyrant, has remained in Susa, a place unfit for it, for 1,635 years (see Hist. p. 539).

There is nothing incredible in this; on the contrary, the

learned men of Babylonia could compute such intervals as readily as we, at the present time, can compute the interval between the year 1915 A. D. and an event which took place in the year 280 A. D. We must not forget that the Babylonians had records of eclipses observed at Babylon extending back 1,903 years from 331 B. C. But who ever stops to consider what is meant by a "record of an eclipse?" The first one of these eclipses utilized by the astronomer Ptolemy was a total eclipse of the Moon which was observed at Babylon in the first year of Marduk-empalu, who, according to Berosus, began to reign in the year 721 B. C. This particular eclipse, which occurred in the early morning, between the 29th and 30th of Thoth of the **vague** year, was, according to the careful computations of our modern astronomers, the eclipse of March 19th, 720 B. C. (see my article on this eclipse published in *Biblia*).

Thus these records of eclipses, in order to be records, gave, not only the month and day on which the eclipse occurred, but the year of the respective king's reign. In this way, the chronology of the successive reigns, back to 2234 B. C., was astronomically fixed, and, in lists in which the reigns are given in years **only**, ought not to vary more than one year.

There is, therefore, no reason whatever to doubt, that the period of 458 years assigned by Berosus to his 49 Chaldean kings began in the year 1976 B. C. and ended in the year 1518 B. C.

This brings us down to the 9 Arabian kings, who reigned 245 years, a period which, so far as I can see, is utterly ignored by our latest Assyriologists. A failure to take this period of 245 years into account would make it appear (reckoning backward from 747 B. C.), that an event which occurred in 1658 B. C. did not take place until 1412 B. C., or that an event which occurred in 1824 B. C. did not take place until 1579 B. C., and, strange to say, we actually find this identical discrepancy in our latest so-called "final chronology."

The question arises: Is there any contemporaneous evidence of an official nature going to show that, in the year 1273 B. C., there was a **change** from Arabian to native Chaldean kings, as vouched for by Berosus? The answer is, most emphatically: Yes.

In the year 1273 B. C., Tukulti-ninip, or Ninus, the great Assyrian king, conquered Babylon, put an end to Arabian domination, and reigned in Babylon, as King of Babylonia, as well as King of Assyria, for 8 years, and, at this momentous turning-point, according to Apollodoros, Polyhistor and Eusebius, Berosus mentioned the celebrated queen Semiramis, who was the consort and successor of Ninus.

I do not believe that any competent historian, or Assyriologist either, would be rash enough to contend that this break of 245 years occurred between Tukulti-ninip and his well known successor on the throne. It stands to reason that an Arabian conquest of Babylonia about 1518 B. C. could not fail to react injuriously on the neighboring kingdom of Assyria, and it is highly probable that the kings of Assyria became tributary to these foreign kings.

It is plain that the Assyrian king Assur-uballid, and the Babylonian king Burra-buriash, who corresponded with the Egyptian king Ach-en-aten, must be placed at about 1658 B. C., and that this particular Burra-buriash—far from being an Arabian king—was one of Berosus' 49 native Chaldean kings. There were several kings who bore the name Burra-buriash, and I have no doubt that more than one Assyrian king bore the name Assur-uballid.

Thus we find many kings of Assyria and Babylonia, separated by various intervals of time, assuming such celebrated names as Shalmaneser, Adad-nirari, Tukulti-ninip, Tiglath-Pileser, Assar-dan, etc., and it is illustrative of the uncertainty which still undermines the present science of Assyriology, that the Tiglath Pileser who reigned between 744 and 726 B. C., was called Tiglath Pileser II by George Smith and is now called Tiglath Pileser IV by W. R. Hall.

As to Takulti-ninip and Semiramis, we are not dependent

on Berosus alone, but have the independent testimony of Herodotus (about 450 B. C.) and others. Herodotus, in speaking of the revolts of the Medes, says:

"After the Assyrians had ruled over Upper Asia 520 years, the Medes first began to revolt from them." (I, 95.)

A revolt pre-supposes a prior subjection, and the annals of Tiglath Pileser IV show conclusively that Media was ravaged with fire and sword, its inhabitants butchered, or carried away, by tens of thousands and its cities reduced to mounds and ruins by this king. This fixes the beginning of the Assyrian Empire (not kingdom) at approximately 1273 B. C. and the first revolts of the unfortunate Medes at about 750 B. C.

Again Herodotus, in speaking of the kings of Babylon, says further:

"There were many others who reigned over Babylon whom I shall mention in my Assyrian History, who beautified the walls and temples, and among them were two women. The first of these, named Semiramis, lived five generations before the other. She raised mounds along the plain which are worthy of admiration, for, before, the river used to overflow the whole plain like a sea." (I, 184.)

In fact, Semiramis was so celebrated that her name, like that of Sesostri in Egypt, became legendary. But Berosus, would not have named her at the beginning of his period of 526 years, immediately after the downfall of the Arabian kings, if she had not appeared in the official lists as a queen of the Babylonians.

Thus the end of this period of 245 years is definitely, no doubt astronomically, fixed at 1273 B. C. and no evidence of any kind has ever been produced which would justify us in fixing it differently.

Assyriologists have no excuse for ignoring this very definite period of 245 years, for it is plain that the native historian Berosus would not have invented a period of foreign domination and national humiliation.

It is probably that the kings of the succeeding period destroyed the monuments of the Arabian kings, and even possible that the latter left but few monuments. We know that in Egypt, outside of Tanis and Bubastis, very few traces of the rule of the Hyksos-kings have ever been found, and further that they are seldom, if ever, mentioned on later monuments. They are **studiously ignored** in the celebrated Table of Abydos. Hence the want of existing monuments, or the absence of subsequent official mention, constitute no ground for ignoring these Arabian kings.

It may be that Shalmanesser, the predecessor of Tukulti-ninip, had a "great-great-great grandfather" named Assur-uballid, but it does not follow from this that there was not another Assur-uballid at 1658 B. C. In fact, the Assur-uballid who corresponded with Achen-res, or Amenophis IV, was certainly reigning about 1658 B. C.

The extant monuments still show that there were at least three kings of Babylon who bore the name Burna-buriash, and this name is not Arabian, but Kassite.

As the Arabian kings reigned from 1518 B. C., it is evident that Burna-buriash cannot be placed after this date—much less as late as 1400 B. C.!

Coming back to the Old Chronicle, it remains to be seen how Manetho filled out the period of 1520 years between 4244 and 2724 B. C. Here are the separate reigns adjusted to, and verified by, the absolute epoch-reigns recovered from Manetho's "Book of Sothis."

I DYNASTY OF 8 THINITE KINGS

Era of Mena.....	4244 B. C.
1. Mena, as "Athothis".....	62
	<hr/>
2. Tithoes (Teta)	4182 " "
	57
	<hr/>
3. Athothis (Atoth), before epoch of Paophi.....	4125 " "
	1 " "
	<hr/>
Same, after epoch, as " Ken-ken ".....	4124 " "
	31
	<hr/>
	4093 " "

4. Othoes (Ata)	22		
	<hr/> 4071	"	"
5. Usaphaidos (Usapatui)	20		
	<hr/> 4051	"	"
6. Meibaes (Mer-bap).....	26		
	<hr/> 4025	"	"
7. Semempses (Semsu or Sem-sem).....	18		
	<hr/> 4007	"	"
8. Kebechis (Kebahu), before epoch of Athyr.....	3		
	<hr/> 4004	"	"
Same, after epoch, as "Unnepher".....	23		
	<hr/> 3981	"	"

II DYNASTY, THINITE

Boethos (Buzau)	38		
	<hr/> 3943	"	"
Kaiechos (Kakau)	39		
	<hr/> 3904	"	"
Binothris (Bi-en-nuter), to 3894 B. C.....	10		
	<hr/> 3894	"	"

III DYNASTY OF 9 MEMPHITE KINGS

9. Necherochis (Nuter-achi), before epoch of Choiahk, as "Biyres"	10		
	<hr/> 3884	B. C.	
Same, after epoch.....	18		
	<hr/> 3866	"	"
10. Tosorthos	29		
	<hr/> 3837	"	"
11. Tyres, or Mares (Mer-ra).....	27		
	<hr/> 3810	"	"
12. Mesochris (Mer-sokari).....	17		
	<hr/> 3793	"	"
13. Soyphis (Huzefa)	16		
	<hr/> 3777	"	"
14. Tosertasis, before epoch of Tybi, as "Rayosis".....	13		
	<hr/> 3764	"	"
Same, after epoch.....	6		
	<hr/> 3758	"	"
15. Aches (Neb-ka)	22		
	<hr/> 3736	"	"
16. Sethosis (Sezos)	30		
	<hr/> 3706	"	"
17. Kerpheres (Ka-neb-ra)	26		
	<hr/> 3680	"	"

IV DYNASTY OF 6 MEMPHITE KINGS

18. Senopheris (Se-nofer-u).....	29		
	<hr/> 3651	"	"
19. Suphis I (Chufu), before epoch of Mechiri.....	7		
	<hr/> 3644	"	"
Same, after epoch, as "Mechiris".....	22		
	<hr/> 3622	"	"
20. Suphis II (Chnum Chufu).....	63		
	<hr/> 3559	"	"
21. Chephres (Cha-f-ra), before epoch of Phamenoth.....	35		
	<hr/> 3524	"	"
Same, after epoch, as "Ratoises".....	31		
	<hr/> 3493	"	"
22. Mencheres (Men-ka-ra)	63		
	<hr/> 3430	"	"
23. Sebescheres (Shepses-ka-f), before epoch of Pharmuthi.....	26		
	<hr/> 3404	"	"
same, after epoch, as "Psamuthis".....	10		
	<hr/> 3394	"	"

V DYNASTY OF 8 MEMPHITE KINGS

24. Usercheres (User-ka-f)	28		
	<hr/> 3366	"	"
25. Sefhres (Sahu-ra)	13		
	<hr/> 3353	"	"
26. Cheres (Ka-ra for Ka-ka).....	47		
	<hr/> 3306	"	"
27. Nephercheres, before epoch of Pachons, as Amyrtaios.....	22		
	<hr/> 3284	"	"
Same, after epoch, as "Si-iris".....	7		
	<hr/> 3277	"	"
28. Ranuseris (Ra-en-user)	44		
	<hr/> 3233	"	"
29. Mencheres (Men-ka-har)	9		
	<hr/> 3224	"	"
30. Tatcherer (Tat-ka-ra).....	44		
	<hr/> 3180	"	"
31. Unas, before epoch of Payni, as "Petiathyris".....	16		
	<hr/> 3164	"	"
Same, after epoch.....	18		
	<hr/> 3146	"	"

VI DYNASTY OF 6 ELEPHANTINEAN KINGS

32. Othoes, or Tithoes (Teta).....	30		
	<hr/>	3116	" "
33. Phiops I (Pepi).....	53		
	<hr/>	3063	" "
34. Menthusuphis I (Menthu-em-sauf).....	7		
	<hr/>	3056	" "
35. Phiops II, before epoch of Epiphi, as "Cho-menephthah".....	12		
	<hr/>	3044	" "
Same, after epoch.....	83		
	<hr/>	2961	" "
36. Menthusuphis II.....	1		
	<hr/>	2960	" "
37. Nitocris (Nit-aker-ti)	12		
	<hr/>	2948	" "

VII DYNASTY OF 6 MEMPHITE KINGS

38. to 43. Names wanting	6		
	<hr/>	2942	" "

VIII DYNASTY OF 9 MEMPHITE KINGS

44. "Semsu-Harpokrates," before epoch of Mesore.....	18		
	<hr/>	2924	" "
45. to 52. Names wanting (142-18).....	124		
	<hr/>	2800	" "
53. Amenemes I, before era, as "Peti-athothis".....	16		
	<hr/>	2784	" "
Same, after era.....	13		
	<hr/>	2771	" "
54. Usertosis I, sole reign.....	33		
	<hr/>	2738	" "
55. Amenemes II, to 2724 B. C.....	14		
	<hr/>	2724	" "

In his continuous line Manetho seems to have had a "running total," which he traced through the II Dynasty, as follows:

I Dynasty	8 kings	8 kings
II "	9 "	17 "
IV "	6 "	23 "
V "	8 "	31 "

Of these "running totals," Eusebius, through carelessness alone, has preserved the second and fourth by substituting

17 and 31 for the numbers of kings in his IV and VI Dynasties, respectively.

Diodorus has transmitted a similar running total, namely, Menes and his 52 successors on the throne, who reigned 1,460 years. This total of 53 kings includes Amenes I, who reigned longer in the I cycle (16 years) than he did in the II cycle (13 years).

In numbering the reigns, I have followed these running totals, which give us 60 reigns to the XIII Dynasty and 76 reigns to the XV Dynasty, although "10 Thinite kings" to 3894 B. C. and 45 Memphite kings after this date really foot up 55.

In the headings of the XIII and XIV Dynasties we now find the running totals 60 and 76 substituted for the true numbers, namely, 16 kings.

Syncellus obtained his total of 25 kings to Saïtes, as follows:

XII Dynasty	6 kings
XIII "	8 "
XV "	11 "
Total	<hr/> 25 kings

But in his "113 descents" from Menes (placed at 2724 B. C.) to Nectanebos, he evidently included 16 kings for the XIII Dynasty, who were contemporaneous with the XIV Dynasty, for example:

XII Dynasty	6 kings
XIII "	16 "
XV "	11 "
XVII "	6 "
XVIII "	15 "
XIX "	7 "
XX "	7 "
XXI "	7 "
XXII "	9 "
XXIII "	3 "
XXIV "	4 "
XXVI "	6 "
XXVII "	8 "
XXVIII "	1 "
XXIX "	4 "
XXX "	3 "
Total	<hr/> 113 kings

It is evident that, in this running total, 60 kings (53+7)

appeared at the end of the XII Dynasty, and 76 kings (60+16) at the end of the XIII Dynasty, which now appear respectively at the **head** of the XIII and XIV Dynasties. Guided by these indications I assigned 16 kings to the XIII Dynasty more than 16 years ago.

The monuments show that Mur-meshau and the powerful Sebekhoteps of the XV Dynasty held their court at Tanis, and fragments 72 and 76 of the Turin Papyrus still show the throne-titles of 16 kings between Sebek-noferu, the last ruler of the XII Dynasty, and Sochem-chu-tau-ra, whose sa-ra title was Sebek-hotep.

I consider this particular Sebek-hotep the **first** king of the XV Dynasty, for there is but one king between him and Mur-meshau, a well known king of this dynasty (see Hist. p. 272, etc.). The colossal statues of Mur-meshau lying prostrate among the ruins of Tanis bear eloquent and unimpeachable witness to the reality of his rule in this city. The immediate predecessor of this Sebek-hotep was a king who bore the throne-title Se-zefa-ra, and we have seen that the Zefa-feast was celebrated toward the end of the month of Choiahk—the corresponding hanti extended from 2424 to 2304 B. C.

As the 'Aamu conquest occurred about 2348 B. C., or 44 years before the close of the hanti of Choiahk, this title (Se-zefa) fixes the date of this king, and makes it very probable that he was the unfortunate king, called "Timaïos" by Manetho (i. e., Har-tima), who happened to be reigning (at Memphis) when this great calamity took place. The titles compounded with **zefa** which appear on fragments 97 and 98 of the Papyrus, belong to the contemporary XIV Dynasty at Xoïs—a dynasty which seems to have had comparatively short reigns (compare Mer-zefa-ra, Neb-zefa-ra and . . . zefa-ra).

The 11 kings of the XV Dynasty, who were backed up by all the power of the great Elamite tyrants at Susa, governed Egypt from Migdol to the southern limits of Ethiopia, and embellished their capital Tanis with monuments which

still excite the wonder and amazement of the modern world.

Having shown how the period of 1,520 years prior to 2724 B. C. was filled out by Manetho, I now append a like table of the 2,385 years between 2724 and 339 B. C.

The 2,385 years of the so-called "Old Chronicle," between 2724 B. C. and 339 B. C., according to Manetho's Lists, supported by epoch-titles recovered from his "Book of Sothis."

Beginning point, 2776 A. M..... 2724 B. C.

XII DYNASTY, DIOSPOLITAN, 6 REIGNS, 134 YEARS

1. Amenemes II, after 2724 B. C. (38-14).....	24	
	2700	" "
2. Usertosis II	17	
	2683	" "
3. Usertosis III, before epoch of Paophi.....	19	
	2664	" "
Same, after epoch, as "Phuoro," or "Nile".....	19	
	2645	" "
4. Amenemes III	42	
	2603	" "
5. Amenemes IV	9	
	2594	" "
6. Sebeknophris, sister	4	
	2590	" "
7 to 22. XIII DYNASTY, DIOSPOLITAN, 16 REIGNS, 242 YEARS	242	
	2348	" "
23 to 33. XV DYNASTY, AT TANIS, 11 REIGNS, 251 YEARS.....	251	
	2097	" "

XVII DYNASTY, HYKSOS, 6 REIGNS, 260 YEARS

34. Saïtes, or Set	19	
	2078	" "
35. Baion, before epoch of Pa-ian.....	14	
	2064	" "
Same, after epoch, as "Rochles," or "Pa-ian".....	30	
	2034	" "
36. Apophis I	61	
	1973	" "
37. Sethos, or Set-nubti, before epoch of Pharmuthi.....	29	
	1944	" "

Same, after epoch, as As-as, or "Assis".....	20	
38. Iannas, or Ian-ach	1924	" "
	50	
39. Apophis II (36y., 2+1+5 m.).....	1874	" "
	37	
40. Chebros (Neb-peh-ra), before epoch of Pachons.....	1837	" "
	13	
	1824	" "

XVIII DYNASTY, DIOSPOLITAN, 14 (?) REIGNS, 263 YEARS

41. Amosis, after epoch, as "Petichons"	25	
	1799	" "
42. Amenophis I, son, 13 y., 4+9 m.....	14	
	1785	" "
43. Amessis, sister, to Sed-festival.....	21	
	1764	" "
44. Mephres, daughter (21y., 7+9 m.).....	22	
	1742	" "
45. Mephra-Tuthmosis, joint-reign (12 y., 9 m.).....	13	
	1729	" "
46. Tuthmosis III, before epoch of Payni.....	25	
	1704	" "
47. Amenophis II, after epoch, as "Harmachis".....	4	
	1700	" "
48. Tuthmosis IV (9 y., 7+1+8 m.).....	10	
	1690	" "
49. Amenophis III (31 y., 4+10 m.).....	32	
	1658	" "
50. Horus, or Har-em-heb	36	
	1622	" "
51. Ramesses I (1 y., 2+5+4 m.).....	2	
	1620	" "
52. Sethos Menephthes I, before epoch of Epiphi, as "Sa-payni"...	36	
	1584	" "
Same, after epoch, as "Osiropis"	23	
(Note A)	1561	" "

XIX DYNASTY, DIOSPOLITAN, 7 REIGNS, 237 YEARS

55. Ramesses Miamoun (Ramesses II)	66	
	1495	" "
56. Menephthes II (Pharaoh of the Exodus).....	19	
	1476	" "

57. Sethos II, Menephthes III (4 y., 2+6 m.).....	5		
	1471	"	"
58. Amenmeses, before epoch of Messori.....	7		
	1464	"	"
Same, after epoch, as "Chamois".....	13		
	1451	"	"
59. Set-necht, including interregnum of "many years".....	51		
	1400	"	"
60. Rampsakes, or Ramesses III.....	61		
	1339	"	"
61. Ramesses IV, his son	8		
	1331	"	"
62. Rampsinitus, before era, as "Ta-ur-et".....	7		
	1324	"	"

XX DYNASTY, DIOSPOLITAN, 7 REIGNS, 185 YEARS.

63. Same, after era, as "Uaphra," or "Men-uaphres".....	29		
	1295	"	"
64. Ramessomenes	15		
	1280	"	"
65. Ramesse-usermares	31		
	1249	"	"
66. Ramesse-seos (Sethos)	23		
	1226	"	"
67. Ramesse-ameno	19		
	1207	"	"
68. Ramesse-Iarbasse, before epoch of Paophi.....	3		
	1204	"	"
Same, after epoch, as "Phuoro," "Nile," or "Polybos".....	36		
	1168	"	"
69. Ramesses (now Ramesse-uaphra)	29		
	1139	"	"

XXI DYNASTY, TANITE, 7 REIGNS, 130 YEARS

70. Smendes (Nes-ba-neb-ded)	26		
	1113	"	"
71. Psusannos I, before epoch of Athyr.....	29		
	1084	"	"

Note (a). The author of the Old Chronicle, like Eusebius and Syncellus, computed 16 "generations" for this dynasty.

Same, after epoch, as "Athoris"	12		
	1072	"	"

72. Nephhercheres	4		
	<hr/>	1068	" "
73. Amenophthis	9		
	<hr/>	1059	" "
74. Osochor (Uzat-har?)	6		
	<hr/>	1053	" "
75. Psinachis, i. e., Pi-anchi, or "Phi-anches"	9		
	<hr/>	1044	" "
76. Psusannos II (Solomon's father-in-law)	35		
	<hr/>	1009	" "

XXII DYNASTY, BUBASTITE, 9 REIGNS, 220 YEARS

77. Sesonchis I ("Shishak")	21		
	<hr/>	988	" "
78. Osarkon I, sole and joint reigns	15		
	<hr/>	973	" "
79. Takelothis I, x months, sole reign	0		
	<hr/>	973	" "
80. Osarkon II, before epoch of Choiahk	9		
	<hr/>	964	" "
Same, after epoch, as "Petubastis"	25		
	<hr/>	939	" "
81. Sesonchis II	25		
	<hr/>	914	" "
82. Takelothis II	13		
	<hr/>	901	" "
83. Sesonchis III	53		
	<hr/>	848	" "
84. Pamuis, before epoch of Tybi	4		
	<hr/>	844	" "
Same, after epoch, as "Psamuis"	13		
	<hr/>	831	" "
85. Sesonchis IV	42		
	<hr/>	789	" "

XXIII DYNASTY, TANITE, 3 REIGNS, 59 YEARS

86. Petubastis	40		
	<hr/>	749	" "
87. Osarkon III	9		
	<hr/>	740	" "
88. Psammus	10		
	<hr/>	730	" "

XXIV DYNASTY, OF SAIS, 4 REIGNS, 65 YEARS

89. Zet (K'sheta?), before epoch of Mechiris	6		
--	---	--	--

	724 " "
Same, after epoch, as "Amiris," or "Rocchoris"	38
	686 " "
90. Tephnachtis	7
	679 " "
91. Nechepsos	6
	673 " "
92. Nechao I	8
	665 " "

XXVI DYNASTY, OF SAIS, 6 REIGNS, 140 YEARS

93. Psammetichos I	54
	611 " "
94. Nechao II, before epoch of Phamenoth.....	7
	604 " "
Same, after epoch, as "Uaphres".....	9
	595 " "
95. Psammetichos II	6
	589 " "
96. Uaphris	19
	570 " "
97. Amosis	44
	526 " "
98. Psammetichos III, 6 months	1
	525 " "

XXVII DYNASTY, PERSIAN, 8 REIGNS, 122 YEARS, 4 MONTHS

99. Kambyses, as Pharoah in Egypt	4
	521 " "
100. Dareios Hystaspis	36
	485 " "
101. Xerxes, before epoch of Pharmuthi.....	1
	484 " "
Same, after epoch, as "Psamuthis"	20
	464 " "
102. Artabanos, 7 months (Note b).....	1
	463 " "
103. Artaxerxes	41
	422 " "
104. Xerxes II, 2 months.....	0
	422 " "
105. Sogdianos, 7 months	1
	421 " "

106. Dareios II	19		
	<hr/>	402	" "
XXVIII DYNASTY, SAITE, 1 REIGN, 6 YEARS			
107. "Amyrtaios" ("Amen makes the Gift"), see No. 111.....	6		
	<hr/>	396	" "
XXIX DYNASTY, MENDESIA, 3 REIGNS, 20 YEARS			
108. Nephertites	6		
	<hr/>	390	" "
109. Achoris	13		
	<hr/>	377	" "
110. Nephertites II, 4 months	1		
	<hr/>	376	" "
XXX DYNASTY, OF SEBENNYTUS, 3 REIGNS, 38 YEARS			
111. Nektanebes, before epoch of Pachons.....	12		
	<hr/>	364	" "
Same, after epoch, as "Amyrtaios"	6		
	<hr/>	358	" "
112. Teos	1		
	<hr/>	357	" "
113. Nektanebos	18		
	<hr/>	339	" "
End of XXX Dynasty		339	" "

Note (b). We can here see what an important role the "extra months" can play in a list delicately attuned to the sothiac epochs.

In concluding this article on the "Old Chronicle," I will add that the grand total of 36,525 years, although evidently designed to give the fabrication a genuine Egyptian **appearance**, lacks one very essential element of being Egyptian. **It does not begin at a Sothiac era.**

Manetho's total of 11,885 years goes back to the beginning of a Sothiac cycle, to-wit: 17,384 B. C., which fixes all of the following numbers astronomically, and leads down unerringly to the true date of the closing-point, 339 B. C. In the same way, Berosus, total of 34,180 years goes back to the beginning of a Sothiac cycle and ends at the well known Babylonian era, 747 B. C., thus fixing the beginning-points of all the intermediate numbers with **absolute certainty**. The patent fact that the 25 Sothiac cycles of the Old Chronicle fail to connect with any Sothiac period, but depend altogether on a date which is not astronomically fixed, stamps them as spurious.



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GHOSTS THAT NEVER WERE MEN

Elemental Powers in Inanimate Objects

THE objects which are called inanimate are not inanimate. They have not a human or an animal anima, but some sort of inner being they have. The structure of every physical object is made up of elements belonging to the causal, portal and formal groups. (See The Word, Vol. 21, No. 1, pp. 4 and 5.) In every physical object is life and a soul of some sort. That soul is a life soul, but it is not like a human life soul. In the structure of every physical object are sleeping powers to move, to act, to change. In and around the object heave the oceans of the four occult elements. If an outside elemental force can be made to contact the latent powers in the object, they awaken. Both the powers within and the forces without are nature ghosts.

The contact between the ghosts awakening in the object and those outside in the elements, puts the physical object into phase with the exterior force, and the object is either dissolved, moved, or changed in form.

When Ghosts in Objects Act With Ghosts Outside

A stick of wood burns and is consumed when a force outside is put into phase with the powers within. To be exact, the wood burns when the causal fire ghosts without are put into touch with the portal fire ghosts within the stick. This is an example of dissolution and a return of the bound ghosts to freedom in the four elements.

Another result of awakening and contacting the ghosts is obtained when the force of the portal ghosts of the air without is put in phase with the powers of the formal ghosts of the air which are within the object. In such a case the physical object, the stick of wood in this case, would obey the moving force outside, and would be carried hither and thither.

Further, a piece of wood may be transformed, a dead stick may be made alive and grow like a branch and flourish as a tree, or the wood may be changed into stone. That is done when a force acting through formal water ghosts without the stick is put into phase with the causal, portal and formal water ghosts within the stick.

The matter which is now to be mentioned concerns the second result, the magic of making inanimate objects obey an outer elemental force. When the contact is made and one or more of the interior powers are awakened and put into phase with the exterior force, then the physical object obeys the outer force. If object and force are put into touch unintentionally or through ignorance the object may cause trouble.

Therefore control must be held over and direction must be given to the force and to the object, or they may become a menace to humanity.

Why Man is Not Allowed Occult Knowledge

It is not safe at present to let men know of occult laws governing nature ghosts nor how to work their occult forces, nor how they may be adjusted to physical objects. The danger lies in the lack of knowledge and failure of steadiness

of men and in their selfishness and the absence of self-control. So they are without that which is necessary to place them, even if they are well meaning in a general way, above the hazards, to which those are subject who possess occult powers.

The Intelligences ruling the earth will therefore not permit men at large to become possessed of such dangerous information. So long as man is controlled by the elementals in him, and these are in turn subject to attractions from all classes of nature ghosts, man cannot be trusted. *there for*

At times men have seemed on the verge of discovering the secret of bringing a latent power in a physical object into phase with a nature force outside, but the discovery was not allowed to proceed far. Even the little that had been discovered was soon decreed by the Intelligences to be lost. Then the discoverer was by the world declared a dreamer or a fraud. Various perpetual motion machines, Keeley's Force and Keeley's Motor, are instances of revelations which were checked. What would happen if one man or a government should be able to operate forces which are at least as far above those working in the present aeroplane, submarine, mortar guns, poison gas tubes and gas bombs, and incendiary fluids, as these instruments are above a simple club and a rock? What would become of humanity, of human civilization? One great air elemental, with its hosts in it, could wipe out an army of men, destroy a country side of human fields and orchards, efface factories, and institutions. War, formal declaration of war, is not necessary to start the destruction. One man could do that in the midst of peace, merely to vent his spleen or reap the fruits of his rule of terror. With such magic a portion of the ocean could be turned into fire, the air for miles could be turned into fire, the earth could be liquified or changed into air, the air could be made suddenly hard like ice and adamant. Then what of the human beings?

Men should know of the existence of these forces, of the possibility of these things, and of the benefits that may come

to the world from occult knowledge and dominion, with unselfish use, and they should try to qualify to be the guardians of this knowledge. But at present they cannot be trusted with powers to call forth ghosts and to command them.

The Servant Problem Solved With Nature Ghosts

Any physical object can have an elemental bound to it, and can so be made to perform certain services. The operator must first prepare the object and adjust it for an elemental. Then he calls forth an elemental, then binds and seals the elemental to the physical object. Without touch by human hand or visible contact, a broom can be made to sweep, a cloth to dust, a bucket to dip and carry water, a plow to break up the soil, a carriage to move, a boat to glide through the water, a chair or bed to go through the air, when the commands and directions are given. These objects go on doing the work once ordered until the ghosts working them are ordered to stop. If the objects are not properly prepared and adjusted to the ghosts it is easier to start than to stop them.

Thus various actions, one melting into the other, can be accomplished by the service of nature ghosts. All household duties, all menial work, all disagreeable public work, like the removal of offal and filth, and again building highways and raising structures, can be done by elemental servants. This will indeed be done some time. How is it done?

In any kind of work which requires skill and especially in sports, the art which gives success lies in somehow feeling into the work. An artist must feel in his colors onto the canvas, a pitcher must feel in the baseball and feel the curve it is to follow, to shoot grouse one must feel through his gun at the mark, and a successful fisherman must feel out his throw and his catch; mere calculation or seeing is not enough. The art in all these cases is in the elemental influence, which the painter, the pitcher, the hunter, the trout fisher gives. These persons seldom are conscious of the art they are practicing. The fact that they are unconscious allows them to do their work naturally. All they know is, if they do the work

in a certain way they have success, and that success follows when they have a certain feeling in what they are doing.

Preparing Objects for Nature Ghost Workers

An object is prepared for help as an elemental servitor in domestic work, through the feeling and touch given by the magician. There are two classes of people, those who work mechanically, without feeling, and those who feel their work. Some persons sweep mechanically, and some feel in the broom they are using to clean up. Those who cannot feel in the broom are unfit to prepare that physical object for elemental contact. To sweep thoroughly clean, to go into the corners, behind mouldings, under furniture, one must feel through the broom into those recesses. Those who do not feel through the broom will not do their work tidily. That which is called here "feeling into the broom," and "feeling through the broom," is the first thing to be done by the person who intends to prepare a broom for contact with an elemental which is to be bound to the broom. The feeling into the broom through touch, magnetizes the particles in the broom and adjusts them to the human elemental of the operator. A portion, however small, of him, is infused into that broom. Then the name of an elemental ruler is called upon to furnish one of the servants which will swing the broom. Then that in the human elemental which corresponds to the summoned servant, is the tie which connects the servant ghost with the broom.

Ghost Workers Act by Order and Thought

The work is started by a touch or a word and by a thought, and it is stopped by a touch or a word and a thought. The broom after it has been prepared and directions given to it, will work as deftly and thoroughly as if used by the neatest housekeeper. But the elemental can do no more than it is directed to do. The elemental has no mind, no thought. It works only under the impressions received from the mind that started it sweeping. So it avoids obstacles on the floor or on the walls, it pulls down nothing, nor does it knock over anything. It responds to the thought that

ordered it. Hence the responsibility of thinking and thinking for all contingencies. Any mistake, oversight, inaccuracy, or failure to cover all possibilities, take in all circumstances, will be disastrous for him who calls the broom to sweep.

After the elemental has been bound and sealed to the broom for some time and has performed the work it was directed to do, then another person who does not know how to bind an elemental can come and give the order to sweep, and the broom will do it, as it has been accustomed to do under the order of its master. The response of the broom is to the order, not to the individual as is the case with a dog obeying its master.

Once an elemental is attached to an object and that object made to perform work, the work will be performed as well as the magician can think it. The picture of what is to be done and how, must be clear in his mind. This thought picture will be impressed upon the elemental connected with the object. The object will work true to the impression given to the ghost.

Nature Ghosts Will End Labor Problems

Some of the modern problems like the servant question, socialistic unrest, will be done away with by the introduction of elemental servants, when the time will come. Man will himself make the time by control of the elementals now in him, and which now usually control him.

(To be continued)



NOTE BOOK OF A PSYCHIC.

By S. E. Archer.

CHAPTER III.

THOSE brothers of mine were real boys: wholesome, happy, well-intentioned lads, not unselfish because they had been deferred to and greatly indulged; but they were kind and generous, and their affection for our parents was the guiding sentiment of their lives.

The younger of the group of older boys, was the least robust, having early manifested a tendency to pulmonary trouble, and he was under the constant care of our watchful parents. Artie resented the suggestion of lack of physical strength, and his ambitious nature led him into the social activities of his companions. He went to school with his brothers and the many youths who, from miles around, attended the college in our neighborhood. Sometimes the boys walked to school, but all of them had horses and usually they rode horseback.

The afternoons were enlivened for those near the road by the animated cavalcade that passed on their return trips. There were all sorts of mounts, but the majority rode ponies while here and there were large horses carrying two riders, and again were seen blooded animals tamed for the use of young owners. They were good horsemen all of them, and one of the delights of my life was to be in the center of that group, riding a horse my grandfather had passed on to me, when he thought the fires of youth had been quenched, and he was a safe companion for me. When surrounded by

younger horses there was none more active than Blue, and certainly none so wise. Blue had taken the blue ribbon prize at a fair when a young colt and hence his name which was appropriate for him, for he was a true blue both as to pedigree and deportment and was affectionate to those who loved him.

Our boys returning home one afternoon, were accompanied by eight or ten others, and as soon as I saw them I divined that some new plan was on foot, for whenever they wanted to inaugurate a scheme they came to Mother. Her approval and co-operation meant success, and if she did not sanction what they proposed it was abandoned.

What an insight that mother had into the heart of a boy! What an influence she wielded for good over the young! Herself as serene as sunshine, her power over manly natures was complete. To her a child was never untruthful or insincere, because she had entire faith in the innate goodness of every one. Her nobility ennobled all who came in contact with her.

The teachers in the college knew of her popularity with young people, and she was not infrequently consulted with regard to some lad whose mental or moral defects concerned them. I would sometimes overhear one of these visitors talking to her regarding some classmate or one of my brothers, and I was always sure to see that particular boy at our home, invited there by her. And I took interest in the effect she produced on him, and the improvement that was sure to result from his contact with her. Never did she fail to awaken the good qualities of the boy, and benefit his life permanently. Hers was a flowing life, constantly renewing itself at the inexhaustible fountain of divine life, and her spirit was ever manifesting its dominion over her personality.

The shortcomings of others, she considered as but transient shadows, which the growth of character would remove, and she could never be induced to speak disparagingly of any one. Naturally children flourished in the atmosphere of such a nature. Grown-ups as well, and, as Father often

remarked, the population of the whole county considered her a near relation. But I am digressing and must continue my story.

On this particular afternoon the boys were served with melons that had been cooling in the stone spring house over night, and while they ate we learned of the foot race they wished to have, but that they had not made up their minds where to hold it.

My brothers knew well enough that the one perfectly smooth lawn near us was on the Middleton place, and the fine road just completed around the front of the house, was an ideal track. They also knew that only Mr. Middleton was at home, at present, and for this reason they wanted to have the use of that lawn.

Mother was asked if she would try to arrange for the race to be there.

"Yes, she would," she said, "if she was promised that no injury would be done any of the shrubbery or to the lawn."

The boys gave this promise, and then felt as a matter of course, they would be granted their desire.

We heard much talk, thereafter, about such details as prizes, judges, distance, timers, and foot gear. I was not at first interested in the matter and would not have been at all had I not become indignant on learning that Artie had been ruled out of the race because of his size, and weight. He was so disappointed and distressed over this decision that I concluded I would be his champion.

My protests did no good; he had failed to measure up to the physical standard, and had been admonished to be "a man" and submit gracefully.

After a prolonged but futile effort to have the ban removed, and irritated somewhat by the obstinate stand of my oldest brother, I went off alone, and wandered to the plum orchard, where the damsons were ripe and plentiful. The big arbor chairs looked inviting and I sat down in one, idly swinging my feet as I ate some of the plums.

The aroma of the wild roses floated along the garden

wall. While inhaling their fragrance I felt a sudden desire to see the Small Person.

"Where was she?" And where had she kept herself these many days? An accusing conscience made me remember that I had not thought of her as much as usual; no, not since the boys had started their plans for the foot-race.

"If I can but see her," I thought, "I will tell her all about it, and she will feel sorry for Artie in his troubles."

At that moment she was beside me and I greeted her asking where she had been all this time.

"Here," was her simple reply.

"But I haven't seen you."

"Because your mind was turned away from me," she said.

"And so you waited, but you should have come to me; I always want you."

"No, you do not."

"I felt convicted of falsehood by the tone she used and I was very uncomfortable. The child must have sensed my humiliation for she moved nearer to me and said:

"But you are good to me, and I love you, and can always wait for you."

"And I love you, and I will be good to you, better than ever before."

The compact was sealed when we looked and smiled at each other. Then a flash of light went over her, and she said with sudden animation, "I can help you about the race."

"Can you. How?"

"The Good Lady told me what it was that made you forget me, and she said she would let me help you when the time came. This is the time I know, for she brought me here, and now I am going to do what I saw her do, when she showed me what a race is.

The child then stepped out in front of me, and turned so that I could watch her chest motions as she began her breathing.

She stood erect with mouth and eyes closed, and breathing so deeply that not only her lungs, but, apparently, her entire body responded to the rhythm of her breath.

The motions of her body demonstrated the law of attraction and repulsion as I had never seen it before. It was fascinating to watch her.

Involuntarily I rose to my feet, and followed the rhythm of her movements. Without apparent effort I expanded not only my lungs, but my entire body so that an electric current seemed to be generated in it and I felt such invigoration that a desire to fly possessed me.

And what a transformation there was in the little body standing before me! Her harmonious motions made me think of music and if an unseen orchestra had suddenly played a symphony, I would have felt she had inspired it.

As for myself it was enchanting to breathe so to magnetize my brain and to cause my pulses to throb with delight.

Slowly the child slackened her lung movements, and was balancing her body first on her toes and then down again, and then she stopped and looked at me with her blue grey eyes full of expression. What a vision of loveliness she was! Over her countenance glowed a rosy tint, and her glossy, curly hair floated away from about a face that was the purest I had ever seen.

Suddenly she spoke to me in the mechanical way that indicated the use of her organs of speech by some other than herself.

"Your real power is in your Breath. When you breathe from the center of your body your soul is in control. When soul and body unite in Breath then the spirit expresses its power.

If you realize that breath is life you can run the race successfully.

Such a feeling of exhilaration went over me and made me close my eyes. Like fine wine it affected my nerves, and

the sensation of renewed strength was mine. A new influence permeated me; then my brain seemed to be soothed and I was again normal.

I opened my eyes expecting to find myself alone, but my little friend stood beside me. Evidently she was waiting to speak again.

"The Good Lady says if you will get up very early in the morning and come out into the air, you can have a breathing exercise."

"Oh, I want to, so much, but how can I wake up in time?"

"You will know," was her reply, and then pointing to a door at the far end of the piazza which circled three sides of the house, she vanished.

A strong impulse to arise was the first thing I realized after the restful sleep of the night. It was yet dark in the room which my sister shared with me, but when I had clothed myself and made my way down the stairs, and through the hall to the enclosed porch which opened out upon the piazza, I saw that the sky was ready to welcome the sun whose first rays lighted it with broad streamers of pink and gold.

The world about me was silent, and nothing was in motion, not even a cloud? At that moment when night ends and day begins I had come out alone to meet the Small Person. I was not afraid, but at first the stillness made the scene unfamiliar. I was awed by it. Hardly had I received these impressions of the new morning when my attention was attracted to the picture of the soft floating curtains that always heralded the presence of the Good Lady. As the curtains parted I saw the lovely woman and beside her stood the child. The blushes of the morning sky were no more radiant than she, who as I sometimes felt, must be that ideal of all ideals, a disembodied perfect Spiritual Being.

The Small Person stepped across the intervening space, and came upon the piazza where she began her breathing exercises. This time she was possessed of far more power

than I had seen her manifest. She seemed impelled to action by some great inward force. She vibrated in unison with a law of attraction and repulsion that made breath express life itself. Her Spirit was rising, and strength was radiated with such perfect rhythm that her body seemed as light as ether.

To a degree I shared this sense of lightness, I was as buoyant as though soaring on wings.

The motion was not unlike that of a good swimmer who gives himself up to the water, and becomes one with it. Suddenly there came to me a sense of augmented mental strength. I felt I could control every atom and fibre of my body, my brain seemed to be illuminated, and I had command, not only of my five senses, but controlled other and far finer forces within me.

My one desire was to continue in this exalted state, but I was soon recalled to my ordinary condition by the child, who, giving me a compelling look, started out on a run down the long piazza. Now we were both running, light of step and fleet of motion. Circling the corner we returned with a speed that was delightful and invigorating.

It was a joy to live, to breathe, to run or to stand still. I seemed to be bathed in a divine substance, and to drink it in from a fountain inexhaustible in supply. How can I describe the spiritual ether that permeated my being?

Time flew by, and the day was fast coming. The sun was already shining on a flaming sky, and soon the silence of the night would be lost in the presence of the new day. Soon I saw the zephyr's grey curtains outlining themselves, and the child left me to pass behind them, and disappear from my plane of life.

It was time for me to hasten away, and running to the entrance door, I was soon passing through the hall and beyond to my room, and to my bed.

When, later, opportunity permitted, I gave to my mother the details of the afternoon and early morning experiences, and she, listening attentively, as was her habit,

asked me when my recital was ended, "What I wished to be done?"

"If Artie will let me, I will teach him how to breathe so that he can run the race."

"But I do not think he will do so; you must demonstrate your method, yourself, and I will find a way for you to do so."

"Oh, Mother, would you let me run in that race? I know I can win over those boys who go with open mouths, and with arms held as stiff as boards."

There was an amused smile on her face, but the shake of the head did not mean consent.

The boys would not like you to run, nor would you like it. But what I think will help Artie most, and discipline all, will be for you to make the race over the course alone, or with Fairfax, if you prefer. Your father will time the running, and we shall see who can equal the record you will make.

Mother so managed that every one was pleased with her plans. It was a merry family party that gathered the next day on the lawn of one of the dear old places not far away from our home. The road there was level and smooth, and as easy to tread as a floor. No strangers were with us and I felt entirely at ease, and made no reply to the teasings of the two cousins who drove over to the course with us. They were my sister's company, and I having no responsibility for their entertainment, sat thinking of my breathing, and how I would run so as to gain swiftness with ease of motion. I was confident I could outrun my oldest brother, though he was twice my size, and the best athlete of them all. And I was wishing that I might feel as I did when the Small Person was with me. Mother kept me beside her as we walked across the grounds to the starting place. She never appeared to be solicitous about me, but now she stayed near me, sometimes resting her hand lightly on my shoulder.

Our party lined up along the course which was to be covered twice around. Every one was excited except my

brother and I. He looked benevolently upon me, told me not to run over him, or trip him but I paid no attention to anything but the handkerchief in Father's hand. As it fell to the ground Fax ran, and I with him. I let him keep a little ahead until I began to feel the vibrating action in my body, and then I ran past him and kept ahead of him. He was cheered as he passed the spectators on the second round, but I was seeing the Small Person who was now near me, though ahead of me, and moving with that undulating motion, I quickly imitated, and then feeling renewed in every nerve in my body, I ran with greater fleetness.

I strove earnestly to end the race ahead, for Artie's sake, and I did, having time to turn and salute my brother before he reached the goal.

"Well done! Well done!" was Father's cheery greeting, while all the crowd was laughing and clapping hands, and someone was calling to Fairfax to take his handkerchief from his eyes.

"Oh," he called back, "I could not run ahead of my little sister, could I?"

"Oh, no, of course not," shouted Artie. "But now I know I can beat you and all the crowd, and will run Saturday."

"Yes, you may Artie," Mother assured him.

"Gee, I wish the boys had seen her beat Fax, she ought to have the prize for it."

"No one will beat her record, I'll admit that," said Fax.

"And nothing need be said about it," I retorted, for I felt that I had an undue advantage over my brother, and was ashamed to appear to consider myself victor.

"Just as you say, but I did not believe it was in you to get over ground so fast; where did you learn to run?"

"When you were asleep," and as I gave this answer I turned to Mother who stood smiling, but silent beside me.

We went back home a jolly group, and the boys tried to make a heroine of me, but I would not pay attention to

any, but Artie, who came and asked me to tell him "the trick."

"There is no trick in it, Artie, but I will show you, tomorrow, how you can run and not be weary."

"If you will, you may have my pony," and not even the laughter that followed this offer to part with his dearest possession, caused the boy to take his earnest gaze off my face.

"I'll bet you my pony against yours," Landon called out to him, "that you can't do what she did, Artie, keep your mouth shut all the time. Fax couldn't do it."

"Do what?" asked the latter.

"Keep your mouth shut; and I noticed another thing you did that I shall not do—run with so much leg effort. Why Edith, that child, kept her pace with not half the struggle you were making, I saw that."

"So did I," was Artie's comment.

"And all are agreed that even a girl may run as fast as a boy, if given the chance," was Mother's laughing remark.

I taught Artie that the measure of his strength was in his breath, that to breathe right he must think right. "Keep your mouth shut, and your mind open. And do not once doubt yourself. Breathe in running as you do in swimming. Art, you are a good swimmer, because you know how to breathe in the water. Your mind is the winner, not your legs. You will let me run with you once or twice, and show you how to carry your lungs up, so that the air you take in may go down below and round about them."

By what mental process he gained the knowledge I do not know, but he did gain it, and Father, who went to the race, said Artie was as quiet and self-possessed as was his Mother, "and that he ran like a deer."

Out of ten contestants Artie and one other lad out-distanced all, and Father declared it was difficult to tell which of them should have the prize; they both arrived so nearly together.

Artie was satisfied that the race was declared a draw, he

did not care if his friend won with him, for, he was a larger and much stronger boy, and was completely worn out, whereas Artie had no feeling of weariness, and had no sense of strain in breathing.

He had vindicated his claim to physical strength equal to theirs and his brothers were advised by him, to remember the race, the next time they tried to turn him down on account of size, or weight.

But Mother said that she and Father had learned the most from the contest, for they now realized that Artie must be encouraged to develop strength of mind and body, and henceforth he should never hear anything more about his deficiencies, but should constantly be told that he could do anything if he went at it in the right way.

In the family of my father's only brother, were two sons close in age to two of my brothers, and, though Uncle lived in the city the year round, and could not be induced to have a country place, as he preferred to travel for change and recreation, the boys of the two households were together the greater part of the time, which meant that they were usually to be found at our house in summer.

But for some reason we had not seen these cousins for over a week and had not heard from them. The subject was being discussed at the breakfast table one morning, when I suddenly saw them both in some sort of trouble; "nothing serious," I said, "but they are in disgrace of some sort and are unhappy." "Never mind," I added, "they will be here to dinner to-day."

No one contradicted my statement, but I felt certain that all of my audience doubted the correctness of the prediction, and little was said regarding it.

About ten o'clock, I was at the piano trying to learn a new song, I had liked and wanted to memorize, when suddenly I saw a picture, and such a very funny scene it was that I laughed, and my continued merriment brought one of my sisters to know the cause of it. Instead of replying, I ran into the sitting room where my father and mother and brother were talking.

"Guess if you can, what I have seen?" And I laughed again and was urged to share the fun.

"Why the boys are coming out here now. David and Charlie are on a big, old horse, and they are in their night-gowns, bare-footed and bare headed."

"You are certainly wrong in this," I was told.

No, Father, I am not. The boys are dreadfully ashamed of their appearance, David is on a side saddle, and you should just see those four dangling feet. Charlie is behind the saddle, and is urging David to let him ride in front now, for he has no blanket to sit upon and he is very tired. David tries to urge the horse to go faster, but his kicks do no good, and they are moving along at a solemn gait.

By this time all of us were laughing in chorus, but Father was still incredulous.

"It seems impossible to believe that those children are coming here in that way."

"But they are!" they have just passed the Gordon place and now they are nearing the tollgate; they have no money and are in misery over the matter."

"Oh, it is not Mr. Hill, but his wife, who has gone out to collect the toll, and she is listening to David's excuses. She asks him who they are, and where they are going? And when he tells her who his uncle is, she bursts into laughter and says she will let him go through and he can pay her when he comes back. And she is standing there laughing after they are on their way this side."

I was urged to go on seeing, but I could not. My second brother, stood listening and I said to him, "Landon, you meet them, but don't any of you ever tell that I have seen them." They all agreed they would not.

"Oh, now I can see," I exclaimed. It is Mrs. Nagle's horse, that she had tied in the alley at Uncle's while she went into the house to deliver the sewing she had been doing for the family. The boys were at their window and David saw a way of escape from their imprisonment and proposed to Charlie, to ride out here on the horse. It was a sudden

impulse, and they both acted without thinking much. But Charlie agreed to come if David would promise to keep to the alley ways until they got out of town. They are nearly in sight now.

"That being so, I think it is best for but one of us to meet them," said Father, "and, as you are selected, Landon, you may go out, and I will have the horse cared for as soon as you and the boys are in your room."

Landon ran out through the front door, and Father went to the window where he had a view of the gates across the lawn.

"There they come, and sure enough those boys are in their night clothing. Eleanor, I shall leave you to attend to the runaways, and I will tell one of the men to take charge of the horse."

"Some one will go into town at once, for their clothing," Mother answered, and the horse should be returned."

"Just as soon as it has been fed," Father replied.

We were hilarious until the two travelers came up to the piazza and then we were as still as mice, as they passed down the hall.

Mother had warned us to be very hospitable, and not to show surprise at seeing our cousins, or to make them uncomfortable in any way.

But just then Landon's shouts of laughter caused the boys to go running to his room and soon there was increased hilarity and loud talking. Mother saw them as soon as she was invited to do so and her persuasions induced Charlie to go to bed for a rest, she promising to call him in time for dinner. David was provided with an outfit and soon came to us. It was one of the merriest days of my childhood, and was a source of unfailing mirth in the two families for years afterward.

David's story was that after breakfast his mother had asked him where he and Charlie had spent the previous afternoon. Company was at the supper table the night before, and she had had no opportunity to make the inquiry earlier.

There was a traveling circus in town and they had asked permission to go to the matinee and had been refused. But Mr. Morton and his son were on their way to attend it when they met David and Charlie and invited them to go along. He having promised to make it all right with their father, they went.

"As soon as Mother learned what we had done, she sent us to our rooms to undress, and then she came and took our clothing away. We were told to go to bed and stay there until dinner time. Then, after dinner, we should go back and spend the afternoon in our night clothing.

"I happened to notice Mrs. Nagle coming up the alley, and then saw her enter the yard and go toward the sewing room. And I just felt I wanted to get away, and Charlie was willing, so we slipped down the back stairs and through the wood shed, and here we are."

Father, who was more amused over David's description of the perils encountered on the trip, of the tauntings of small boys and idlers, the jeers of men, than I had ever known him to be over any escapade, promised David that he would drive in himself after dinner and fix everything for him. "I will remind your father, David, of one of the pranks we had together when we were boys, and I am certain he will forgive you both."

David was really sorry for his conduct, and he felt that he had not treated his mother right, and should return at once, but Charlie he felt could remain.

Mother appeared at the noon day meal arrayed for a trip to the city and she told the boys she would go with Father, and would ask Uncle and Aunt to come out the next day to dinner. Father was glad to know she was going, for he thought he might need reinforcements before Aunt Kate could be mollified. I had the opportunity to tell Mother it would be all right and this assurance pleased her, for she smiled at me when she thanked me. Then she asked me to stay with the younger children in the play room until she returned, and my eldest brother was appointed to have charge of the household.

The boys went off to see the ponies and to gather fruit while I remained indoors until the nurse put the two youngest children to bed for their afternoon nap, and then I was free to go out on to the piazza and lie in the hammock looking at the clouds, and wondering how soon Mother would be back, and just what Aunt Kate would say about coming out. The boys came back to the house, and were in the breakfast room having sandwiches, cookies, and jams, and whatever else the pantry afforded.

They were enjoying themselves eating and talking, and I got out of the hammock intending to join them, but just then I saw the "Little Person" out under the big elm, and I ran to meet her.

"'The Good Lady' told me you would come as soon as you saw me, and she said I was to tell you this message.

"Some one is to be in your house in a few days who will need your help. She will die if she does not have aid, and the 'Good Lady' is her friend and wants her life saved. She says that you are to tell your mother to have her come even if people say she is out of her mind, that she is not yet insane, but will be if she is not befriended by her. And you will be told just what to say, and at the right time. Are you willing to serve the Good Lady?"

"Yes, Oh yes," I answered earnestly, "I will try to obey her in everything she wishes me to do, but who is the person, can you tell me?"

"No, but she is some one your mother loves, and she has no mother or father or brother or sister, and in her poor tired brain is no other picture but your mother's face. Oh, she is in so much trouble, and in danger, too, for she is not able to save herself."

"Mother shall be told and I will be ready to do what the Good Lady tells me, for I love her, and want to please her."

"Then the opportunity will soon be yours, my child," came from the lips of the child, but the words were not hers. It was the Good Lady herself who was speaking to me with the voice of the Small Person."

(To be continued)



POPULAR THEOSOPHY*

By Eduard Herrmann

CHAPTER I.

What is Theosophy?

THE wide-spread intellectual movement of the end of the nineteenth century, which first found a particularly favorable soil in the United States, may be termed a reaction against the religious orthodoxy which had stifled all intellectual life. Materialism should not be simply condemned and discarded, for materialism was the pioneer of intellectual freedom in Europe, and by means of magnificent discoveries—especially in the field of natural science—stimulated independent thought, and freed thousands from the yoke of gloomy ecclesiastical superstition. It is only natural that the representatives of materialism, elated by their success in having achieved intellectual liberty, should have run to extremes. Legitimate skepticism, with regard to the infallibility of church doctrines, entailed the transformation of superstition into atheism; and from the exaltation of matter to the negation of spirit it is only a step, though a dangerous one; for this step burst the dam which could no longer stem the destructive tide of nihilism, pessimism and anarchy. A doctrine that recognizes only force and matter—blind natural powers which are supposed to call into being all manifestations of life—is not able to edify or ennoble mankind; and since the origin of being can never be found in matter alone, such a doctrine must ever remain unsatisfactory, and finally suffer the fate of matter. Its disintegration has undoubtedly set in, as is admitted by materialists themselves; for when such a man as Professor Huxley said that besides force and matter he had discovered

*Translated by S. P. Lockwood.

consciousness in active nature, we have, to be sure, a proof of the great scientist's love of truth; and the statement furnishes evidence of the limitations of materialism.

Consciousness in nature is the core of all doctrines; it is the logos of Plato, Aristotle, the Stoics and the Neo-Platonists; it is the God-idea underlying all phenomena; it is the connecting link between spirit and matter.

Theosophy is that ancient doctrine which calls attention to the fact that a divine idea underlies all being. It is the highest appreciation of divinity possible to the human mind. Materialism has as the object of its research mere matter, that is, the transitory and ever changing side of nature; theosophy considers the imperishable, the eternal in nature.

The difference between materialism and Theosophy is this: materialism considers mind a result of matter; theosophy maintains that matter is incapable of creating a regulated organism without the aid of regulating intelligence; that mind is the creative force, and that matter is merely a rapidly passing form, temporarily condensed spirit.

The doctrine of Theosophy can be traced back to the remotest periods. We find it (often buried, to be sure, beneath a heap of unessentials) in the religions of the East Indians, the Babylonians, the Chinese, the Egyptians, the Chaldeans, the Persians.*

The philosophies of Thales, Heraclitus, Pythagoras, Socrates, Plato, Aristotle, the Stoics, the Neo-Platonists, the German mysticists coincide in many particulars with the teachings of theosophy. The aim is to prove that besides matter something else exists—something invisible, spiritual, divine, which is the real cause of all being. Now if East-Indian philosophy, after thousands of years of research, has penetrated farthest in this direction, let us follow Schopenhauer's advice, and become acquainted with it. In fact, the present Theosophical Movement proceeds from those masters of wisdom who have at all times endeavored to illuminate the intellectual darkness of superstition and atheism by the rays of truth. At the end of each century these masters

*See Max Müller: "Theosophy or Psychological Religion."

make an effort to diffuse a portion of their wisdom among men. At their instigation the Theosophical Society was founded for this purpose in New York in 1875. The fact that the teachings, in spite of the mighty flood of materialism, have so far been victorious and found enthusiastic supporters in all parts of the world, proves that humanity has taken a great step in advance intellectually, and more than ever before is inclined to investigate these doctrines impartially, and to accept what has been recognized as right and true. This is exactly what the masters desire; for they know very well how useless is imposed faith, and how indispensable is free research for the genuine appreciation of truth. Says Buddha: "Believe nothing that you cannot understand, and reject nothing that you have not thoroughly investigated." This is the point of view we should take when examining the theosophical teachings; and if we do, we shall undoubtedly sooner or later arrive at a conviction of their truth.

Theosophy finds in the universe with its ever changing forms and figures, proof for the existence of a creative power: but does not make so bold as to personify that power. All things are an emanation of that divine power, a kind of materialized raiment of it. The divine power is eternal, but the forms in which it is clothed are subject to constant change; therefore divinity cannot be found in these ever changing raiments, but only in that which is immutable; **our inner self**. This inner self tells us distinctly that in spite of all transformations that occur in us and about us, our Ego always remains the same, ego, thereby furnishing proof that something unchangeable, and therefore divine, exists in us. Thus we have discovered the core, not only of our being, but of every religion and philosophy; **the identity between the soul of man and Divinity**. This must be the starting-point of our researches concerning the spiritual principle in objects; and it has at all times been considered possible that the soul which is capable of detaching itself from the world of forms, and rising into that of spirit, should be enabled to attain that higher intuition, which makes it possible to comprehend things of the inner or unseen world.

Plotinus, the head of the Neo-Platonist school (205-270 A. D.), writes to Flaccus:

"It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing outward to us, and so imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself. Knowledge has three degrees, opinion, science, illumination. The means or instrument of the first is sense; of the second, reason or dialectics; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing, with the object known. There is a raying out of all orders of existence, an eternal emanation from the ineffable One. There is again a returning impulse, drawing all upwards and inwards toward the center from whence all came.

"You ask how you can know the Infinite? I answer: not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like. When you thus cease to be finite you become one with the Infinite. In the reduction of your soul to its simplest, its Divine Essence, you realize this Union, nay this Identity." (Max Müller, *Theosophy or Psychological Religion* 431.) "None but an absolutely pure soul," says Porphyrius, "is capable of complete coalition with the universal soul. By turning our thoughts inwards, by perfect chastity and purity, we can approach this coalition and acquire marvelous wisdom and knowledge."

A Modern East-Indian philosopher, Svami D. Sarasvati, agrees with this view when he says: "By recognizing the

universal soul, the human soul (located in the body) may perform so-called miracles, and become familiar with the properties of all things in the universe. A person of this kind can acquire the faculty of seeing and hearing at the greatest distances."

The naturalist, A. R. Wallace, says that "it is only the soul which feels, observes, thinks, acquires knowledge, compares, and ever seeks the ideal. There are persons who are capable of making observations with the soul, that is, without the aid of the senses, and who can for a time partially or completely leave the body, and return to it."

These quotations show that at different times and in different places certain psychical manifestations have been observed, which coincide with the teachings of Theosophy, namely, that forces of a marvelous nature lie dormant in us, that whenever they so appear they are liable to produce atheism or superstition—at least among the uninitiated. The development of these forces proceeds with the same inevitableness as does the growth of plants. The method of stimulating this growth is to direct our attention less to the sensuous and more to the inner life, to become acquainted with the divine element within ourselves and thereby discover the point of contact between our own and the universal soul. This is called Divine Wisdom.

Now if Theosophy seeks above all things the right understanding of Divinity—it must recognize and encourage the study of every branch of human knowledge; for it teaches that Divinity is to be found in all things, since all things have their origin in Divinity. But it warns us at the same time that all human knowledge should have as its ultimate aim the discovery of truth and the apotheosis of man. Where this is not the case, knowledge goes astray and impedes our development. To be sure, errors, too, lead eventually to knowledge; but only by a circuitous and painful road. Misery and suffering, sorrow and distress are indeed guide-posts to perfection; but they are not absolutely necessary for all men and can be avoided if one profits by the experience of more highly developed beings.

The wise man will not hesitate to do this; he will willingly suffer himself to be taught, so that he may avoid the errors of ignorance; while the foolish man, the man governed by uncontrolled passions, will ever be cast back upon misfortune, until he too learns that such ways cannot be the right way.

When we observe how gradually, hardly noticeably, nature works out her designs, it is plain and in accordance with nature that we cannot become perfect in one life; therefore Theosophy teaches anew the ancient doctrine of reincarnation, and maintains that the immortal Ego, the properly divine and therefore eternal element in man, is not enclosed once only in the body, but must return countless times, in order to gather experiences through the human body. Not until this has been achieved so completely that the soul has no more longing whatever for the life on earth, can it continue its work of self-perfection in other spheres or on other planets.

Closely allied to the doctrine of reincarnation is that of Karma, that is, the law of nature according to which every cause produces an effect. Not only every act, but every thought has its result, which in many cases reaches far beyond this life into the next, connected by invisible threads with the imperishable Ego, and reacting upon it, so soon as favorable conditions are present. By means of this law (which corresponds to that of the conservation of energy) we build up our future by engendering causes daily and hourly through thoughts, words and acts which determine the weal or woe of our next life. Our happiness and misfortune are not showered upon us arbitrarily by a personal God, but are due to an immutable law of nature, whose workings correspond exactly to the given causes. And let it be added in passing that the theosophical doctrines are not by any means arbitrary statements, but experiences founded upon physical and psychical experiments; and that the great masters, working in seclusion, who impart these doctrines to us, desire anything but a dogmatic faith founded upon authority, encouraging, rather, all doubters to make inves-

tigation themselves, and to put the teachings to the test. True knowledge can be gained only by original thought, for we have seen sufficiently in the dark ages past whither blind and thoughtless faith leads. We were slaves of the church long enough; but just as little do we desire to be slaves of science. Free thought is the watchword, and a religion or philosophy which prohibits this cannot possibly be the right one.

Theosophy is not a religion in the usual sense of the word; it is a religious philosophy. It calls for no churches which should exclude those of another faith, for according to its doctrines, all men are unconditionally brothers, children of the same mother, nature; and it teaches that only by recognizing this close relationship, this mysterious link that binds us all together, can we attain an harmonious existence, a life that is not a continual struggle and battle. Theosophy maintains that it is ignorance of the laws of nature to believe that one man can be happy at another's cost; and it teaches that we are all so absolutely and inseparably interrelated that the misfortune and distress even of a single person must influence us all, and that the only way of alleviating human misery is to recognize all humanity as a fraternity, and to treat it accordingly. This is the sole obligation that the Theosophical Society imposes on its members; in all other respects each is free to believe what he chooses.

The assumption that Theosophy opposes any religion whatever is totally unwarranted. On the contrary, it says that every religion must possess a part of eternal truths, otherwise none could last any time at all; and it demonstrates through conscientious investigation, that the holy books of all the great religions coincide in the main with the theosophical doctrines. But it realizes full well that the egotism of man was at all times greater than his love of truth, and that there has always been a class of men who, instead of using their knowledge for the benefit of humanity, employed it for their own glory, in order to gain power over their less gifted brothers. Against this class of men Theosophy takes its stand with inexorable severity, and does not hesitate

to charge them with a large share of guilt in bringing about the unspeakable misery of the so-called dark ages. As the sun shines on good and bad alike, so Theosophy embraces all men with equal love; but it will suffer no spiritual darkness, and will always battle against those who, through ignorance or egotism, would delay the dawn of truth. "Free Thought" is its watchword and by this will it be victorious.

The doctrine of evolution is theosophical throughout, even though in many cases the explanation which Theosophy gives of the manner in which the development takes place differs from the statements of our modern natural science. Thus, for instance, Theosophy maintains, in contrast to modern science, that form is the outer visible expression of an inner, psychic activity, and not of a blind force which takes the path of least resistance. Furthermore, Theosophy does not, to be sure, dispute the fact that ages ago the immortal part of man was enclosed in the bodies of animals, and even in plants and minerals, but nevertheless it discards the Darwinian theory of descent. In a later chapter this subject will be treated more in detail.

Of great importance is the theosophical statement to the effect that every person, though closely related to every other living being, forms a world by himself, in which he lives and acts, suffers and enjoys. This world may be good or bad, beautiful or ugly, joyful or sorrowful, depending not upon the outer world, but entirely upon the thoughts of the individual. Our world of thought is the real world in which we live; it alone determines our happiness or unhappiness, for although we are subject to external impressions, yet everything depends upon how we receive these, and how we think of them. It is the same thing here as in the case of the seed, which falls sometimes on fertile soil and sometimes on barren rock. Our world of thought can receive all impressions, but then again it may not, according to the will of the individual. All depends upon how this thought-producing impression is realized. Whether it be good or bad, it will grow and gain in importance according to the length of time and the frequency with which our thoughts

dwell upon it; it may even take such complete possession of our being as to subjugate our reason and our will-power, and to make absolute slaves of us. This is what we call passion; and that which produces misery and happiness both are at bottom only thought. Take the case of a painter, a sculptor, a poet, or a musician; how often their external circumstances are so pitiful that no one could wish to change places with them; and yet they live in a wonderful world, in which they enjoy the most supreme happiness granted to mortals; but after all, only thoughts are the cause of their bliss! But of course such thoughts are of a nature quite different from those which have as their object only the most material enjoyments. The reason why those fortunate men whom we call men of genius are so vastly envied, is that we feel instinctively the existence for them of a satisfaction far above that after which our senses hanker—a satisfaction less transitory, since it springs from the Soul, from the Eternal divine primordial Being. But each one of us can, without being a genius, enjoy this blessed sensation, which leaves no bitter and regretful after-taste. We need but to learn how to control our thoughts. If we receive an unpleasant but unavoidable impression we should try to shake it off without dwelling on it longer than is necessary to absorb the experience we are to gain. If, on the other hand, a good thought comes to us, we should linger over it, spin it out, and cause it to find the fertile soil, so to speak, where it may grow to bear fruit.

Every thought repeats itself mechanically unless the will-power be opposed to this tendency, and with every repetition the thought becomes stronger and the opposing will-power weaker; that is why it is so necessary to stifle ignoble thoughts in the germ. Why is indolence the beginning of all vice? Because it allows the individual to let his thoughts wander about unchecked, and finally cling to the things that supply the demands of his sensuality. So long as a man has not sufficient strength of will to control his thoughts, diligence is the only means of moral improvement, since thereby little time is left him to brood over pernicious thoughts. Industrious men and nations will al-

ways be intellectually and morally the more important ones. By developing and cherishing a good or bad thought, man not only moulds his own life in accordance with it, but he transfers that thought to his surroundings, influencing them in proportion to the strength of his thought.

The possibility of thought transference has been scientifically proved by many experiments, especially those of the Society for Psychical Research in London; and the extraordinarily far-reaching importance of this possibility must become apparent after slight consideration. Every person is a center of force, discharging thoughts in all directions, which only need the suitable soil for the production of good or bad fruit. This refers to individuals, to families, to nations, to all humanity, and proof sufficient is to be found in the world's history. (For example, the crusades, the burning of witches, religious fanaticism of every kind.)

Enemies of Theosophy are fond of asserting that theosophy is opposed to marriage. This is entirely wrong, for it is fully aware of the pernicious results of enforced celibacy. Examples are to be found in plenty in catholicism, as also in the case of certain ascetics who renounce marriage principally from egotistical reasons. In an essay by H. P. Blavatsky (Volume I, of "Lucifer") we read that the leading theosophists not only condemn enforced celibacy as immoral, but consider marriage indispensable for the common weal. In fact there should hardly be a means more effective of wakening the sense of duty often lying dormant within, than to be a husband and a father, a wife and a mother, and thus to assume the responsibility of a family. Not only the duties of wedlock tend to ennoble man, but also its joys and its sorrows. Just as a proper marriage state regulates all the conditions of the family, and incidentally adds much to the intellectual development of its members, so it furthers a well-ordered government, and is perhaps the most important means of civilization that we possess. Theosophy would not deserve the name of a common-sense philosophy should it fail to admit these simple facts. It not only fully admits them, but even maintains that at a certain stage of a person's development, matrimony is a necessity.

On the other hand, Theosophy is not so short-sighted as to declare that all men should marry. We see thousands of different stages of development in the mineral, vegetable and animal kingdoms—why should the case of man be different? "One man's meat is another man's poison," it is said, and therefore in this case no criterion can be established. There are certainly people who have no desire to assume matrimonial responsibilities, having already collected in a previous life all the experience bearing on the subject. Perhaps their inclinations are directed in other channels—science, art, or the development of occult powers; and since they realize instinctively that for their purposes a secluded life is requisite, why should they not be allowed to lead such a life? To live in wedlock when one has no desire to do so would be just as violent a contradiction of nature as to live in imposed celibacy.

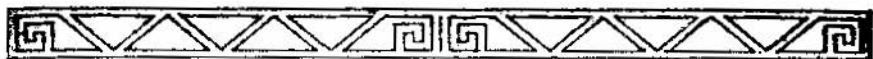
Let us ever remember Shakespeare's advice:

"This above all: To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

May it be granted to every man to act in this as in all things, true to his own self; and in doing so, may he not forget that in either case he meets with duties that must be absolved!

We are in the true sense of the word those who not only determine our own fate, but influence that of all others as well; and we could transform this valley of grief into a veritable paradise, were we to endeavor with all our will-power and self-control to become centers of force which should send forth only good thoughts. Thus we would gradually develop the same thoughts in our surroundings, in our nation, in all humanity, and finally call forth the dawn of that golden age of universal brotherhood, of which all great philosophers dream, which prophetic souls foresee, and which will some day burst upon us as surely and as gloriously as the rising sun.

(To be continued)



THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER IV.

THE earliest sign for the letter Gimel was probably a conventionalized picture of a bow. As a bow is used for shooting arrows, the first idea it suggests is propulsive force. Furthermore, since we have learned that the letter Beth was originally in the form of an arrow-head, it becomes evident that Gimel, the bow, as the propulsive force behind the arrow, stands for something that incites the objective mind, represented by Beth, to express itself in concentrated attention.

Bows have no force of their own. Before they will drive arrows they must be bent. This bending is a gradual increase in tension, an accumulation of energy by degrees. The bow acts as a sort of storage-battery for the muscular force of the archer's arms. At the instant of letting the arrow fly, this energy is suddenly released, in a sort of explosion. We should remember also that bows were probably invented after arrows. Very likely some prehistoric hunter, observing the elasticity of branches, realized that he could use that force to send his darts farther and faster than he was able to throw them by hand. He must have had the darts first; or he would never have thought of the bow. Thus, in a sense, the bow is derived from the arrow; and this makes it an emblem of secondary existence; evolution, and the like.

Again, the bow, like the crescent, cup, sistrum, wheat-ear, oval, is a feminine symbol. It stands for the Great

Mother, which the Hindus call Prakriti, the sakti, or power, of the Supreme Purusha. As the power by which all work is done, Prakriti is the propulsive force behind manifestation. At the same time, she is secondary and subordinate, and is termed the "inferior nature." In his translation of the Bhagavad-Gita, Chatterji says that Prakriti would not work if Purusha did not look on. One of the Upanishads declares: "The One Being did not enjoy happiness when alone. He was desirous of a second. He divided himself into two. Hence were husband and wife produced."

A similar thought is conveyed by the Mosaic account of creation. We read that Eve was fashioned from Adam's rib. A rib is curved, like a bow. What is more, ribs protect the vital organs in the trunk, and we shall learn presently that the mode of personal consciousness which is the micro-cosmic manifestation of Prakriti is primarily concerned with preserving life and controlling the functions of the interior organs.

The bow is also a symbol of Artemis, the twin-sister of Apollo. She was a moon-goddess, identified with Hekate, mistress of night, magic, mystery, and the underworld. The fact that all the secret powers of nature were supposed to be at her command establishes her correspondence to Prakriti. Moreover, Prakriti is said to be co-eternal with Purusha, though subordinate to him, just as Artemis is the twin of Apollo. Much the same idea of co-eternality is implied by the Biblical statement that Eve, instead of being a separate creation, was formed from the body of Adam, so that she was really created at the same time as her husband, though she remained latent, or did not become a separate entity, until later.

Of course neither Prakriti nor Artemis is directly related to Gimel in Kabbalistic literature; but just as the English "bread," the German "brot," and the French "pain" all mean the same thing, so, it seems to me, do Eve, Prakriti, Artemis, Hekate, and other feminine deities, all personify a single principle. Nor should we lose sight of the fact that the Tarot is of comparatively recent invention, and bears internal evidence of having been designed by someone who

was not only a master of the Kabbalah, but was also familiar with classic mythology, and perhaps with Hindu thought.

Getting back to Gimel, we find that its name means "camel." Whoever knows what a camel is, associates it with travel. One camel suggests a whole caravan. Thus it implies, among other ideas, the following: combination, association, agreement; intercourse, communication; commerce; reciprocal activity; polarity (as of the terminals of a caravan-route); periodicity; contrast; alternation. From these suggestions the reader should endeavor to work out other implicits, with the aid of a dictionary or a thesaurus.

Now, to convince ourselves that we have been on the right track in our interpretations of the hieroglyphic and letter-name, let us see what the Sepher Yetzirah has to say about the occult meaning of Gimel.

First of all, it tells us that Gimel corresponds to the moon. This shows that it stands for all that the Greeks personified by Artemis. The lunar crescent, moreover, is like a bow, so that it corresponds to the hieroglyphic. Again, the waxing moon is like a caravan coming into sight, the full moon is like its rest at a city, the waning moon suggests its gradual disappearance in the distance, and the dark of the moon corresponds to the time the camels are out of sight. The moon also suggests the same notions of periodicity, alternation, and the like, that are associated with the letter-name.

In the next place, as the antithesis of Beth, which corresponds to the direction above, Gimel is the sign of the direction below. "That which is below," in Hindu philosophy is Prakriti, the inferior nature. Similarly, the Bible speaks of Eve as being subject to Adam, and Greek mythology connected Artemis with the underworld. Furthermore, the personal expression of the inferior nature is a mode of consciousness for which "depths" is the most appropriate metaphor.

Gimel is also the sign of the pair of opposites, peace and strife. This attribute is related to the hieroglyphic as well as to the letter-name. Relaxed and unstrung, the bow is an emblem of peace; tense and strung, it signifies war. Com-

merce, likewise, is usually the real cause of both war and peace. Again, though moonlight is peaceful, white, and virginal, the superstitions of many countries attribute insanity and violence to it.

The path assigned to Gimel is Uniting Intelligence. Thus we know that it is a mode of consciousness that joins ideas together. Its main characteristic is associative activity.

Uniting Intelligence joins Kether, the Primal Will, to Tipherith, or Beauty. This calls our attention to the doctrine that the constant aim of the Primal Will, as manifested in the activity of Prakriti, is toward the realization of symmetry, order, harmony, and perfection. Thus an ancient clavicle of Solomon, translated by Eliphas Levi, says that the empire of the spirits of Tipherith is one of universal harmony, and declares that these spirits correspond to judgment. Students of Hinduism will recall the doctrine that Buddhi, the principle of judgment, is the highest manifestation of Prakriti.

Kether is the seat of Hidden Intelligence, and to Tipherith is assigned Intelligence of the Mediating Influence. Uniting Intelligence, then, is rooted in the potential consciousness of the Primal Will, and finds expression in awareness, or knowledge of the power which, flowing into the universe through creative activity, harmonizes and reconciles all oppositions, and makes for the realization of Beauty.

Uniting Intelligence is also known as Inductive Intelligence of Unity. "Inductive," as here used, does not refer to inductive reasoning, but has the older, more general sense of "leading inward." Thus it denotes a mode of consciousness that leads us inward to the one which is the Reality behind the many-ness of the external world. This one is the Mediating Influence.

Uniting Influence is described as "the substance of glory, manifesting truth to every spirit." "Glory" means the presence of the Divine Being, or Supreme Purusha. Uniting Intelligence, as the mental manifestation of Prakriti, is indeed the substance, or foundation, of the Divine Presence in our personal consciousness. And as the highest

mode of Prakriti is Buddhi, the principle of judgment, it is, of course, that which manifests truth to every personal spirit.

The Tarot trump corresponding to Gimel bears the number Two. Of this number Eliphas Levi says:

"The duad is the number of the Elohim, or forces which constitute the equilibrium of universal balance. It is also in a special manner the number of woman, wife of man and mother of society. The idea of the supreme unity reflects itself in the duad. The figures of the duad are the Son, who is the splendor of the Father, and the Word, which is the form of thought; it is speech fecundated by Spirit, woman reflecting man, water mirroring the sky. It is also the manifested light. By mistaking this light for the unity itself, we come to the black duad—shadow, matter, unintelligence, hell itself. The good duad is harmonious and equilibrated; its highest expression is the incarnation, the unconfused combination of divinity and humanity, God revealed in man that man may rise to the divine life. The physical expression of the duad is the firmament which separates the waters from the waters; it is the point of fixation which rules the movements of matter. It was represented at the gate of Solomon's temple by the pillars Jakin and Bohas.

"The duad is unity reproducing itself to create, and this is why the sacred allegories picture Eve issuing from the very breast of Adam. It is also the number of the Gnosis and the generative number of society and law. One is the cause, two the logos. Unity can only be manifested by means of the duad, for unity itself and the idea of unity already make two. Divinity, which is one in its essence, has two essential conditions as the fundamental basis of its being; these are necessity and liberty. Revelation is the duad—every logos is two-fold and supposes two. The ancients, in their symbols and magical operations, multiplied the signs of the duad, that its law, which is that of equilibrium, might not be forgotten. In their evocations they invariably constructed two altars and immolated two victims, a white and a black one; the operator, holding the sword in one hand and the rod in the other, should have one foot shod and the other

bare. But the final hieratic secret of the duad cannot be made known; the reason, according to Hermes Trismegistus, being the stupidity of the vulgar, who would give all the immoral attributes of blind fatality to the sacred necessities of science."

Two is also the number of memory, since every recollection duplicates the original experience. Memory is what incites us to study our environment. Memory is the foundation of the sciences and arts, and of all philosophies and religions. This is what the ancients meant by calling Mnemosyne the mother of the Muses.

Memory also makes possible all human intercourse, travel, commerce, and progress. Every desire, too, is the fruit of a remembered sensation. On this account memory is the cause of strife and the foundation of peace.

It is evident, then, that the ideas implied by Gimel and those that are suggested by the number two have a close relationship in thought. Reflection will enable the reader to discover many other correspondences which I lack space to touch upon, for we must now turn our attention to the title of the trump that illustrates the secret meaning of this letter and number.

Occasionally this is called "Pope Joan," but the name has no warrants in occult tradition or in the symbolism of the picture. Translated literally, the French title, "La Papesse," is, of course, "The Female Pope"; but the real meaning is more nearly represented in English by the appellation, "The High Priestess."

A priest is an "elder," and so a priestess is a "feminine elder." The High Priestess, therefore, is the "superior feminine elder." Thus the title of this trump implies that it represents the primordial feminine principle—Prakriti, Eve, Artemis.

The High Priestesses of the ancient world were mediums. They uttered the sacred oracles, while in a trance, which was often induced by the magicians or priests. As the oracles were also consulted before declaring war or making peace, we see that there is a definite link between the title and one of the Kabbalistic attributions of Gimel.

Again, the Pythia was the mouth-piece of Apollo, and this shows us that the High Priestess stands for a state of consciousness that formulates the inherent intelligence of the Universal Radiance (Apollo) into definite revelations of truth or wisdom. And as man comes to know more and more of truth, he sees ever more clearly that all things are from one, which is the Mediating Influence pervading all creation. Thus the High Priestess, as the medium for communicating Divine Wisdom to man, corresponds to the Kabalistic path of Uniting Intelligence.

The symbolism of this trump corresponds in every particular to all the ideas we have thus far considered. The High Priestess is within a temple, seated on a cubic stone between the pillars of a door-way. The pillars are alike in form, but opposite in color. The white pillar bears the letter Yod, the black one the letter Beth. Her triple crown is surmounted by a crescent, and from it there depends a veil. Her draperies fall in flowing lines that suggest water, and their color is blue. On her breast is a solar cross. In her lap, half-concealed by her mantle, she holds an open book, in which she reads intently. Behind her, between the pillars, hangs a veil embroidered with pine-cones and roses, or palms and pomegranates, or with geometrical designs having similar significance.

The first point to be noted is that she is the antithesis of the Magician, not only in sex, but in environment. He stands out-doors. She sits within a temple. He is absorbed in a problem of arrangement that is primarily concerned with the future. She is reading a record of the past. Thus she faces, mentally, in the direction opposite to that toward which he looks. He has foresight, and, in consequence, initiative. She is influenced by memory, and follows precedent.

She sits on a cubic stone, because the cube represents matter, and all that she signifies is a development of the potentialities of matter. She is Prakriti, the root of matter, of which Hindu sages say that it has no consciousness of its own, though it seems to have it, because matter has the property of reflecting consciousness.

The pillars are Jakin and Bohas. Jakin, the white pillar,

means "I will establish," and represents manifestation, affirmation, or actuality. It corresponds to the word Yes. Bohas, the black pillar, means "Strength," and represents the unmanifest, negative, or potential. Its word is No. Being alike in form and opposite in color, the pillars also symbolize the two great laws governing the association of ideas—similarity and contrast.



Old Tarot.

The triple crown shows that the High Priestess' influence pervades the three worlds below the archetypal—the spheres of creation, formation, and material forms. The crown is surmounted by a crescent to indicate her correspondence to Hekate and Artemis. She is the Reflector, the Sophia, the Mirror, described, in "The Perfect Way," as follows:

"As Living Substance, God is One. As Life and Substance, God is Twain. He is the Life, and She is the Substance. And to speak to Her, is to speak of Woman in her supremest mode. She is not 'Nature'; Nature is the manifestation of the qualities and properties with which, under suffusion of the Life and Spirits of God, Substance is endowed. She is not Matter; but is the potential essence of



New Tarot.

Matter. She is not Space; but is the within of space, its fourth and original dimension, that from which all proceed, the containing element of Deity, and of which space is the manifestation. As original Substance, the substance of all other substances, She underlies that whereof all things are made; and, like life and mind, is interior, mystical, spiritual,

and discernible only when manifested in operation. In the Unmanifest, She is the Great Deep, or Ocean, of Infinitude, the Principium or Arche, the heavenly Sophia, or Wisdom, Who encircles and embraces all things; of Whom are dimension and form and appearance; whose veil is the astral fluid, and Who is, Herself, the substance of all souls." (Perfect Way. Lect. II:34.)

As we have said, her draperies suggest water, and their color is that of the ocean under a clear sky. It is a reflected hue. This idea of reflection is also conveyed by the symbol of the solar cross—the image of the Spiritual Sun on the breast of the Great Deep. Blue is also the canonical color of the Virgin Mary's robe, and it was likewise the color of the robe of Isis.

The High Priestess' book is the Akashic Record, the Book of Consciences, or the Memory of Nature. It contains all the wisdom of the past, and all that has ever happened is recorded in its pages. We can read this book, after gaining the right to do so by observing certain rules for training, and by this means we may recover deposits of knowledge that have long been lost to the external world.

The veil between the pillars is Maya, the tapestry of sense-illusion. And because all that we experience through the senses combines opposite polarities—as acid and base in the inorganic world, or male and female among organisms—the veil is embroidered with a design combining palms, pine-cones, or other male symbols, with pomegranates, roses, or other female emblems. It is the veil of the sanctuary, and we must pass beyond it to discover the One Reality. The High Priestess weaves it, for our whole awareness of the external world as a coherent whole is a development of memory and the association of ideas.

The temple in which she sits is what Echardtshausen, in his "Cloud upon the Sanctuary," calls "the Interior Church." He says: "In our sanctuary all the hidden mysteries are preserved intact; they have never been profaned by the uninitiated or soiled by the impure. This sanctuary is invisible, as is a force which is known only through its

action." Note the implicit of virginity suggested by these words of the German adept.

The same thought—that the primordial feminine principle is forever pure and undefiled—is emphasized in the Greek notions of Artemis, and in the Latin doctrine of the Virgin Mary. The secret meaning to be taken from these doctrines is, I think, that the primordial root of matter, Prakriti, being infinite, must always be an exhaustless source from which pure substance and energy may be drawn. I find difficulty in putting this idea into words, but my readers, perhaps, will be able to get the meaning if they will think of Prakriti as a limitless ocean of substance, compared to which all existing creation is like an atom within a drop of water. Whatever impurity may be supposed to exist is within this atom, but the ocean itself is pure, and absolutely inexhaustible. The fault of this analogy, of course, is that the impurity within the atom would defile the ocean, though ever so little. But we shall find, in later chapters, that the philosophy presented in the Tarot denies the reality of the seeming evils that appear to defile the Great Mother, so that the final answer of the doctrines to those who doubt the "immaculateness of the Blessed Virgin" (to use theological language) is the declaration of Paul, "To the pure all things are pure." This, of course, is a corollary of the beatitude that says the pure in heart shall see God. For Prakriti, the root of the matter that enters into the composition of all things, is ever the mirror of the divine Self to all those who have eyes to see.

The High Priestess, then, is the antithesis, and at the same time, the counterpart of the Magician. He is Purusha, the Universal Objective Mind. She is Prakriti, the Universal Subjective Mind, reflecting Purusha to himself.

Personal subjective minds, though seeming to be distinct expressions of the Universal Subjective Mind, are not really separate. The facts of clairvoyance, clairsaudiance, and telepathy demonstrate that each personal subjective mind is, as it were, a bay in the great ocean of Prakriti. It is no more true that my subjective mind is a separate entity than it is true that the sun rises and sets, that the moon

changes from a crescent to a disc and back to a crescent, that the train I am on stands still while the telegraph poles rush past. The subjective phenomena that occur within the field of my personality are the workings of a universal principle. This is the ancient doctrine, though some of the terms are in the dialect of latter-day science. And the one thing the ancient wisdom seeks ever to impress on its students is the illusory character of the impressions that make it appear that one person is separate, in reality, from another. The highest wisdom is this: "I and my Father (the Source of All) are One," with its corollary, "Of myself (personally) I can do nothing." Happy is he who knows and understands this doctrine!

The subjective mind, as the seat of the various psychic powers, corresponds to Artemis, the goddess of mystery and magic. Controlling every function of every organ in the body, and being constantly concerned with the preservation and protection of life, it is rightly symbolized by the rib from which the Lord formed Eve.

All its peculiarities are symbolized by the picture of the High Priestess. Without exception, its operations are manifestations of memory. For example, it is the seat of instinct, and psychologists tell us that our instincts are inherited memories. It is the seat of the emotions, passions, and desires—all springing from memories of sense-experience. Its reasoning is always deductive, and deduction invariably harks back to a remembered premise. When we say it is constantly amenable to suggestion we mean that it will remember and act upon any statement that is properly impressed upon it.

Even its intuitive and prophetic powers are based on memory. Nobody ever has an intuition or a revelation until after he has collected facts by patient observation, and tried, by inductive reasoning, to find out what they mean. The mathematician solving his problem in a dream, the physicist to whom the long-sought law comes, like a flash of light, while he is out walking, or the religious genius, who, like Moses on Horeb, or Paul on the road to Damascus, catches

a glimpse of the Dazzling Light—all these owe their illumination to previous study that sometimes covers half a lifetime.

Yoga is an elaborate system for training the subjective mind—or, as Eckhartshausen would say, for “opening the inner sensorium.” It begins with moral practices, which purify the inner consciousness, and impress upon it the suggestion that it is free from illusions and false desires. Then come various physical practices, the primary object of which is to inhibit muscular activity, and make the body perfectly still, in which condition, as every hypnotist knows, the subjective mind is especially sensitive to impression. When the moral and physical training has gone far enough the aspirant begins to practice Pratyahara, or introspection, which is really a prolonged, attentive study of what is going on in the inner consciousness. Increased in its intentness, Pratyahara becomes Dharana, or concentration, in which a single impression is held upon the subjective mirror. Dharana prolonged is Dhyana, or meditation, and this merges into Samadhi, or illumination. Samadhi comes when the mirror of the subjective mind, cleansed and polished by the earlier practices, and turned steadily, by concentration and meditation, toward Purusha, reflects the full glory of the real Self into the field of personal consciousness, and floods the Temple with light.

Yogis develop extraordinary powers because they get control of Prakriti when they learn to master their bodies and minds. But the most valuable thing they attain is the consciousness that Kabbalists call “Intelligence of the Mediating Influence.” This direct awareness of the Divine Presence is the highest goal of human endeavor, and toward it all men are pressing, in intention, if not always in fact.

It comes to us in just one way—through the working of subjective mind. Therefore is the Redeemer, in every sacred story born of a Virgin. For this awareness of the Divine Presence is the true Christ and Savior—the Mediating Influence between God and man.

(To be continued)

CHIPS FROM BED-ROCK

By J. M. Bicknell

PHENOMENA

Path of Life in the Phenomenal World

AT birth man enters this world. On arriving at the self-conscious stage, he finds himself stranded in the midst of a dense forest of bewildering phenomena. Through the ever-changing openings in the foliage fall intermittent gleams of light, appearing and disappearing, here and there, corresponding to changes in position of himself or of the things about him. The vegetable world steps forth from the invisible, flourishes awhile before his eyes, then melts away into the invisible again. A myriad of animal forms confront him at every turn. The blending of details builds up continental contours of inexpressible magnificence and grandeur. Round the continental margins appear vast oceans, big with the rhythmical utterance of eternity. Over all cluster fathomless depths of star-strewn spaces. As he wanders through this interminable jungle, he meets with fellow-beings, each, like him, peeping out from his prison-house at the great enigma.

When man begins truly to think, his first thought is that he must take himself in hand and endeavor to find himself, where he is and what he is, and what is the meaning of all this phenomenal world with which he is surrounded. The first important lesson is that this world is not external, but that, as he perceives it and as it is to him, this world is within his very self, is struck out from the sounding-board of his own soul. Whatever the external activities that cause

these phenomena, he now knows that his phenomenal world depends on the receptivity and tone of his conscious self. He observes that he may devote his life entirely to physical gratification, or he may become a member of some society for worldly service to his fellow-men, becoming what the world calls a good man, and, while content to lose his present personality, lay up favorable tendencies for a future life; or he may resolve to retain his present personality and to accomplish for himself as much as is possible in the line of spiritual evolution. It is for those who are actuated by the last mentioned motive that what follows is especially intended.

When a man has resolved to achieve the highest and the best that is possible for him as a man, he begins to formulate rules and a method of life, as follows.

Chief purpose in life. From the extracted essence of all observations such a man will construct for himself one paramount purpose, to which purpose all things else will be subsidiary. Ahead is a clearly conceived goal, and right through the phenomena of this world must be cut a well-defined path leading to that goal. There is to be nothing muddy or confused about this matter. It is fundamental. There must be motive power; but motive power depends on strength of desire, and strength of desire depends on clearness of conception. Most persons have no chief purpose in life. They have only a sort of general purpose which looks to the securing of as much material gratification as possible. But the man who aims high will have singleness of purpose, and of that purpose he will make a hobby. What is man without a hobby? A mere dead custom. The world, in its mental lethargy and prim formality, is inclined to jeer at hobbies. But there cannot be perfect concentration on a subject without ignoring all other subjects. When a man decides to retain his present personality, and to build for himself bodies in which to function on other planes, all by-paths will be abandoned except in so far as they assist in the main purpose.

Avoidance of personal criticism and discussion. The

student of higher development will avoid all personal criticism and all oral discussion of his own methods. There is a wide-spread opinion that nothing so promotes the diffusion of knowledge as free personal discussion. This may be true as to a certain form of phenomenal information. But as regards intellectual convictions and ideals such discussion is not only useless; it is detrimental. It is to enter the lists against ignorance, hostile views, self-conceit, hypocrisy, and mischievous gossip. Once let one expose his naked soul to the carping public, he will find himself enveloped in a fog of duplicity, adverse suggestions, blundering and sometimes wilfully unjust interpretations of his own views and methods. He will subject himself to impertinent questions by those who are incapable of understanding him and to all sorts of worthless enlightenment from shallow educators. He will be insulted by superficial and malicious lampooners and plagued by purposeless daw-pluckers.

When one has dedicated himself to the path of highest achievement, he need not expect help from the world, except as he is able to extract that help by methods of which the world is wholly unconscious. Neither can he help another person until that person has reached the point of development at which he becomes a voluntary seeker after higher knowledge. To talk with the average man of the world about super-physical and cosmic things, is like conversing with a primary pupil on the technical laws of astronomy.

It is proper to discuss principles to a certain extent and in a general way, when intended only for those who are interested in such discussion and are capable of entering into and grasping the subjects discussed. Even this will breed an abundant crop of opposition by those who, though not addressed, assume a part in the discussion. But there is no good reason for personal wrangling. It results in no good to either party. It wastes time, arouses the passions, gives rise to hasty and immature expressions that result in unsatisfactory reflections, disorganizes the body and mind rendering them unfit for clear mental work.

It has been said that a skilful general never divulges his plans ahead of their execution. So one's innermost thoughts, plans, methods, soul-experiences, and the supposed steps of progress in the soul's development, must be held in the breast of each individual as an inviolable secret. To expose these things is to have them come back soiled and bespattered with misleading stains and hurtful suggestions of the physical plane. Furthermore, by such exposure there is danger of misleading others. They will not understand. By adopting misunderstood methods such persons may be led into perilous paths. The learner should realize that he probably does not know enough yet to pose as an instructor of the world.

The pursuit of higher knowledge and development leads to views of the operations, relations, and characteristics of the physical world which, to the common man, seem incoherent, absurd, and destructive to all that he holds most dear. It can be readily seen that to divulge such views to the public, in the way of general discussion, would only result in misunderstanding and useless opposition. One in such pursuit must hold himself totally impervious to what any institution or individual says or thinks of him or his methods. He must remain wholly unattached to physical attractions or repulsions. This does not mean that he is to become hard and crusty and less sensitive to the things of the world. He will have a keener zest for the good things of physical life when his attention is called to them, and he will be even more sensitive to both pleasure and pain when he is required to subject himself to their influence. But he must at all times hold himself ready and able to exclude from his mind all consciousness of either pleasure or pain. As a man enjoys the warmth and brightness of a camp-fire which he soon afterward freely abandons as he proceeds on his journey, so he must be ever ready, as he proceeds along his chosen path to a higher life, to ignore, when necessary, the pleasures, pains, and censures of the world. He will be kind to his fellows, and he will appreciate and make proper use of all material manifestations. He may be distinguished

from other men only by the simplicity of his desires and by his curtailment of many enjoyments that the world holds in high estimation. He will not be popular. He will not play a prominent part in the affairs of the world. His simplicity of tastes and his silence as to the chief reasons for his manner of loving will give rise to much animadversion and social ostracism. This, however, will occasion few regrets on his part when he reflects on the object which he has in view. He is building for himself a higher body. To speak figuratively, one may get a conception of this process by reflecting that only the most perfect mental concentration can so mass and hold together the finer material of higher planes, until such mass of finer material can become so accustomed to functioning as a unit that it can be utilized by the ego as a habit-body of thought. This perfect concentration can be secured only by treating all things else as subsidiary.

After one has made some progress, he may experience a spasm of exhilaration, and in his enthusiasm he may conclude that he can greatly help the world along the path of attainment. Let him beware of such an attempt. Until he knows more he is likely to scatter broadcast more of error than of truth. The world is now especially plagued with self-appointed guides who assume to dictate to every other soul the ways of eternal life, when in fact they know not the way for themselves. The Creator of the universe has established laws of evolution by which each man's destiny is guided until he is able to take a voluntary part in the work. After that point is reached a man may receive help, but then only from those who know how to help.

Many persons are nominally opposed to secrets. Yet they have many secrets. Their intentions as proclaimed to the public are often very different from their real intentions. Some religious societies anathematize all secret societies. This is due to ignorance or, as is often the case, to reasons of self-interest. The greatest occult organization is the Universe, and God is the Worshipful Master. Any man's grade in this organization does, in fact, depend whether or

not he is worthy and well qualified. Many of the most valued things and relations of life are held as secrets. It is always unsafe to impart knowledge to one before he is capable of rightly using that knowledge. Such knowledge is likely to be used as a means of self-injury, or of injury to others, or of the unjust domination of one's fellow men. All things germinate in darkness. Darkness and secrecy is the necessary creative condition. Silence as to the soul's innermost conditions and tendencies is an absolute requirement. And this is so, not to spite any one, or to be in possession of something that others do not have, but simply because it is in obedience to a natural law that must be obeyed if one is to obtain the desired result.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

A man must be honest with himself, and in earnest. One who is guilty of duplicity with himself will make little progress toward higher knowledge. He may be called shrewd. He may acquire much knowledge of the ways of men, may become cunning, and noted in politics, religion, or business. But he will make little headway in acquisitions that are permanent or that lead to a consciousness of reality. The man who thinks one thing and proclaims another, splits and weakens his power of concentration. He is a house divided against itself. One who is seeking the highest attainment will not declare allegiance to a political party in which he does not believe, only because that party is dominant where he lives. He will not be found, just prior to an election in which he is a candidate, suddenly attending Sunday school and lecturing in church, all of which, if elected, he immediately abandons, and is found ignoring his official oath in cases where it will further his own personal interest. He will not openly support a proposition whereby his nation is to declare war against another nation, for the pretended purpose of spreading religion or upholding the principles of civilization, when, in fact, the purpose is to get possession of the other nation's territory or to control its business re-

sources. One who is seeking after higher knowledge cannot disseminate information that he knows to be false, for the purpose of promoting some special interest at the expense of the general public. One who does such things at once proclaims himself to be living on a low plane of life. To fight against one's own desires and appetites and to disown them is of little avail. The outward act signifies but little. The better plan is to recognize one's own appetites and desires and to flatly claim them as one's own. This claim should be to one's self. It is no one else's business. It is better to gratify desires and appetites and under proper control to avoid excess until they can be outgrown and something better take their place. Impossible as it may seem, the dearest possessions, the strongest attractions, will, through evolutionary changes or the more rapid changes of voluntary effort, sometime fade away and fall into the class of wholly disregarded or forgotten things of the past. Even in this life, suppose that some rustic mother parts with her son when he is twelve years old and sees him no more for twenty-five or thirty years. In the meantime the son has been highly educated and grown famous in some literary or scientific department of learning. The son's reading, conversation, thoughts, and his associates are all on a different plane from that on which his mother lives. At last the son is coming home. At the old homestead all is astir with expectation. The mother thinks of again seeing her son. She thinks of him as he was when he left home. She knows he is different, but she cannot imagine him as otherwise. The son arrives. There are handshakings, embracings, and much manifestation of joy. But the bearded man is not like the boy that went away years ago. The mother brings out everything that belonged to the son or that interested him when a boy. For a day or two such things are interesting but this interest soon palls. To the mother this son is not the same being that she recalls as her son. Never again will they be the same to each other. For some time, even through life, correspondence may be kept up, and there may be occasional visits accompanied with transient ebullitions of pleas-

ure; but anxiety to see each other will gradually fade in intensity. In a thousand years mother and son likely would not feel special attachment for each other. If that be true, what recognition of such present attachments may be expected after a million years have passed away? Every one who believes in immortality must admit that a million years will pass away. Thus is seen how futile it is to attempt to build in conformity with present bodily relations or with the transient pleasures of this life. This does not mean that one should disregard present relations. One must take everything at its true value, giving due respect to all present relations; but one must not expect to carry this life along with him as the controlling ideals of the future. Man's business is to build a new life. Both the bad and the good of this life will pass away.

It is necessary to have faith. By faith, it is not meant simply that one should believe in some historical fact, rely on some other personality, or mistake for faith a mere membership in some organization. There must be a living, persistent faith in the unlimited possibilities of the Higher Self. Such faith comes from meditation and is based on a firm mental grasp of the combined teachings of all the lessons of life. Mere hope will not suffice. Mere acquiescence will not do. The current faith of the churches is comparatively worthless. The conventional faith of the religious world is a state of lethargy, a passive feeling of contentment and safety, and leads men to think that nothing further needs to be done. Such a state fails entirely to give the energy that is necessary in developing consciousness of the Higher Self. Faith consists in the faculty of perceiving the worthlessness of transient things and of glimpsing prospects of the Higher Self. The beginning of such a state is reached by ordinary evolution. Such a state is developed by voluntary effort and by mental concentration. No faith is sufficient that does not enable man to face the abysses of eternity all alone and with firm conviction that all is well. There is very little genuine faith in the world. Most of what men call faith is erratic fancy, the push of animal impulse and heated phrensy

aroused by the imagination when exercised in conformity with present desires. Popular faith seeks some reward or the avoidance of punishment. True faith seeks the truth. True faith cannot be found by chance as one might find a nugget of gold. True faith comes from knowledge and the development of a sort of mental sensitiveness that comes from voluntary effort. Faith is not a thing about which to gossip, nor can it be communicated from one to another. It must flourish within the privacy of one's inner self and must be concerned only with what the inner self can do. Only by this kind of faith can consciousness be opened up to a knowledge of other worlds. It is purely a question of capacity, and, in no respects, is it to be considered as a matter of ordinary favor or reward. Faith is not strengthened by argument of others. Faith is the pull of the inner self in obedience to the dictates of the highest mental grasp of life and the universe. It is following the index finger of the mind as it points toward things not yet visualized. Other minds may suggest what is probable, but one can never know for himself until his own mind has grasped the antecedent causative facts. Faith is the result of past effort and the cause of future success. As there is no limit to mental development, there is no limit to what faith can accomplish.

Beware of overwrought theories of service. What I am about to say is likely to be unappreciated or misconstrued by the majority of men. The world is full of organizations and individuals working ostensibly for the service of man. Much of this work, though apparently praiseworthy, is in fact done for popularity and to further the social and business interests of the promoters, and is usually so connected with partially hidden conditions that the object supposed to be aimed at is in the end almost wholly missed. Service to one's fellows may be very praiseworthy but like almost everything else this depends on circumstances. A great portion of the so-called services to society consists in the mere gratification of the bodily desires, and usually results in leading the recipient, not to inner development, but to remain contentedly in his present con-

dition. It may be that one cannot reach the higher consciousness or immortality during his present earth-life, or, for reasons known to himself, he may decide to sacrifice his present life in benevolent service to humanity, either of which cases may result in great good to the man's future life in the way of favorable tendencies. Nevertheless, it remains true that most religious and moral service is based on ideal standards that are afterwards found to be crude and erroneous, and it is also a fact to be considered that no man who devotes his whole life to the external service of others can secure the immortality of his present personality. Immortality is not a gift. On the contrary, immortality is an acquirement. The consciousness that results in immortality can be attained only by a degree of concentration that eliminates the personal desires of one's self or of others. This may appear to some as an ignoble and selfish view of life; but it is not. Few persons really know what services to others result in true, permanent help. It may be that when one knows more and is better prepared he can do far more effective work for humanity, work that will not need to be done over again. In this life, we find it necessary to spend some years in preparation for any professional work that we aim to do in the world; so it would not seem inappropriate to seek the highest knowledge and the highest preparation for a work that has in view not transient but permanent results. The world is in a ferment on the question of service. Men are everywhere seeking reward for work done for others, are attempting to reform their neighbors before they have reformed themselves, and, it would seem, are even proposing to show the Creator how the world should be run. The tendency is to inspect the details of private conduct and to correct the same by statute. Outward conformity is sought with little regard for inner development. It is not a question of whether or not service is a good thing. It is a question of achievement. Concentration on external affairs obscures the higher planes. No man who devotes life to the service of others can carry his present consciousness over to immortality. The life in which immortality is gained

must be devoted to preparation instead of to service. When the goal is once reached, the man can perform much greater service than at any previous time.

One who seeks immortality in this age of the world will meet with many obstacles, not the least of which result from his not taking a prominent part in the popular activities of service and social reform.

Moral theories are not to control. Morality is relative and applies to the ordinary man. The highest moral views of one age become, in a more advanced age, highly repulsive. This does not mean that the seeker after higher knowledge should willfully violate the standard moralities of the world. Only the inner estimation of things is referred to. One who is on the path knows that all good and evil are relative, meaning high or low along the course of evolution, and he also knows that the highest stages of man are built on the lowest states of human existence. His object is first the acquisition of knowledge and power, after which his morality will be, not to follow the dictates of society, but to follow that course which will best advance the evolution of man.

(To be continued.)





THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M. D.

CHAPTER XII

The Great Work

TO be always rich, always young, and never to die—such has been in all ages the dream of the Alchemists. To change lead, mercury and all the other metals into gold, to possess the universal medicine, and the elixir of life—is the problem to solve in order to accomplish this wish and realize this dream.

Like all magic mysteries the secrets of the Great Work have a triple signification; they are religious, philosophical, and natural. Philosophic gold in religion is the absolute and supreme reason; in philosophy it is truth; in visible nature it is the Sun; in the subterranean and mineral world it is the purest and most perfect gold.

The search of the Great Work itself is therefore called the search for the absolute, and this work is designated by the name of Sun-work.

All the masters of the science recognize that it is impossible to arrive at material results, if we have not found, in the two superior degrees, all the analogies of the universal medicine, and the Philosopher's Stone. "Then," they say, "the work is simple, easy, and inexpensive; otherwise it consumes fruitlessly the fortune and life of those who blow the fires."

The universal medicine for the soul is the supreme reason, and absolute Right; for the understanding it is mathe-

mathematical and practical truth; for the body it is the quintessence, which is a combination of light and gold.

The "first-matter" of the Great Work in the superior world is enthusiasm and activity; in the intermediary world it is intelligence and industry; in the inferior world it is labor; and in the science it is the sulphur, mercury and salt, which, by turns volatilized and fixed, compose the Azoth of the sages.

Sulphur corresponds to the elementary form of fire, mercury to the air and to water, and salt to the earth.

All the masters in alchemy who have written on the Great Work have employed symbolic and figurative expressions, and it was necessary for them to do so as much in order to remove the profane from a work dangerous for them, as to make themselves well understood by adepts in revealing to the latter the entire world of analogies which the unique and sovereign dogma of Hermes rules. Thus, for them, gold and silver are king and queen, or the moon and the sun; sulphur is the flying eagle; mercury is the winged and bearded androgyne mounted upon a cube and crowned with flames; matter or salt is the winged dragon; the metals in ebullition are lions of diverse colors. Finally the entire work has for its symbols the pelican and the phoenix.

The Hermetic art is, therefore, at the same time a religion, a philosophy, and a physical science. As a religion it is that of the ancient magi and of the initiates of all ages; as philosophy we can find anew in it the principles of the school of Alexandria, and the theories of Pythagoras; as science it is necessary to ask of it the processes of Paracelsus, Nicholas Flamel, and Raymond Lully.¹

Knowledge is only real for those who admit and comprehend philosophy and religion; and its processes can only succeed to the adept who has reached the sovereign will, and has thus become master of the elementary world. For the

¹ See also "Alchemy and the Alchemists," a treatise by the late Major-General E. A. Hitchcock, U. S. A.

great agent of the operation of the sun, is this force, described in the symbol of Hermes on the emerald table. It is the universal magic power; it is the igneous spiritual motor. It is the **od**,² according to the Hebrews, and the astral light according to the terminology which we have adopted in this work. There is the secret, living, and philosophic fire, of which all the Hermetic philosophers only speak with the most mysterious reserve. There is the universal sperm, the secret of which they have kept, and which they represent only under the figure of the caduceus of Hermes.

Behold, then, the great Hermetic arcanum, and as we here reveal it clearly for the first time and without mystic figures. What the adepts call "dead matter" are bodies such as they are found in nature; what they term "living matter" are substances assimilated and magnetized by the knowledge and will of the operator.

So that the Great Work is something more than a chemical operation; it is a true creation of the human Idea (verbe) initiated into the power of the Word (verbe) of God himself.

הַדָּאָר:
הַתִּיב הַלֵּא נִקְרֵי שֶׁבֶל חֲמִיד
כִּי הוּא הַמְנַחֵם וְחֲשֵׁם הַיָּד
וְשֶׁאֵר הַתִּיבִים הַצּוֹרוֹת בֵּל
אַחַד מֵהֶם בָּנָה וְעוֹרָה לָבֵל
וְעֵבְרָאִים מִמְּעוֹרָתָם אֵל
הַמְּלֹאֵת הַצּוֹרוֹת:³

This Hebrew text³ which we transcribe as a proof of

²Baron von Reichenbach applied the designation *od* or *odylic* force to the magnetic principle. The compilers of Webster's Dictionary derive the term from *odos* a way, and so make the adjective *odylic* refer to the *hylic* or material force, which produces the phenomena of Mesmerism. The Hebrew word *yod*, however, signifies a hand; and its derivative *ad* or *od*, a vapor or emanation. *Idoni*, a diviner or enchanter, is from the same root; as well as *ido*, to know. These coincidences would almost indicate *od* to be a Hebrew word; *Odyli*, however, is Hellenic.—A. W.

³The following translation was furnished me. I am not able to vouch for its accuracy, nor indeed for the correctness of the Hebrew text.

The Doctor.

Of whom it is written:
So pure is his piety
It is resplendent as the Sun
The Moon and other Stars:
And his form is like them all in glory
And diffuses on all that view him
A radiance greater than all the others.

the authenticity and reality of our discovery is from the Jewish Rabbi Abraham, the teacher of Nicholas Flamel, and is found in his occult commentary upon the **Sephir-Jezirah**, the sacred book of the Kabala. This commentary is very rare, but the sympathetic powers of our chain have enabled us to find a copy of it, which was preserved even to 1643, in the library of the Protestant Church at Rouen. We read there, written upon the first page: Ex dono; then an illegible name, Dei Magni.

The creation of gold in the Great Work is made by transmutation, and by multiplication.

Raymond Lully says that in order to make gold, it is necessary to have some gold and quicksilver; that in order to make silver, it is necessary to have some silver and quicksilver. Then he adds: "I understand by quicksilver this mineral spirit so fine and pure that it even gilds the seed of gold, and silvers that of silver." He undoubtedly speaks here of the od, or astral light.

The salt and sulphur in the work only serve for the preparation of the quicksilver; and it is to the quicksilver especially that it is necessary to assimilate and as it were, incorporate the magnetic agent. Paracelsus, Raymond Lully, and Nicholas Flamel, appear to be the only ones who have perfectly known this mystery. Basil Valentine and le Trevisan indicate it in an equivocal way which can be otherwise interpreted. But the most curious things that we have found on this subject are shown by the mysterious figures and magic legends of a Book of Henry Khunrath, entitled: *Amphitheatrum Sapientiae Aeternae*—Amphitheatre of the Eternal Wisdom.

Khunrath represents and sums up the most learned Gnostic schools, and attaches himself in the technic of symbolism to the mysticism of Synésius.⁴ He assumes Chris-

⁴ Synesius, the celebrated Bishop of Ptolemais in Kyrené, was one of the most remarkable men of the Fifth Century. Canon Kingsley has very aptly described him in "Hypatia." He was born in 378 and studied at the School of Alexandria. Hypatia was among his instructors, and our principal knowl-

tianity in expressions and signs, but it is easy to see that his Christ is that of Abraxas, the luminous radiant Pentagram upon the astronomical cross; the incarnation in humanity of the King-Sun celebrated by the Emperor Julian. It is the luminous and living manifestation of this Ruach-Eloim who, according to Moses, hovered over and worked the surface of the waters, at the birth of the world. It is the Man-Sun, the King of Light. It is the supreme Magus, master and conqueror of the serpent. He also finds in the quadruple legend of the Evangelists the allegoric key of the Great Work. In one of the pentacles of his magic book, he represents the philosopher's stone standing in the midst of a fortress, surrounded with an inclosure of twenty doors without issues. One alone leads to the sanctuary of the Great Work. Above the stone is a triangle supported by a winged dragon, and on the stone the name of Christ is engraved, which he qualifies by the symbolic image of all nature. "It is through him alone," he adds, "that we can attain the universal medicine for men, animals, vegetables and minerals." Hence the winged dragon dominated by the triangle represents the Christ of Khunrath; that is, the sovereign intelligence of light and life. It is the secret of the Pentagram, the highest dogmatical and practical mystery of traditional magic. From it to the great and ever incommunicable arcanum there is but a step.

The Kabalistic figures of the Jew Abraham, who gave to Flamel the initiative of the science, are nothing but the twenty-two keys of the Tarot, imitated and summed up besides in the twelve keys of Basil Valentine. The Sun and the Moon reappear there under the figures of the Emperor and Empress; Mercury is the conjurer; the Great Hierophant is the Adept or the abstractor of the Quientessence. Death, the Judgment; Love, the Dragon or the Devil, the Hermit, or the Lame Old Man; and, in short, all the other

edge of the great Neo-Platonist martyr is obtained from his correspondence with her. He never gave up his philosophic beliefs when he embraced Christianity. He seems to have been very spiritual in his aims and tendencies, participating in none of the partisan conflicts that characterized his times. He died when about fifty years old. His works were edited by Petan and printed at Paris in 1612. They were several times republished in the 17th century.

symbols are found again there with their principal attributes and almost in the same order. It could not be otherwise, since the Tarot is the primitive book and the keystone of the arch of the Occult Sciences. It should be Hermetic, inasmuch as it is Kabalistic, magic and theosophic. Hence we find in the union of its twelfth and twenty-second key, superimposed one over the other, the hieroglyphic revelation of our solution of the mysteries of the Great Work.

The twelfth key represents a man hanging by one foot to a gibbet composed of three trees, or sticks, forming the figure of the Hebrew letter tau; the arms of the man form a triangle with his head, and his whole hieroglyphic form is that of a triangle overturned, surmounted by a cross—an alchemic symbol, which is known to all adepts, and which represents the accomplishment of the Great Work. The twenty-second key, which bears the number twenty-one, because the fool who precedes it in Kabalistic order bears no number whatever, represents a young divinity lightly veiled and running in a flowery crown, supported at the four corners by the four animals of the Kabala. In the Italian Tarot she has a wand in each hand, and in the Tarot of Besançon she holds two wands together in one hand, and places the other upon her thigh—both equally remarkable symbols of magnetic action, whether alternate in its polarity or simultaneous through counteraction and transmission.

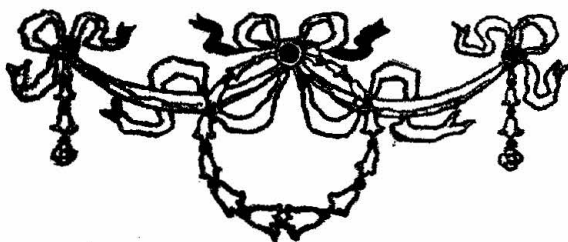
The Great Work of Hermes, therefore, is an operation essentially magical, and the highest of all, for it implies the Absolute in knowledge and will. There is light in gold, gold in light, and light in all things. The intelligent will which assimilates light to itself thus directs the operations of the substantial form, and only makes use of chemistry as an instrument entirely secondary. The influence of the human will and intelligence upon the operations of nature partly depending on its work is, moreover, so real a fact, that all genuine alchemists have succeeded through their acquaintance with it, and their faith in it, and so have reproduced their thought in the phenomenon of the fusing, salting, and recomposition of metals. Agrippa, a man of immense erudi-

tion and of fine genius, but pure philosopher and skeptic, was not able to pass the limits of the analysis and synthesis of metals. Eteilla, a confused, embroiled, fantastic and persevering Kabalist, reproduced in alchemy the oddities of his Tarot badly understood and disfigured. The metals in his crucibles took singular forms which excited the curiosity of all Paris, without other results for the fortune of the operator than the honorariums which he exacted from his visitors.

An obscure pretender of our times, who died insane, poor Louis Cambriel, really cured his neighbors and, as everybody in his district said, resuscitated a blacksmith, one of his friends. With him the metal with which he was making operations took the most inconceivable and apparently the most unreasonable appearances. He saw, one day, in his crucible, the figure of God himself, incandescent as the sun, transparent as crystal, having a body composed of triangles combined together, which Cambriel ingeniously compares to a heap of little pears.

One of our friends, a Kabalist, who is a scientist, but who belongs to an initiation which we believe to be irregular, has lately performed the chemical operations of the Great Work. He ended by weakening his eyes, through the incandescence of the athanor, and created a new metal which resembles gold but which is not gold, and consequently has no value. Raymond Lully, Nicholas Flamel, and very probably Henry Khunrath have made real gold, and have not taken their secret with them, since they have recorded it in their symbols, and have indicated the sources which they drew from, in order to discover it, and produce its effects. It is this same secret we publish to-day.

(To be continued)



MOMENTS WITH FRIENDS.

"Is not the Theosophical doctrine of our suffering on earth as karmic retribution, on a par with the Theological statement of our suffering as a retribution in hell, in that both assertions have to be accepted on faith merely; and, further, one is about as good as the other to produce moral goodness?"

Both doctrines are on a par, and have to be taken on faith only while the mind is in an unreasoning or child state. The doctrines are accepted, similarly as the alphabet and the multiplication table are taken by a child—on faith.

When the reasoning mind examines the doctrines, it finds that suffering on earth is based on law and justice and evidenced by experience in life, and that the hell doctrine is an arbitrary edict framed by theological policy. The mind can find no reason for eternal suffering in hell as retribution for wrongs done largely through ignorance in one short life on earth, especially when the wrongs seem to be compelled often by force of circumstances and environment, which was not caused by the sufferer.

Reincarnation, and suffering on earth as karmic retribution, when applied to explain the facts of life, are found to work according to law, similarly as the multiplication table and arithmetic. Suffering is seen as the

result of having acted against the law, and is not punishment, but the experience necessary to the learning not to so act. It is more creditable to intelligence that the world and man's place in it are the result of law rather than the result of the whim of a despot.

The theological doctrine of hell cannot truly be said to be about as good as the theosophical doctrine of karmic retribution, to produce moral goodness, for never can moral strength be born of servile fear. The hell doctrine is to compel goodness through fear of punishment. Instead it breeds moral cowardice and suggests unjust action.

The doctrine of karmic retribution through reincarnation, helps the mind to find its own place and work in the world, and shows it the true way through life. Moral goodness is the result.

There is no proof of the theological hell. The sense of justice rebels against and dispels the fear of it as the mind grows in strength and understanding. The proof of karma is the sense of justice inherent in man. The ability to see and understand it, depends on his willingness to see his wrongdoing and to right it by just action.

A FRIEND.



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GHOSTS THAT NEVER WERE MEN

The Alchemist's "Great Work."

THE work of the alchemists was with elementals in the alchemist's own bodies and in nature, with the object of gaining conscious immortality for himself and of showing the "Great Work" to others for whom it was possible to do it, or at least to understand and value it. The alchemists knew how the elements of fire, air, water and earth are mingled in precipitation as metals; how the metals, stones, plants, sounds and colors act by sympathy and antipathy on human bodies and throughout nature; how elementals are bound into metals, and how loosed and bound again. They knew the neutral states through which metals pass from one state into another in precipitations, transmutations, and sublimations. They created elementals which assisted them in their alchemical works and were known as familiars.

The alchemists, in speaking about the processes in the human body, made use of many terms applicable to their

work with the metals. This is one reason for the strange vocabulary found in alchemical writings. Other reasons were that they could not communicate information, as the Church was powerful and opposed them, and as kings and nobles would put them to death, either after their secret of making gold had been obtained or because they had failed to perform what was demanded of them by such despots whom stories of the magic gold had attracted.

The terminology used by the alchemists was, in part, taken from some of the processes of their work. They extracted from the *Mysterium Magnum*; discovered the *Alcahest* and the *Organum*; used Salt, Sulphur and Mercury with the four elements, Fire, Air, Water and Earth; mingled the *Gluten of the White Eagle* with the *Blood of the Red Lion*; performed the *Mystical Marriage of Christos* with *Sophia*. When they had done their work they became possessed of the *Philosopher's Stone* and the *Elixir of Life*. Then they could turn all base metals into pure gold, literally as well as in the figurative sense, and could live forever in their *Body Immortal*, made so by their *Elixir of Life*.

What the Work Was and Is.

The work of the true alchemist was to control the elementals in his own body, subdue and harness his animal desires, and direct and transmute his energies so as to create new life and new powers within himself. By this work he gained in his life-time *Conscious Immortality*. He was able to instruct others in the Art and had a beneficial influence upon those about him, in ever-widening circles.

The Cause of Failure of Alchemists.

The alchemist who attempted to turn his interior powers to the transmutation of physical metals and the production of gold, before he had attained the philosopher's stone, might succeed in the transmuting of metals and in the making of gold, but he would fail in his true work. The elementals with which he had worked, would eventually react upon him and overthrow him, because he had failed to overcome the ghosts in himself. One of the sayings of the al-

chemists was that in order to make gold one must first have gold to begin the work. If he had not created the gold first in himself, he could not, according to the law, make gold outside. To make gold within he must have controlled his elementals in him and have brought them to that pure state called "gold." That done, he could with safety perform his work with mere metals.

Transmutations of Metals, Colors and Sounds.

The alchemist knew of the peculiar relation of all metals to color and sound. Color and sound are elementals in the sphere of water. These elementals may manifest as metals, metals being the first concrete expression of elementals in physical forms. Color and sound are convertible one into the other, in the psychic world. The metals are transmutations of color elementals and sound elementals. For what is a color in the psychic world may become ore in the earth. So, what is a certain violet astral matter, turns, if it is physically precipitated, into silver. Again, a certain astral sound may be precipitated as earthly silver. When the baser metals have attained their full growth they become pure gold. The alchemists knew that metallic gold may be made by transmutation or growth from a baser metal. Gold is the blending in right proportion of silver, copper, tin, iron, lead and mercury.

Sympathy or Antipathy Between Ghosts and Objects.

Metals have a singular effect on elementals, to which they are so closely related. The wide field of "Sympathy and Antipathy" is here opened. The elemental in the metal is the pure element (occult element) in the metal. It emanates or vibrates an influence, which acts not only on its kindred elementals, but has a peculiar influence upon sensitive persons by reaching the elementals in them directly. This fact can be used for various purposes, among them sympathetic healing. The alchemists knew of the elemental power of antipathy and sympathy in metals and plants, and used it in curing diseases. They knew of the special times when herbs had to be gathered to produce a sympathetic result, or the contrary. They knew of the principles active in

distillations, congelations, purifications of simples, and so they produced the results they wanted through sympathy and antipathy.

(To be continued.)

BROTHERHOOD

By O. N. Schou

ONENESS, sameness, are terms which best express Brotherhood. Brotherhood is the state in which each acts for the benefit of all. Then the false "I" disappears and the true I knows its oneness with all other minds.

It is said that Humanity always has had and still has the assistance of the Brotherhood. Its members are those who have become Masters of life and thought, who have attained to wisdom, and who live to benefit mankind. They guard, guide and inspire mankind to think and to act for the good of all. The world does not know of this brotherhood. But it may be known and brought into this world, for it has a place in the heart and mind of man.

In everyday life the personality dominates. Making a living, pleasures, attending to affairs crowd out the thought of Brotherhood. How then may we grow in the understanding of Brotherhood? By discipline of the personality, by training the mind to grasp right principles, and by living according to the principles we know to be right.

Discipline makes of the personality a good instrument for the mind, and training the mind to think clearly gives entrance to the world of thought.

By understanding and giving utterance to its teachings we become channels through which the Brotherhood idea comes into the world.

Brotherhood cannot be known by the personality, but it is known by the strong mind purified through service to Humanity.



THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER V.

THE modern "square Hebrew" is generally conceded to be a developement from the Aramaic script brought from Babylon after the Exile. It probably began to be used about the first century B. C., and its letters bear little resemblance to the ancient Semitic forms. Furthermore, though medieval Kabbalists worked out many fanciful correspondences from these square letters, they furnish no reliable clues to the ancient occult meaning of the alphabet.

Daleth for example, was originally a triangle—a form that survives to this day as the Delta of the Greek alphabet. As now written, the Greek letter directly contradicts

its occult meaning, for it is a triangle with the apex upward, a symbol that has always represented spirit, fire, and the universal masculine principle. On early Greek coins, however, Delta usually stands for the Great Mother. Furthermore, Knight, Inman, Forlong, and other writers on phallic worship cite passages from Greek authors to show that this letter was a sign of feminine power.

The Greeks borrowed their alphabet from the Phoenicians, and if we examine a table of the Phoenician characters we shall see at once why Delta is a feminine letter. Its ancient form was a triangle having the apex turned downward; an ideograph that the inventors of the alphabet, free from false modesty, derived from a source that will be recognized by all students of phallicism. It denotes matter, water, and the universal feminine principle. Hence Papus is correct when he says: "The hieroglyphic meaning of Daleth is the womb. It suggests an object giving plentiful nourishment, the source of future growth."

Closely related to these implicits are those of the letter-name, which means "door"—not the opening, or doorway, but the leaf, or the flap of a tent. It gives entrance, admits, receives. It also gives exit, bars, sends out. Similarly, the womb is like a door, opening to let in the life-germ, closing to retain and protect it during gestation, and opening again to permit the passage of the new organism into the world.

An eminent teacher once said, referring to the works of Knight, Higgins, Inman, and other writers on phallic worship: "All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions." The reason they are mistaken in their opinions is that they ignore the Hermetic doctrine of correspondences—"As below, so above." The sages, like God, pronounce creation good, in all its parts, as well as in its totality. Pure in heart themselves, they recognize the essential divinity of all things; and they know that the great law manifested in physiological reproduction operates also on the superphysical planes. Jesus taught the very same

thing, using a slightly different veil of symbolism, when he said the kingdom of heaven is like a grain of mustard-seed, or like the leaven a woman hid in three measures of meal. We have also seen that the Bhagavad-Gita calls Prakriti—the root of all matter, and the Great Mother whence all forms proceed—"my great womb."

If, then, Daleth represents the womb, it is a symbol of Prakriti; and since, in Chapter IV, we decided that Prakriti may properly be designated as Universal Subjective Mind, we may expect that our study of Daleth and the Tarot key corresponding to it will add to our knowledge about the ancient doctrine as to the nature and operations of the subjective mind.

Hindu teachers declare that Buddhi, the principle of judgment, is the highest mode of Prakriti. Buddhi is what enables us to find truth. It is therefore the principle of all human enlightenment. That Kabbalists inherit many points of doctrine from India, through Egypt, is well understood by all who have devoted any considerable attention to the sources of the Ancient Wisdom. We shall continually be finding proofs of this in our Tarot studies, and one such bit of evidence is the fact that the Sepher Yetzirah assigns the letter Daleth to the path of Illuminating Intelligence. Taken in connection with the feminine characteristics of Daleth, this attribution shows that the sages of Israel, like those of India, saw in the Universal Subjective Mind that power to mirror the I am to Himself, which is the true source of all increase in wisdom.

The path of Illuminating Intelligence joins Wisdom (Chokmah) to Understanding (Binah). This implies, first of all, that the light-giving consciousness is a direct expression of Divine Wisdom itself. The irresistible inference is that the perfect knowledge which must be ascribed to the Supreme Spirit is communicable, and passes into the sphere of human consciousness through the agency of Subjective Mind. Of this process the outcome is the manifestation, in human minds, of God's perfect Understanding, or self-knowledge.

Another suggestion that will bear rich fruit for those who ponder it well comes from the fact that Kabbalists regard Wisdom as masculine and Understanding as feminine. Hence Daleth, as the sign of the path joining these two, necessarily denotes a combination of male and female potencies. More than this, since Wisdom is the second Sephirah and Understanding the third, Daleth stands for a combination in which Wisdom is the originating and active principle, to which Understanding responds. Thus we may expect that the Tarot trump assigned to Daleth will show us the union of male and female powers, having their source in the male, and their form of expression in the female.

In this connection we may note that Wisdom is sometimes called the root of fire, and Understanding the root of water. Fire is energy, or life, and water is substance, or matter. Therefore Daleth, indicating that which joins the root of life to the root of matter, must denote the primary combination of Purusha with Prakriti, or the first aspect of the union of Universal Objective Mind with Universal Subjective Mind.

Because the place of the sun's rising is the "womb of light," or the door through which illumination enters daily into the world, the direction East is assigned to Daleth in the Sepher Yetzirah. In Masonic lodges the Master sits in the East, so that for Masons—who inherit their symbolism from the ancient mysteries—this direction is the Throne of the Master, that is to say, the seat of the ruling principle in the lodge. All properly instructed Masons know that the lodge symbolizes both macrocosm and microcosm.

In the microcosm the East, or the Throne of the Master, is the "heart," or emotional nature, for, as the Bhagavad-Gita tells us, Purusha is the Ego seated in the hearts of men. Is it mere coincidence that Leo, the throne of the sun, and central sign of the eastern triad in the zodiac, rules the heart? Out of the heart, says the proverb, are the issues of life. It is the subjective mind, whence proceed all our desires and aspirations.

It will be remembered, however, that the ancients sup-

posed the reins, or kidneys to be the seat of the emotions, affections, and passions. Probably this is one of the reasons why Kabbalists make Daleth correspond to Venus, who rules the reins, and is the goddess of love and passion. Like Isis, Ishtar, Demeter, Aphrodite, and Ceres (all these being personifications of a single principle, distinguishable from each other only as having been the products of human thought at separate periods, in different countries, and as having this or that aspect of the one principle more or less emphasized in each personification), Venus is a type of the Great Mother, or Prakriti, the Universal Subjective Mind.

"In the Macrocosm She is that Beginning or Wisdom wherein God makes the heavens and the earth; the substantial waters upon whose face He, the Energizing Will, moves at every fresh act of creation, and the ark or womb from which all creatures proceed. And it is through the 'gathering together,' or coagulation, of her 'waters,' that the 'dry land' of the earth or body, which is Matter, appears. For She is that spiritual substance which, polarizing interiorly, is—in the innermost—God, and coagulating exteriorly, becomes—in the outermost—Matter. And She, again, it is, who as the soul of humanity, regaining full intuition of God, overwhelms the earth with a flood of Her waters, destroying the evil and renewing the good, and bearing unharmed on Her bosom the elect few who have suffered Her to build them up in the true image of God. Thus to these is She 'Mother of the Living.'" (The Perfect Way. Lecture II; 37.)

"In mystical science She appears as Sodium, or salt, whose ray is the spectrum, as the place of Venus among the planets, is the third, whose light is the brightest, and whose color is the yellow. Among the metals copper is dedicated to Venus. For of copper the crystals are the deep sea-blue. And, inasmuch as She, **as love, is the enlightener, and as salt the purifier**, and the pure in heart see God, so is its sulphate a balm for ailing eyes." Ibid. Lecture II, 34.)

That part of the preceding sentence printed in heavier type brings out its agreement with Kabbalistic doctrine,

which, in associating Venus with Daleth, makes her personify the Illuminating Intelligence, which, by joining Wisdom to Understanding, unites the primordial Illuminating Intelligence of Chokmah to Sanctifying Intelligence of Binah. Thus, for Kabbalists, Venus does indeed signify purification, or sanctification, resulting from the outpouring of the pure radiance of the Supreme Wisdom.

The Sepher Yetzirah also says that Daleth, as a double letter, stands for the pair of opposites, knowledge and ignorance. This seems to be an echo of the Hindu doctrine that Prakriti is both Vidya, the illuminating consciousness that enlightens the liberated, and Avidya, the darkness that surrounds those who are in bondage. A similar contrast makes Eve the agency of Adam's fall, and at the same time promises that her seed shall overcome the serpent of illusion. In the story of Abraham, likewise, there are two women; and the Bride, in Revelation, is set over against the Woman of Babylon. What is meant, I believe, is that the deductions of the subjective mind, and the impulses emerging from it, are constructive and illuminating when it reflects the real Self, or Purusha, but destructive and leading to error when it mirrors the illusory, phenomenal world.

Chatterji expresses a similar opinion in his commentary on the Bhagavad-Gita, when he says:

"The bondage of the ego is neither essential nor accidental, but false, being due to ignorance or illusion. The ego thus bound is liberated by the realization that in truth it is not subject to such bondage. The thinking principle (Prakriti) is the cause of bondage as well as of liberation. When operating in relation to objects it is bondage; when not operating in relation to objects by reason of its perception of their falsehood and the reality of the ego alone, it is liberation."

Through the door of the subjective mind the ego enters into the illusions of existence. Through the same door, going in the other direction, the ego returns to its original freedom. For Buddhi, the highest manifestation of the subjective mind, is the principle of judgment which enables us

to realize the falsity of our apparent bondage. Nevertheless, Buddhi also causes all our mistakes, by making the operations of Prakriti seem to be real in themselves, whereas they are, in truth, real only as they reflect Purusha.

There is the number of the trump assigned to Daleth. As we have already seen, this number is represented in geometry by the primitive character for Daleth; and it is also the number of Venus among the planets, and of yellow, the color of sodium, in the spectrum.

Eliphas Levi calls the triad the number of creation, and asserts that it is the universal dogma and the basis of magical doctrine. He says: "Three is the key of numbers, for it is the first numeral synthesis; it is the triangle of geometry, the first complete and enclosed figure, the generator of an indefinite number of similar or dissimilar triangles."

The following observations are condensed from Mackey's *Encyclopaedia of Freemasonry*:

"Everywhere among the ancients the number Three was deemed the most sacred of numbers. Even the Chinese say that numbers begin at One and are made perfect at Three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. Plato made Three the image of the Supreme Being, because it includes within itself the properties of the first two numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. Throughout the whole system of the Druids constant reference is made to its influence. They even composed their sacred poetry in triads."

Three, or its multiples, is the typical number of endogenous plants without branches, and with parallel veins, such as the grasses, the lily, the palm, etc. All these plants are used again and again in the symbolism of the Sacred Science, and they always refer to occult truths that have a close connection with the number Three. Among grasses, wheat is the most valuable to man, as one of his principal articles of diet. The wheat-ear is the especial emblem of Ceres, the

Roman goddess corresponding to the Greek Demeter. Thus, in the very structure of wheat, there is a correspondence between the Great Mother, or Prakriti, and the number Three.

In the Tarot, Three and its multiples are particularly significant. There are 78 cards in all, or 3 times 26. 26 is the number of the Tetragrammaton, and when properly disposed, the Tarot sets forth the Kabbalistic doctrine as to the self-manifestation of Yod-Heh-Vau-Heh on three great planes—the Intellectual, the Moral, and the Material. In the major trumps, the numbers printed on the cards add up to 231; and by reducing this (adding its integers) we get 6, which is the extension of 3 (0 plus 1 plus 2 plus 3). Thus the whole doctrine of the major trumps may be considered as an extension, or development, of the ideas represented by the Empress, as the reader will see for himself by the time he has completed his study of the cards.

The most significant designs of the major trumps are those bearing the numbers Three, Six, Nine, Twelve, Fifteen, Eighteen and Twenty-one, or the Empress, the Lovers, the Hermit, the Hanged Man, the Devil, the Moon, and the World. Now, if we think of Three as One multiplied by Three, of Six as Two multiplied by Three, of Nine as Three multiplied by itself, and so on, we shall find ourselves in possession of an important clue to the meaning of these seven trumps. For then we shall see that the Empress really denotes the increase, augmentation, or amplification of the powers represented by the Magician, who symbolizes the number One. In like manner, the Lovers, or Six, will be presented to our minds as a development of implicits connected with the High Priestess, through the agency of the Empress. The same rule holds good for all the rest of the cards in this group of seven, and the reader will profit by working out the other meanings for himself.

It should also be noted that each of these seven trumps is a synthesis of the doctrine presented by the three cards preceding it. Each, moreover, suggests a premise that is developed in the symbolism of the three cards that follow it in the series. Thus the number Three is significant in the

correspondences of the trumps to each other, as well as in the actual numbering of the pictures.

As the generator of numbers, Three is active, in contrast to the passive Two. Its activity, however, is the reflection and extension of One through the agency of Two. One is the Magician, or Purusha, the Universal Objective Mind; Two is the High Priestess, or Prakriti, the Universal Subjective Mind. In the Tarot, then, Three stands for the active response of Subjective Mind to Objective Mind. In humanity this response is the generation of mental states or forms, for which the general term is Conception. This term, borrowed by psychologists from physiology, represents a distinctly feminine function, which is, however, initiated by a masculine principle.

Precisely this is what is implied by the title of the trump we are now considering: the Empress. For an empress is a wife and mother, bearing children as the result of her union with her lord. Yet, though her motherhood is a response to the virile power of her spouse, his sovereignty depends upon her motherhood. Until Purusha wills, Prakriti generates nothing; but until She has brought forth a universe of creatures, Purusha is not manifest as the lord of creatures, for it is because She brings forth that He has something to rule. This is why the Empress precedes the Emperor in the series of major trumps. She is the High Priestess transformed as the result of her union with the Magician. As the result of that union she becomes Genetrix, or Procreatrix, and when her work is accomplished the Magician becomes the Emperor, governing her progeny.

Mr. Waite's picture of the Empress differs considerably from those found in older Tarots. A diadem of twelve stars takes the place of the conventional crown, and the woman is clad in loose, flowing robes. The scene is a fertile garden, which emphasizes the antithesis to the High Priestess, who sits indoors. In the background is a grove, and a stream that ends in a waterfall. A field of wheat ripens in the foreground. These changes are in harmony with the occult meanings of Daleth and the number Three, so they are in-

cluded in the revised version of the trump on page (81). The rest of Mr. Waite's alterations, however, do not strike me as being so happy. Except for the points mentioned, therefore, I have been careful to follow the traditional design, which shows the Empress as a winged figure, holding in her left hand a sceptre tipped with a globe surmounted by a cross, in her right hand a shield blazoned with an eagle, and having her left foot upon a crescent moon.

As a whole the picture conveys emphatic suggestions of fecundity and reproductive activity. The woman's figure is distinctly matronly, and her dress is a hint that she herself exemplifies the same fruitfulness that is implied by the luxuriant vegetation and ripening grain.

Her crown of stars has a number of meanings. In one sense it symbolizes the year, with its twelve signs, or months. In another sense it is the spiritual Israel, divided into twelve tribes—the perfected humanity that is, in very truth, the crown and chief adornment of the Great Mother. Again—and this will lead to many important conclusions if it be reflected upon—the crown is the human body. Articles explaining the location of twelve centers in the body, corresponding to the signs, have already been published in *The Word*. It may also be well to call attention to the fact that the body has twelve openings, as Mr. Pryse, I believe, has noted in his interpretation of the Apocalypse. The suggestion behind all these correspondences is that a perfected humanity is the highest expression of Prakriti. Such a race must necessarily be composed of individuals whose bodies are perfectly tuned instruments of the Supreme Purusha. Paul refers to this when he speaks of the incorruptible spiritual body. The same thing is veiled under such blinds as the Philosopher's Stone and the Elixir of Life in the works of those alchemists who understood the true nature of the Hermetic Art.

In their immediate and material significance the waterfall and pool behind the Empress are phallic emblems. In a higher sense they represent the truth that all fruitfulness is a result of the descent of pure, primitive substance

into relatively grosser forms. It should also be remembered that the water has come from a height not shown in this scene, and that its descent, like all other motions of matter on this globe, is a transformation of solar force. The great general truth symbolized here is that all growth and development is the working of the One Spirit in the universal substance.

The same idea is conveyed by the growing trees and the ripening wheat. The material from which their forms are built comes from earth and water, but the growing power is solar force concentrated in the seed.

The Empress is winged, to show that she represents a principle not limited to terrestrial conditions, though shown at work in those conditions in this picture. The laws of reproduction are universal, and act on every plane. What happens here is a key to what occurs everywhere else. Consequently, if we apply our knowledge of this principle to carry out specific purposes here, we are really subjecting the universal process to our voluntary control and direction.

The triangle enclosed within a square on the Empress' breast has the same fundamental meaning as the solar cross of the High Priestess. The virgin's cross, however, is not enclosed by another figure, and represents the free, potential state of the cosmic energy. In the present instance, the triangle, symbolizing fire, is enclosed in the square of matter. It denotes the materialization of spirit that is the central conception of the whole card.

The eagle on the shield denotes water, or substance, as has been explained in Chapter I. It is also the sign of the first Heh, in Yod-Heh, Vau-Heh, and is connected with the creative world, Briah. The Empress holds the shield in her right hand to show that creation, or the response of substance to impulses coming from the archetypal world, is the positive, or primary, characteristic of Prakriti.

The sceptre, tipped by a globe surmounted by a cross, also represents the combination of spirit and substance. It is an ancient Egyptian sign of eternal generation. She holds

it in her left hand to show that although the controlling and directive power it symbolizes is shared by her, she is merely its passive agency.

The moon at her feet is not shown in some of the very old Tarots, but it was included in Eliphas Levi's suggestions for a rectified pack, and has been quite generally adopted. Certainly it belongs to the Empress if it is to be used anywhere in the major trumps, and I am at a loss to understand why Mr. Waite departed so far from tradition as to put the lunar crescent at the feet of the High Priestess. Its meaning, of course, is that all generation is established upon the laws of cyclicity, periodicity, and alternation, symbolized the world over by the moon.

In the broad sense, then, all the symbols of this trump relate to generative and reproductive activity; and the Empress is Prakriti, considered as the active generatrix, the Great Mother of all living. In the more particular sense that I aim to emphasize throughout this work, she is the subjective mind, considered as the principle that gives definite form to ideas—not in the thought-world only, but also in the visible, material plane. This doctrine may be condensed to a single sentence: All things are mental products, and the subjective mind is the formative agency in their production.

Her activity is the basis of every change man effects in his environment. From her all works of art are brought forth. She builds up the plans for the cathedral in the architect's brain. She fashions the tools of the builders. She is the mother of cities as well as the mother of ideas.

Another meaning behind the emblems of this card is that thoughts are not only things, but creatures also. They are begotten, not made. We do not manufacture them, any more than we build trees. Thoughts are born.

Mental reproduction, like the physiological process, is the work of two. It is a consequence of the union and reciprocal activity of an active principle and a passive one. The first initiates the process and the second responds. The first is occult, being hidden from the profane by the outward seeming of the second. But of herself the second can do

nothing, and all her work depends on the original impulse of the first.

At the same time, these two are co-eternal modes of a single reality that transcends them both. One Spirit finds expression in both modes of human consciousness. And these two are not referred to as "primary" and "secondary" with regard to their existence in time, but rather with regard to the order of their relationship in human thought.

Objective mind initiates the thought process in the act of attention. A detailed representation of this beginning is given in the symbolism of the Magician. Without objective concentration there can be no development of new ideas from the subjective field. Fortunately for human progress, there is a great deal of unintentional, or involuntary, objective concentration. Otherwise we should not be far beyond the Bushman in civilization. The great thing, though, is the fact that certain lines of deliberate, willed concentration will carry us farther and faster than the average person progresses. Edison is a conspicuous example. He is far beyond most living men in his particular field. Yet, when asked the secret of his success, he said, "I simply watch what happens under given conditions." In exactly the same way all magical powers are brought forth from their latency. A magician is one who uses natural laws unrecognized by most people. He finds out about these laws by limiting his attention in various ways. But it should be noted that there is more or less danger in this work. Just as an experimenter in physics or chemistry is never certain that he may not blow himself up, so is the experimenter in the higher physics and chemistry of magic never quite certain what will happen, unless he has the advice and guidance of a master who has been over the ground. That is why it is so dangerous to try to develop magical powers without a teacher. "But where shall I find a teacher?" is the question so many ask. Not in a book, you may be sure, though some books will prepare you to meet a competent teacher. Your teacher will appear when you are ready for him. In the meantime, study to acquire knowledge, and work to perfect yourself in the ethical

groundwork that is indispensable, but do not attempt experiments of whose outcome you cannot be certain.

Subjective mind responds to attention in memory, which holds the seeds of thought as the womb holds the seeds of life or the earth the seeds of plants. Let those who seek development remember this, and devote themselves to impressing upon the subjective tablets the great statements of truth recorded in the ancient writings. Let them speak little, that the seeds of truth may have time to ripen.

Above all let them remember that subjective mind always reproduces what we put into it. It originates nothing, but multiplies everything. If we plant roses and lilies, and trees good for fruit and shade, and corn to sustain our lives, we shall reap a harvest in kind. If we plant fear, hate, and doubt, we reap disease, war, and poverty. If we sow faith, love, and exact knowledge, we get rich returns of health, peace, and prosperity.

This great law is the foundation of all religious and magical practices. Prayer and incantation have for their common object the impression upon the subjective mind of the idea that human personality has at its command, and is able to direct, forces that shape and determine the character of its environment. All ritual serves merely to deepen the conviction expressed in the following affirmation:

"I am one with the Intelligent Life that creates, preserves, and transforms all things, and my personality is the instrument of that Life's free self-expression."

Let this statement, or one that embodies the same thought, be firmly impressed on the subjective mind. It is the seed of a generative process that will eventually take form in a deep understanding of life and its laws. This understanding will be more than mere intellectual apprehension. It will take form in actions, and those actions will sanctify and purify the whole personality. Such understanding and purification is the only road to the attainment of the high and holy magical power that is truly called the Sanctum Regnum.

(To be continued.)

CHIPS FROM BED-ROCK

By J. M. Bicknell

PHENOMENA

PATH OF LIFE IN THE PHENOMENAL WORLD

S **TAND free from organizations.**—The seeker after higher knowledge cannot permit himself to be bound by the standards of any earthly organization. Organizations have fixed rules and are guided by precedent. They include those on the lower levels and their standards are arrived at by a popular average. They require officers and collect dues, and usually run into business exploitation. To be a member is a matter of conformity rather than of growth. Organizations may be essential for physical co-operation in certain objective enterprises, rarely promote internal growth, exert an influence that is stagnant and rim-bound, and are often not simply tolerant but slavishly subservient to some form of popular religious belief. When an individual or a society offers to impart to you for a fixed fee the higher powers or a knowledge of the higher planes, shun that individual or that society as you would shun the Upas tree. Advanced beings may give valuable advice and speak words of deep truth and encouragement, but the real teacher is within. One may work with certain organizations so long as his only object is to acquire tendencies for some future earth-life, but, if he is striving for immortality during the present life, he must remain free and unattached. He must have the absolute control of the ideals that are to enter his mind. He must go alone.

One must be tolerant.—To simply refrain from violent

persecution is not the kind of toleration that is sufficient. One must be actually willing in his own heart for all men to remain free to entertain and to express their own real convictions. I have no right to interfere with another's beliefs or ideals in any way that would tend to prevent expression. Who set me up to be judge? I may express my opinion of the reasonableness of any man's views, but he must be as free to express his opinion of my views as I am of his. Too many think their opinions to be the standards for all time and for all men. This is a grievous error. To the believers, all religions and all normal theories are genuine. All religions that have obtained any hold on the world have been adapted to the stage of development to which their adherents belonged. As the evolution of man proceeds, all forms of religion will pass away and give place to other forms more suitable to a higher development. Each man perceives and acts in the phenomenal world which his susceptibilities are capable of evolving, and he should not be required to conform to opinions and beliefs to the influence of which he is not susceptible. Heathen religions ought to be respected. All attempts to convert the heathen to sudden allegiance to a more advanced religion is a grave mistake. It is placing them beyond their depth, and is equivalent to a deprivation of religion. As man is lifted from the savage state his religion will change to conform to his change of development. All religions should be respected as being adapted to their followers. It should not be forgotten that the present body and the present life is not all there is of man. Another's belief or religion, though repulsive to me, may be just what he needs to teach him the only lessons that he is able to utilize. One may give advice or state truths for the purpose of encouraging another to think, but to attempt, either by force or bribery, to induce outward conformity to our views is not permissible. It is possible to wish the highest welfare of another without attempting to force him out of the natural channel in which his own best judgment leads him. Many persons think themselves tolerant, if they only refrain from inflicting bodily punishment on those who entertain different religious or moral views. Yet such persons will indulge in

stealthy social ostracism, disparaging commendation, sneering insinuation, and a glaring favoritism in business against all who do not happen to belong to such persons' church or party. Such persons are not tolerant and, until they change, they will not know themselves or their fellow-men. True toleration is beyond anything in the world to-day. True toleration is like the sun that shines on all alike. True toleration may advise and instruct, but it does not compel in matters of opinion. It is not popular. The rule of the world to-day is for each one, while neglecting his own permanent development, to dictate the progress of as many of his neighbors as he can. To show up the world's errors should not be done for blame, but only to point out the world's low stage of development and to indicate what would be a higher form of living. Each man's activities furnish the exercises suitable for his stage of development, and one's clash with another's so-called sins or errors are the very elements that are essential to one's own growth. Without strong opposition, the acquirement of great powers of self-control is not possible. So that one must get rid of the idea that what is called sin is a mistake that should never have been in the world, but sin must be regarded as merely the legitimate incidents of a low stage of development, incidents that it is necessary to meet and to overcome in order to reach a higher stage of development.

One should not be devoted to direct phenomenal results.

—The world is busy trying to force society to conform to certain external regulations. Such efforts are necessary in order to secure activity at all in a low order of existence, but no project of external reforms ever resulted in anything similar to what the originators of the project intended. The form of society at any one time is due to the ideals and susceptibilities of a small minority—the leaders. To force these ideals on the world, is to smother the ideals and susceptibilities of the great majority, all of which results in the germination and fermentation of secret powers not taken into consideration in the formation of the original project, and which are destined to explode and shake the world with some unexpected form of social activity. Objective social reforms

attempt to confine the expansive power of human evolution. This cannot be done. Every such attempt will be accomplished by a rebound resulting in the evolution of susceptibilities that in no respect are included by the designs of those promulgating the reforms. Such attempts are appropriate for those who have not learned to think. It is the field wherein man learns through the mistakes that are made. But he who has learned to think knows that the true field of reform is within. As the field within is cleared up and improved, social forms will improve, and the improvement will then be a genuine one, free from the surprises and revulsions so common with popular reforms. All the errors that popular reformers are attempting to correct are nothing more than beneficial symptoms of imperfections within, and to smother such symptoms is as if one should seek to hold back an eruption of poison in the blood, which the body is trying to expel. Social methods of reform, governments, and laws are nothing but the workings of a natural Nemesis, plagues that come upon us by reason of our undeveloped susceptibilities. They are due to the operation of the law of cause and effect. One who is well on the path to a higher life sees such things for what they are worth. He sees them as transient activities necessary to those engaged in carrying them out. He sees those activities leading humanity down all sorts of blind alleys and up against dead walls, teaching man to see his mistakes, and leading him, as no other method can, to turn and to seek some other course. Such activities have no permanent value. The seeker after truth will perform his part in all the activities of life, reserving to himself his own estimation of the real value of those activities. To some, he may point out the true values.

Be not anxious to appear normal.—By normal, I mean what the world calls normal. The world expects a man to act, in general, as other men act. One is supposed to do what is customary, to do as our fathers do, to so conduct himself as not to appear different from the generality of men. On this principle is based our courts of justice, and the sanity of men is judged by the same standard. This standard assumes

that human nature remains the same in all ages, or, if progress be admitted, it must be assumed, under this working principle, to be uniform and at the same rate for each individual. Men smother their aspirations and check their own growth, in order to appear like other men. It is often forgotten that what appears strange and unusual may be as normal as the things we are accustomed to daily. Many persons consume a great deal of time and money in trying to be like some one else. They adopt the opinions and habits that are popular, or that seem to be in conformity with the opinions and habits of some class of persons who are selected as models. One should not try to be different from others, but should just be himself. If one is true to himself, he will not be just like any other man, yet all men can so live without interfering with each other's progress. By being himself, I mean that one should be, not always what he now is, but all he is capable of being. He need not make a noise, but he must bury no talents; he must draw himself out regardless of consequences. Let him remember that present forms will pass away as the frothy baubles of childhood. Time spent in the imitation of others is lost time.

Beware of the slough of sex.—The world is afflicted with a great deal of literary slush on the sex question. By statutes, by organized societies, and by various external contrivances, man is attempting to change an organic principle of Nature—the principle of sex. Such efforts are little more than abortive efforts to cover the actual facts. At bottom, such movements are erotic. Man covers woman with a mantle of politeness, often superficial, and which owes its special differentiation directly to the sex impulse. Woman is afflicted with andromania. She desires to wear pantaloons, to ride astride, to vote, to engage in politics, to drill and to act the soldier. All this is nothing but attraction toward the male principle. It is deceptive. It is an attempt to hide the sex impulse by adopting the external habits of the opposite sex. In civilized man the ego dimly whispers that the sex principle belongs to a low order of development—the animal order. Accordingly, man tries to make of the operations of sex a great secret. He throws over the

sex question a shroud of religion and imagines that he thereby gives to that question an especial sacredness of character. Now, in a sense, all things are sacred. There is as much sacredness in the appearance of a litter of pigs in this world as there is in the appearance of an animal man. Both are in accordance with divine order and the laws of evolution. It is not a question of right and wrong in the original passion. The sex passion is right in its place. Its place is on the animal plane. The question is, Shall man remain on the animal plane? So long as man cherishes the sex passion, he will be an animal, however much that passion is glossed over by religious pretension. Sex is the lowest manifestation of a great power. One cannot indulge in that manifestation without remaining on the plane to which that manifestation belongs. He cannot retain the exercise of the passion and be free from its habitat. While man remains a slave to sex he is unfit for immortality, not because sex is in itself wrong, but because it is below the plane of immortality. The world is enslaved to sex. Nearly all children brought into the world are the results solely of the gratification of this passion, without any thought whatever of the welfare of the world or of posterity. Such, however, is the normal use of that passion. It was intended for beings not sufficiently developed to act from a sense of duty in the creation of physical bodies for the incarnation of other undeveloped beings. When man becomes sufficiently developed to form conceptions of a life higher than physical life, it is no longer his business to create physical bodies, but to create a higher body. Evolution can make stronger physical bodies than can be made by the regulations of society, but the business of the advancing man is to destroy the coarse, physical body by its transmutation into a finer body. For this work the sex force is needed. The only solution of the sex problem is for man to advance beyond the sex plane. This cannot be accomplished by external regulation, but is wholly a work of internal regeneration. One cannot retain an animal passion and at the same time be free from its effects. A higher impulse must take the place of the sex passion. The transmutation will demand great self-control. The world will condemn such a course. Animal

humans will think that one, who does not do as they do has failed in his duties of life, never dreaming that they themselves have so far failed as to render another earth-life necessary for their own egos. The sex question will be finally settled when both genders are united and balanced in one body.

Let the student on the path learn what "killing out desire" means.—One should not attempt to convert himself into a being without desires. Such a being would be dead, unconscious. Desire is one of the fundamental and necessary attributes of every ego. One should seek to kill out present desires by substituting in their stead other desires of a higher nature. It is only by having strong desires and overcoming them that we acquire great force of character. The higher one advances, the more sensitive will he become. It is necessary, however, to control the desires, and to be able to determine what particular desire shall at any one time be permitted to influence the operation of the ego.

Wisdom, the father, desire, the mother, and the phenomenal world of form, the son, form the great trinity. All are necessary, but wisdom should control. Be not frightened at strong desires. Small credit is due for controlling weak desires. The most desperate deeds of the greatest desperado are preferable to a life of mental apathy. One should both feel and think, but he should control his desires, and acquire the habit of connected and persistent thinking. The student must get himself into harmonious relations with the great, elementary world forces. Let him first form definitely in his mind clear conceptions of the following fundamental principles:

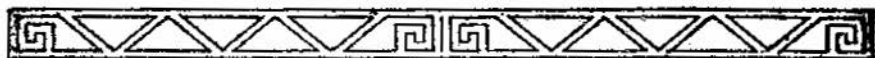
(1) For purposes of thought and action, world forces are divided into two original classes—the opposites; such as up, down, high, low, heat, coldness, agreeable, painful, good, bad, and so forth.

(2) The two classes just mentioned are not self-existing, intrinsic qualities of the world forces themselves, but are relative conceptions indicating points along the line of progress as estimated from the position of the being to whom they are applied or by whom they are perceived. The line of

evolution is progressive. Any two points on that line may be taken as opposites to a degree. The forward point is to be preferred, is the good; the point in the rear is to be abandoned, is the bad. To advance is the law; to go backward is a violation of the law. This violation may occur at any point along the line of progress. What is right for one may be wrong for another, and what is right for one at a certain stage of his existence may be wrong for him at another stage of his existence. At the beginning of a man's evolution it is right for him to be at the bottom, but he should not stay there, nor, after he has passed a point, should he attempt to return for personal gratification. He may move on lower planes, for the help of others, but only when he can do so under perfect self-control.

When one has acquired a firm grasp of these propositions, he will no longer be so rigid in requiring others to conform to his standards of right and wrong. He will have learned that right and wrong are only different degrees of the same thing. He will have reached the point from which he can proceed to bring himself into a conscious touch with all the vibratory harmonies of the universe. If a line be conceived to run through all points between opposites, where the influence is equal on either side, such line may be called the line of balance. When one has placed himself on that line, and, after erasing from his mind all influences of desire, good or bad, is able to direct his activities toward either side of the line of balance, and is able to withdraw himself at will and to direct his activities in any other direction, doing all things free from compulsion or attachment, then has he found freedom. Such a one is still influenced by desire, not for the good or the bad, but to remain on the line of balance, the desire for freedom. In distinction from a desire for the good or the bad, desire for freedom may be called desire for the pure. The good and the bad are phenomenal qualities; but the spiritual state which is called freedom may be compared to the crystal, which reflects all colors to which it is exposed, and yet remains intrinsically pure and unattached. When man has obtained freedom, he will have conquered the phenomenal world.

The End.



NOTE BOOK OF A PSYCHIC

By Laura C. Holloway-Langford

CHAPTER IV.

WHAT had kept me from telling Mother the conversation with the "Small Person," and giving her the message confided to me, I do not know. She was occupied with many visitors, but perhaps I had been prevented by the "Good Lady" from speaking before the proper time. She was not told until one morning when she received a long letter and seemed unusually interested in it. By an impulse I went to her and told her I knew, in part at least, the contents of the letter in her hand and then gave the message for her.

"Some one is ill," I said, "and you are grieved to read what is said about this cousin, for it is a cousin, and she will be brought to you, Mother. She has a claim upon your consideration, as there is no one else on earth so closely related to her as you."

Mother's face brightened, and she seemed relieved.

"This is helpful, and I thank you," she said, and asked if I remembered the pretty girl who had stopped a day or two with us on her wedding trip, the year before.

"Yes, Mother, I remember her well. She was so timid and small I thought her just a child, and Father said it was wicked for one so young to be married. After he said that I often looked at her and felt sorry for her. She acted as if afraid of some one, or something, and I know she was unhappy."

"How did you know she was unhappy?"

"I saw tears in her eyes two or three times when she was looking at you, and I felt there was something on her mind she wanted to tell you, but the man watched over her so closely she never seemed to be free to do as she wished."

"Oh, child, why did you not tell me this?"

"How could I know I was thinking right about her? I tried to be friends with her but she would not go out of doors with me, and I could not stay where he was, and so I tried to forget her."

"She is ill now, and the Doctor fears she will lose her mind."

"The Good Lady said, Mother, that her coming here to you will save her. I hope she will come."

"I will go to the city and bring her out. She is at the hotel."

"You will bring more than cousin Edith, and one who will come will be Doctor, for he is with her now."

When the carriages returned Artie and I were on the lawn throwing ball, and we went to the veranda as the people came up to it, and Mother introduced us.

Almost immediately, Mr. Thornton wanted his wife taken to her room to lie down for a short rest.

"Are you tired Edith?" Mother asked her.

"No, and I rather stay here."

I was emboldened to go up to her and invite her to come out to the rose garden.

"Oh, I will," she said eagerly, and then before anybody could object I was hurrying her through the nearest door.

I heard Father quieting Mr. Thornton's protests by telling him the boys were out on the playgrounds with some friends, and that they would be near us. To make sure, he said, he would go and tell Fairfax to accompany us through the garden.

Cousin Edith looked half-dazed to see so many boys, but

Fairfax and Landon came at once and welcomed her, and then Father came and called up David and Charlie and the two or three guests who were with them.

Artie began telling her of a fishing excursion they had planned and asked her to go on it. Landon spoke also, and said to her the river was beautiful and we would row up to the Old Mill and the Stone Bridge, and from there she could drive home if she did not want to stay on the boat.

"Do you think you would care to go, Cousin Edith?" he asked her.

She shook her head and said "They won't let me go anywhere."

She had a pitiful look and Father told her that we would just take her and run away with her.

"You are going to be a child out here in the country, Edith, and we will take you wherever you care to go."

She turned and looked at me, as I stood beside her.

"Do they let you go about as you please?"

The boys all laughed.

"She leads us on every kind of trip, Cousin Edith. You ought to see her climb trees."

"Artie talks to hear himself," I said to her.

"We will all go to the Old Mill and have lunch there. It is a lovely place," said Father.

Mother, who came up while he was speaking, approved, and then she said I was to take Edith for a short walk in the rose garden, and motioned to Fairfax and Landon to go with us.

We had barely passed through the gate and closed it when Mr. Thornton came out to join Father and Mother. I saw them return with him to the veranda, and was glad the high wall prevented his seeing us.

Edith walked along, looking at the roses, until suddenly she began to cry.

"Oh, they are so beautiful and they make my heart ache

for the dear, old garden at Silver Hill. I want to go back to Silver Hill. Will you take me there? It is my home."

She was looking at Fairfax. He took her hand and patted it, and told her we all knew Silver Hill and would go there with her. She could trust us, he said, to go anywhere she wished.

She thanked him, and then sat looking at the roses, for he had led her to a garden chair.

Suddenly she turned to me and, in a voice much agitated, asked me of it would soon be night.

"No, Cousin Edith, not for two hours or more," I said.

"When night comes we are going to give you a serenade, Cousin Edith," Landon smilingly assured her.

She took no notice of his words and turned from Fairfax to put her hand in mine.

"Oh, please, will you take me to your room—not to any other room—I want to go to your room."

We humored her by returning to the house at once, but led her by a back way, and Fairfax went with us through the rear hall, up the stairs to the wing occupied by the family. I took her into the room I shared with my sister, Marion, and Edith walked to my bed and looked at it.

"Will you please let me sleep just this one night in this bed, will you?"

I promised.

"And you will let me go to bed now?"

"I will help you to undress when it comes time to go to bed, but we are to have supper yet, and you will want to go down to it."

"Oh, no, no," she cried, "if I go down I will be taken away. No, no, I must go to sleep now, and you will please help me."

I was busy arranging the bed for her and wishing for Mother, who, much to my relief soon came, for Fairfax had told her at once where we were. She humored Cousin Edith's

every suggestion, and soon we had the pleasure of seeing a look of trust and contentment in her eyes.

Suddenly she stripped the rings from her hands, jerked up the watch and bracelets she had taken off, and handed them to Mother, asking her to give them away. Mother smilingly placed them in the bureau drawer, and then plaited her hair for her, just as she did mine. Edith was delighted with Mother's ministrations, and when she was in bed, she lay smiling up into our faces with such faith and affection that I turned away, and left Mother alone with her.

While I sat in Mothers' room, I thought I saw the Small Person out on the "Upper Deck," as we called a projecting balcony that was beyond the nursery. I went out there and soon my little friend stood near me. She had a message from the Good Lady for Mother which I was to carry.

It was that Edith was now safe, that she was at last happy and would sleep a very long, deep sleep and that Mother alone would be in the room with her.

"You are to tell your Mother that when Edith awakens in the morning she will be greatly refreshed but her memory will be partially impaired. She will have forgotten, entirely, that she is married, and she will not know her husband, and should not be distressed by any allusion to the subject. Say this at once, for your Mother will want the Doctor to remain here tonight, and she must ask him to alter his plans.

Mother came out to me and said Edith was in a sound sleep. I told her the message, and she asked me to go at once for Father, and then send some one out to Aunt Chloe's house with word for her to come to the nursery.

I ran down the stairs, and, hearing voices on the veranda stepped out, thinking to see Father, but it was Doctor and Mr. Thornton.

"Where is your Mother?" Doctor asked me.

"She will be down directly."

"And where is Edith?" Mr. Thornton inquired.

"She is with Mother."

And then I made haste to escape and go in search of Father, whom I found talking with the children as they ate their supper. I told him my errand. He sent Delia to summon Aunt Chloe, and Artie was called in to entertain Marion and the smaller children, until their nurse returned.

It was my plan to avoid being seen by the two men, but Doctor was on the watch for me and saw me leave the breakfast room. He called to me and told me to tell Mother and Edith to come downstairs, that Mr. Thornton must have them in sight."

I nodded to him and ran upstairs.

Father and Mother were talking together, but I interrupted them to report Doctor's request.

Mother stood in silence for a short time and then said to me:

"Can you go back and tell Doctor my answer?"

I assented, and she said:

"Say to him that Edith is lying down and has fallen into a restful sleep. I will join him as soon as I can do so, after the children have come to the nursery."

"Yes, Mother, I will say what you tell me, but that will not keep Mr. Thornton from wanting to come up here."

"No, that is true, but he must not, and I shall not leave Edith until Chloe and the nurse are near her. To awaken her now would do her a great wrong, and it must not be done."

"Pray that I may not be saucy to Mr. Thornton, and ask the Good Lady to help me."

She smiled at me as I left the room.

"Doctor, Mother says Cousin Edith is lying down and has fallen asleep, and she does not wish to leave her until the nurse comes to be with her."

"What, asleep did you say? And I came out here mainly to give her a sleeping potion tonight, so that she might rest. Are you sure she is asleep?"

"Yes, Sir."

"It must be a mistake; Edith lies very still, and one might think her asleep when she is not," said Mr. Thornton.

I did not reply to him, but I asked Doctor if he would wait there till Mother could see him?"

"Show me where Edith is, please, I wish to see for myself," Mr. Thornton interrupted me to say.

"I cannot do that, Sir. You will please wait here until Mother returns."

"Take it right, Thornton," said the Doctor, good naturedly. "In this house every knee bows before 'Mother.' These children will not understand you if you propose to disregard her wishes. You can trust both her and them every time. I know, for I have been with them all since they were born. Just be patient, and wait until Eleanor joins us here."

The restless, irritated man had to stay there until Mother did go down, and it was nearly supper time, and not until she had left the room guarded by Aunt Chloe and the nurse behind locked doors. I saw nothing of the guests that evening for I stayed upstairs and Fairfax came and read to me.

As soon as I was dressed the next morning, I went to Mother's room and found the nurse, whom I heard saying:

"Strange, Ma'am, she does seem ever so much better now she is dressed, but when I called her 'Mrs. Thornton' she looked at me for a minute, and then said her name was Edith Maitland, and asked if I did not know it?" Will you come to her, please?"

"At once, but do not call her any name just now."

I looked at Mother, remembering what I had repeated to her the night before. As soon as Mother was dressed we went in to Cousin Edith, who seemed bright and animated. She had insisted that she would do her hair herself, and had arranged it in simple girlish fashion that made her face so much prettier. Her dress was white. She would not have any ornaments about her. She looked as she was, a young

girl, and I liked her so, and told her she was as fresh as the roses.

She laughed and said to Mother that she had slept such a long sleep, and was so happy. She was hungry, too, she added.

"Come, then, if you are ready," said Mother, "and we will go down to breakfast."

When Mr. Thornton saw Edith he appeared to be startled, but he came to her with the greeting:

"Why what have you been doing to yourself, Edith?"

Cousin Edith looked at him as though she had never seen him before, and although Father had prepared him and Doctor for the strange mood of Edith, the man was not only shocked, but there seemed to be some fear or resentment in his manner toward her. He acted as if alarmed at something, and others, as well as myself, noticed it. Edith paid no attention to him and went in to breakfast with Mother.

I think I must have grown reckless at the table, for I talked constantly to Cousin Edith and the boys, and we planned our proposed river excursion, never concerning ourselves about Mr. Thornton. Cousin Edith sometimes laughed merrily at Charlie and Artie, who vied with each other in making themselves agreeable to her. Mother watched over her with a quiet demeanor, but I knew she was glad when the meal was ended, and we had taken Edith down the hall to "The Arsenal," as Artie had nicknamed the music room.

Mother and Father went into the library with Doctor and Mr. Thornton, and I hoped that before the interview ended he would be persuaded to accept the situation and let Edith enjoy herself.

We children all gathered in the music room and to our delight Edith took Mother's guitar and played for us. Fairfax and David both played the violin, and soon we were all singing "Mary of Argyle."

Suddenly Edith stopped, got up and closed and bolted

the door, then took up the accompaniment again and played with much taste and skill.

Father came and asked us to come out on the veranda, and we went, Edith carrying the guitar, while the boys and I carried the other instruments. Some one suggested that we give "Swing Low, Sweet Chariot." Edith was pleased at this for she knew it, and sang it well. I saw Doctor watching her closely, and observed that Mr. Thornton kept his eyes upon her, but I did not look at him. It was not with an altogether lovely thought in my mind that I proposed a waltz, and whispered to Fairfax to ask Edith to dance with him. He did so and she got up at once. Mother seeing this signed to Father to lead her out, and the two couples waltzed while we performers played with a mighty desire to cover ourselves with glory.

Edith did not waltz long, saying she liked to play and sing best. Some of our songs she did not know, particularly one of Artie's favorites, "Mammy's Callin' Me," the refrain of every verse of which was an answer to "Mammy's Call," which Artie did in his best minstrel style. He always expected applause and had it now from every one except Mr. Thornton, who was so glum that Edith noticed his manner and spoke of it to Mother.

"The gentleman must be tired of our music, Cousin Eleanor."

"Oh, no, dear, but he is in some trouble, and we must not expect him to be gay."

Mr. Thornton asked her if it had not tired her to waltz.

"Tired? No," she said, "I am so happy I feel like singing that old hymn:

"I never shall be weary,
Nor ever shed a tear,
And never feel a sorrow,
Or ever know a fear.
But blessed, pure and holy,
I'll dwell in Jesus' sight,
And with ten thousand thousand,
Praise him both day and night."

Mother and the boys had accompanied her, singing in low tones. It was touching to hear her sweet voice and watch her patient, sad face as she sang. There was much pathos in her tones and tears were in our eyes as she stopped.

Edith suddenly said to Mother:

"You remember my piano at Silver Hill, Cousin Eleanor?"

"Yes, Edith."

"I want it brought here. Please let us all go to Silver Hill; I want to go so much, it is my dear old home."

Mother was taken by surprise for a moment, but she quickly answered:

"It will be all right, Edith, but we must send there first and have Mr. Reed and his wife know we are coming, so they can air the house, and be ready to entertain us."

"Edith clapped her hands and said, 'Oh, how good you are, Cousin Eleanor, it is just like heaven to be with you.'"

"That's what I think, too, Mrs. Thornton, but I must be off now, or my patients will give me the go by."

Edith looked at Doctor a moment while he was speaking and then walked away. She could not be induced to stay on the veranda, not even until Mr. Thornton left for the city, which he did almost immediately.

Mother told me he asked her what Edith had done with her jewelry, and she had told him she had put it away at Edith's request.

"We must see if she will not put on her rings," she said.

But Edith would not and asked Mother to give them away.

"This will not do, but I cannot see just how to change matters. Mr. Thornton is very much hurt, and he will not stay here, or permit Edith to remain. We must try to be very kind to him when he comes back."

"I wish he would go away and stay, Mother, and give her a chance to get well. She seems to be in terror of him. I

never saw any one so afraid of the night as she is. What makes her?"

Mother said perhaps I would have help from the Good Lady before long and then we might know how to act.

I went out alone on the balcony upstairs, after Mother had gone off to look after household matters. I was unhappy because of Mr. Thornton's presence as a guest. I felt I was really afraid of him and said so audibly.

"No, you are not afraid, and your spirit is bidding you be calm. You have a difficult task before you and you must forget yourself in it. Edith is safe now, but her husband will return prepared to take her away, and while he is in the city you must be used to serve her cause. It will be easier if you will try to see only the good that is in Mr. Thornton. He is weak and selfish without fully realizing the crime he is committing against his wife, nor can he see the wrong he is doing himself. Edith is not sick either mentally or physically; she has been hypnotized, and has lived in constant fear. What we fear, child, is what conquers us. If you, too, fear Mr. Thornton, you will leave your Mother to struggle for Edith alone."

"I will not fear," I said humbly.

"Then you will serve with those who are working not only for Edith, but to establish the Kingdom of Christ on earth. Through service you will learn to live in the presence of God continually and will understand the purpose of life. When you are dismayed, or afraid, breathe yourself into freedom. Soul breathing will unite you with the Holy Spirit within you. Repeat the words "Holy Spirit" over and over again whenever you feel the need of strength, for by so doing you vibrate with the Breath of Life and come into communion with God."

Mother listened until all the words spoken to me were given to her, and then she put her arms about me, and held me close to her. I rested, and was no more afraid.

Almost instantly after she released me, I commenced to

see pictures, and I sat down on the floor at her feet, and told her to listen to me, I was to tell her what I saw.

"Now, I am in the city, in a lawyer's office, and I am hearing Mr. Thornton talk to a man who is telling him that he has the legal right to remove his wife and put her in a sanitarium if she is insane. And the lawyer is a good man, for he says to him that by doing so he may destroy all chance of her recovery. I can see into this man's mind for he is one of Father's friends, and he feels there is something wrong, or half told, in what he has heard. He is thinking he must delve deeper into the matter and find the basic motive. Then he turns and says:

"Mr. Thornton, if you wish to be served by me I must know all the truth; you have not told it to me. Now just answer the questions I ask of you."

"Have you any reason for distrusting the friendship of your wife's relations?"

"Well, it is this way: Mrs. Selwyn, and Mrs. Thornton are cousin's, Mr. Gray, my wife's uncle who left his estate to her, and Mrs. Selwyn's Grandfather were intimate friends, as well as relations, and the latter expected Mr. Grey to do something for Mrs. Selwyn."

"How do you know this? Can you prove it to me?"

"Perhaps not."

"Then dismiss it from your mind. I knew Charles Middleton intimately, and a finer man never lived. He was administrator of Mr. Grey's estate, was he not?"

"The will could not be found and before the matter came up for settlement Mr. Middleton had died."

"Who got the property?"

"My wife."

"And you control it?"

"Yes."

"And are there no other relatives than Mrs. Selwyn?"

"Two boys, the sons of Chester Ewing, who are cousins."

"They were not named in the will?"

"The will was not found."

"I asked you if they were named in the will, do you know?"

"I never heard so, except once. I overheard my wife in her sleep speak of them as heirs with her of her uncle's property. She was out of her mind at the time, and I said nothing on the subject to her."

"You may obtain the legal right to remove your wife against her will and to put her in an asylum on presenting proper medical proof of her insanity, but if you decide to make such an attempt consider our business relations at an end, sir."

"That is all I see of that picture, Mother, but there is another."

"I am now in Grandfather's room and I see in the secretary a bundle of old family letters, one of which is from Mr. Grey to Grandfather. In it is a will signed by Mr. Grey and two others. And the letter tells Grandfather what to do about the will."

"Read the will, child, if you can." Mother's voice was husky and unnatural.

"I need not, Mother. We are to go there and get it, and I am to tell you that Edith and the Ewing boys are the heirs, and that Edith inherits Silver Hill."

"Thank God for her," I heard Mother breathe aloud.

"Listen! Now I am seeing Mr. Thornton, and he has hired men and horses and carriages and these are to come here Thursday morning very early, before day in fact, to take Edith away. He himself will come out Wednesday to stay all night. This is dreadful, but what he intends to do with Edith is worse. He will put her, he says in his mind, in an asylum in a distant state, and will prevent anyone from seeing her without his consent. What makes him feel so toward her, Mother? His mind is so dark I cannot read it very well, but his purpose is wicked. I wish Edith could be taken away from here for a short time."

"No, my child, do not wish this. We will have Chloe and the children taken to your Cousin Margaret's for a day or two. Artie can go to the city with David and Charlie, and we will have a few men friends come here to stay with us until this trouble is over." I hear your Father's footsteps on the veranda; he has just come in, and we will tell him at once about the papers you saw."

While we three were talking together Edith joined us, and was told that we were going to Grandfather's room and invited her to go, which she did. She was much pleased with the big circular apartment, which had been left just as it was furnished for Grandfather's special use. Nothing had been changed in it, or would be. Mother alone looked after it.

Grandfather had added that wing to the house, saying he wanted to be with us a great deal, and would feel happier to build another section to the house and have his own quarters. He not only did this but added the beautiful dining room on the main floor, with its broad veranda, and he also put above his room on the second floor our pretty observatory which could be reached by a stairway set in between the wall of the main house and the addition. Around his circular room was a veranda that connected with the main one on that side of the building. The addition harmonized with the house and added to its external attractiveness. It was a great pleasure to Grandfather while he lived, and after his death Mother said his room was her chapel where she could go and meditate in silence. Its distinctive feature was that it was the only apartment in the house closed to the free use of the family.

Father had been told previous to Edith's joining us of the message I had given to Mother. He was ready to make a search for the will. As soon as we were in the room and were seated Father asked Edith if she remembered her Uncle Edmund's will.

"He told me two or three times he had made a will," she answered.

"Did he tell you what was in it?"

"He said he gave me Silver Hill and one-third of his money. The other two-thirds he gave to Chester and Willie Ewing."

"Did you think Mr. Thornton knew this?"

"I cannot say."

"He was appointed your guardian, you remember."

She nodded.

"Did he ever ask you about the will?"

"Oh, yes, many times, but I did not know anything about it; all I could tell him was what Uncle had told me."

Father saw how it was distressing her to recall the matter and he told her to think no more about it. "We had a hope," he told her, "that we might learn something about it by looking among Grandfather's letters, which have never been disturbed, and we will examine some of them now." Then he asked me to open the secretary and see if there were not packages of letters there.

Mother gave me the bunch of keys, and I went to the tall, old-fashioned secretary and opened the desk part. In the largest alcove at the side was a package of letters carefully tied. The label on the wrapping said "valuable papers enclosed." Father opened this parcel and handed each envelope in turn to Mother who examined it carefully and laid it aside.

One envelope, more bulky than the others, had an enclosure in it. This letter was in the handwriting of Edith's Uncle, and she knew it instantly. She was all excitement as Mother opened the document inside, which we knew must be the missing will, because of the seals on it. Mother's hand trembled as she held it and read the first line or two, and then, turning over the page saw the names of the several witnesses affixed to it.

"It is the will," she said.

Edith burst into tears, but Father told her that this was a time to rejoice, and he asked Mother to run over the document and see if Edith had not been remembered in it.

"Oh, yes, here in this clause," Mother said, and then she read it aloud, and it was as the Good Lady had made me to know. Edith was given a lot of money and Silver Hill with all on it and pertaining to it.

"Hurrah for you, Edith," Father said, as he smiled upon her. Now we will send for Judge Ely to come out. Fairfax will go in for him and for Brother and the Doctor, for we want to have them all here at once. Forget everything but to be happy, Edith, and in a few days we will all go to Silver Hill with you."

"Thank you," answered Edith, "but I have a strange feeling that some great trouble is coming upon this family because I am here."

"This household rests under the protection of the Everlasting Arms, my child," said Mother. "Our Lord and Saviour, Jesus Christ, is our ever-present help in time of trouble. We will pray for our enemies, if we have any, and help them to know Him, whom to know aright is life eternal."

Mother looked like one inspired as she spoke, and Father's eyes were glistening with tears as he took her hand and held it in his.

Edith knelt down beside Mother and asked her to pray that she might have grace given to her to forgive Mr. Thornton.

"I felt a thrill go through me," she said, "as you said 'Our Lord and Saviour, Jesus Christ,' and then, suddenly, I remembered everything I have had to endure since Uncle died. But for the love given me here I should have died in a madhouse and I cannot readily forgive the author of all my sufferings; but I will ask the Holy Spirit to dwell in me, and, in time, I will learn to forgive and forget."

"Praise God from Whom All Blessings Flow," Mother sang, and we all joined, and the Doxology was given that morning with more fervor than I had ever heard it before, or ever shall again.

To be continued



POPULAR THEOSOPHY

By **Eduard Herrmann**

THE MASTERS

CHAPTER II

ANYONE who hears for the first time of the theosophical philosophy will probably ask: whence does it come? through whom have we received it? and where are to be found the sages who are said to teach it?

Theosophists maintain that their philosophy has not been recently set up by any individual men of learning, but that it is old, and the sacred books of all people possess extracts from it. Particularly instructive in this respect are the Upanishads and the Vedas, which are accessible to us through the meritorious translations of Max Muller and other Sanscrit scholars. These books, however, are only parts—more often explanations—of much older records unknown to Western scholars, and preserved in concealment by those men whom we designate as our Masters, the real founders of the Theosophical Society. They form a Brotherhood, inaccessible and unknown to the masses, which is silently at work for the common weal, disregarding personal success or praise. This brotherhood has existed for ages past, but its existence was concealed during the periods of spiritual darkness. It would have been dangerous for the Brotherhood to be recognized, and information of it would have been of no service to humanity, benighted as it was at those times. Efforts were made now and then to kindle the flame of truth, but in vain. Men steeped in superstition and ignorance,

killed the great teachers sent from the "Lodge" to point the Path. The fact that the last such messenger was spared this fate seems to prove that a new era has come, and that we are now more receptive towards the Religion of Wisdom. The result of the coming of this messenger was the publishing, for the first time, of important esoteric teachings of the past and the future of our planet, and of man. These doctrines had been kept secret for thousands of years, and will doubtless cause a change in our conception of the universe. We shall endeavor to offer some proof of the existence of these guardians of wisdom, the Masters of Theosophy. The proof will be given first, by showing their existence is an exigency of Nature; second, by the testimony of eye-witnesses; third, by deductive reasoning.

Theosophists maintain that there are men so far superior to us in every respect, that their resemblance to us is external only. They are known under such names as Adepts, Hierophants, Magi, Brothers, Mahatmas and Masters. In ancient writings, such as the Bhagavad-Gita and other pieces of the Hindoo literature, they are mentioned as highly perfected men, gifted with extraordinary powers. To this Brotherhood is ascribed the merit of having, for thousands of years, made the most careful examinations in every branch of knowledge, and so acquired familiarity with occult laws. It is said they have thereby gained the power of doing things which seem miraculous to those ignorant of the laws under which the Masters operate. Their greatest discoveries have been in the realm of psychology. They have so developed those powers and capacities which lie dormant in the human organism, that they are able, for instance, not only to see and hear at great distances, but temporarily to leave their body, and to travel to far away places in their astral body. Thereby they furnish proof that our physical body is not the beginning and the end of life, but that man can exist consciously apart from the body, and can be separated, at least temporarily, from it. Many observations in the same field have been made by spiritists and mediums. The only reasonable explanation of such phenomena is the theo-

sophical doctrine of the sevenfold constitution of man. According to this doctrine, man consists of the following portions: 1, the physical body; 2, the life-principle; 3, the astral body; 4, desire; 5, the mind or human soul; 6, the spiritual soul; 7, pure spirit. The astral body is the model of the physical body, and consists of finer, ethereal particles. In the case of normal persons, the coalescence between it and the physical body is complete; but in the case of sickly persons, especially when hysterical, or of mediums, it can separate itself without the knowledge or consent of the subject and can then be seen by others under certain conditions. The adept, however, can accomplish this separation at will.

I shall here relate the incident which happened to Colonel Olcott, the first President of the Theosophical Society. It is interesting because it confirms the statement made and because it was the principal cause of Col. Olcott's going to India and devoting his life and energy to the upbuilding of the Theosophical Society. He relates the story as follows: "Our evening's work on Isis was finished, I bade good night to H. P. Blavatsky, retired to my own room, closed the door as usual, sat me down to read and smoke, and was soon absorbed in my book which, if I remember aright, was Stephens' Travels in Yucatan; at all events not a book on Ghosts, nor one calculated in the least to stimulate one's imagination to the seeing of spectres—I was quietly reading with all my attention centered on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in Rajput fashion, was twisted up at the ends and car-

ried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and judge, but softened by love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee, as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated and when I raised my eyes, the Presence was seated in the other chair beyond the table. He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and me should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H. P. B. that I may not repeat, as well as things about myself, that do not concern third parties. How long he was there I cannot tell; it might have been a half hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendor in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H. P. B. has cast hypnotic glamor over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone." The Master smiled kindly as if reading my thought, untwisted the fehta from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth, a tangible and enduring proof that I had not been overlooked or psychically fooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Mas-

ters of our dull pupil-race. To run and beat at H. P. B.'s door and tell her my experience was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves, developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruelest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However, others less fortunate may doubt, **I know."**

These psychical experiences, though interesting, can be of use to us only when we are shown in what way we may be able to verify them ourselves. On this point, Theosophy teaches that the development of man depends upon his inclinations; namely, whether these exist in greater measure toward giving way to the animal passions, or toward living in harmony with the spiritual principle which lies half dormant in every human soul. When our soul clings to material things it will make slow progress in its development and gradually realize that desires when fulfilled give no satisfaction, as they are ephemeral like the matter whence they spring. With the recognition of this truth, man's power of resistance grows and enables him slowly to free himself from the ties of matter. He ceases to be the slave of animal desires; he becomes a higher being, and starts on the path which leads to the Masters. By guiding our will away from appearances, and toward the inner spiritual life, we develop those capacities which we call psychic and which have their roots in the soul. We can not become Masters, however, until we have so suppressed our base inclinations and passions that these are powerless to lead us astray.

An effort at development is noticeable even in the lowest forms of life. A plant strives after light, air and space in which to grow. This is the blind yearning of the life in its beginning. That may be called the active but still slumber-

ing soul, which is at the point of awakening from the blank lethargy of millions of years—since the time it was enveloped in stone. An animal seeks food, drink, warmth, and protection for its young; the soul has awakened; it begins to grow; intelligence and consciousness begin to develop. With its progress comes the craving for a body, capable of a greater range of expression; and so man appears in the arena of life.

In man's marvelous organism, the soul finds for a long period all the conditions necessary for its growth. The senses become refined, the horizon is enlarged, consciousness awakens! Yes, but does evolution cease there? Is man satisfied? Does the soul stop growing? Certainly not. All the striving and yearning of life tends to show that the soul has not yet reached its perfection. The constant desire to enlarge the limited powers of expression of the senses by various inventions proves that the human body no longer satisfies the ever growing requirements of the soul. New conditions now prevail; new capacities must be developed. Of what kind? The Masters tell us that. Any one who understands aright the doctrine of evolution will admit that so long as there is life, development cannot cease. The following statement by Professor Huxley shows that very great, materialistic thinkers adhere to the view that "in the universe there must exist beings whose intelligence is as far superior to ours as ours is to that of the black beetle!" When this fact has been realized, and with it the possibility or even necessity of the existence of the Masters, it is simply a case of enumerating a few facts calculated to remove any doubt concerning the existence of these extraordinary men. The simplest and most convincing proof, of course, would be to look up the adepts oneself.

This path is not so easily found, it leads through the labyrinth of our lusts and across the frightful chasms of our egotism. None but a few have the courage and the strength of mind necessary to follow that path successfully. But whosoever succeeds may be sure of a loving welcome, for it is the Masters' duty to teach any who seeks instruction seriously. It must be remembered, however, that the Masters

are as little inclined to come to us as a learned professor of natural science would wish to run after his pupils.

So whoever is not intent upon seeking this hazardous path himself must rely on the testimony of those who know it. This is the same method by which we become acquainted with the ancient Romans, Greeks, Egyptians and Babylonians, and we don't question the reality either of these people nor of Stanley's journey through the Dark Continent.

For those who are not acquainted with the literature on this subject, the following books may be suggested for study: "The Occult World," by A. P. Sinnett; "The Ocean of Theosophy," by W. Q. Judge; "Old Diary Leaves," by H. S. Olcott, and "The Secret Doctrine," by H. P. Blavatsky. In these works as full a proof of the existence of the Masters can be found as any doubter could demand. Furthermore, here are given the names of several men who have either been in personal contact with the Mahatmas, or seen them in the astral body and received instruction from them: Colonel Olcott, A. P. Sinnett, W. Q. Judge, Ramaswamy, Damodar, Bhavani Rao, Mohini M. Chatterjee, W. F. Brown, Lane Fox, William Eglinton, and others who do not wish to be mentioned.

The main proof that men exist who possess phenomenal knowledge is to be found in H. P. Blavatsky's "Secret Doctrine." The authoress of this extraordinary and important book, which has not its equal with regard to information on natural science, religious history or philosophy, declares expressly that she can claim no other merit in its publication than that of having faithfully written down the communications of her teachers.

Who, then, is the actual author of this book? Where dwells this man, so modest as to conceal his name from the inquiring world to which he revealed some teachings of the Secret Doctrine? In fact, is it even conceivable that one person should achieve in **one** life such stupendous knowledge as was there given out? This wisdom can only have been attained by thousands of years of searching and probing, and we are lead to believe that there is and always has been a secret society of men who dedicate the whole of their

lives to the one great cause: to preserve faithfully the teachings and experiences which their predecessors had, relative to the human soul, the development of our planet, and the powers and laws of nature—to preserve these, to enlarge them, and to apply their results for the good of mankind. At the close of each century they make an effort to diffuse a part of their knowledge. Some people are then sufficiently developed to understand these teachings, to preserve them in their receptive minds, where they take root and blossom. These people want to become the followers and disciples of the Masters. The Theosophical doctrine becomes their thread of Ariadne, which leads them out of the labyrinth of the passions into the sunlight of truth, where it is their joyous duty to assist their less evolved brothers. In this way the natural process of development is consciously hastened. When after thousands of years a people has advanced so far as to be able to receive the august teachings of the Masters with due intelligence, the Masters may appear publicly—be it as teachers, as philosophers, or as rulers. With their appearance begins the flowering age of a people. Under the wise direction of those great men, it must reach its culminating point in affairs of state, as well as in the arts and sciences.

Extraordinary men, the Magi, Adepts, Hierophants, and Wise Men from the East, mentioned in many old writings and traditions, and certain names, like Apollonius of Tyana, Moses, Solomon, Pythagoras, Zoroaster, Buddha, Christ, are witnesses to the fact that there were men who, by their extraordinary deeds, left imperishable impressions. We theosophists maintain that all these great men stood in communication with the secret society of our Masters. The latter were again endeavoring in the last century to publish their doctrine, and to prepare mankind for the appearance of a new redeemer. We know from her that H. P. Blavatsky was a disciple and messenger of the Masters, and was sent forth by them to found the Theosophical Society. The success she and the doctrine she gave out achieved, despite serious obstacles, justifies our faith in the following utterance of that extraordinary woman:

"Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly, but surely it will burst asunder the iron fetters of creeds and dogmas, of social and cast prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mentally and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and paternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today."¹

It is our task to work towards the realization of this ideal, to cling unswervingly to what is noble and good, to that which contributes to the growth and prosperity of humanity. If we do this, we may be convinced that the Masters who labor in secret will grant us their mighty aid. They are ever ready to help where unselfish efforts are being made to render men nobler and happier.

¹Blavatsky: Key to Theosophy, p. 306, 305.

To be continued



THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M. D.

CHAPTER XIII.

Necromancy.

WE have boldly announced our thought or rather our conviction about the possibility of resuscitation, or recalling dead persons to this life in certain cases. It is necessary here to complete the revelation of this arcanum, and to explain the method.

Death is a phantom of ignorance. It does not really exist. Everything in nature is alive, and it is because all lives, that everything moves and changes incessantly as to form.

Old age is the beginning of another stage of birth. It is the labor of the life renewing itself; and the mystery of that which we call "death" was figured among the ancients by that fountain of youth where one is decrepit and another comes out a child.

The body is a garment of the soul. When this garment is completely worn out, or seriously and irreparably torn she leaves it, and resumes it no more. But when from any accident whatever, this garment escapes her without being worn out or destroyed, she can in certain cases resume it either by her own effort or through the aid of another will, stronger and more active than her own.

Death is neither the end of life nor the beginning of an immortal career. It is the continuing and the transforming of life. Now a transformation being always a moving for-

ward, there are few of those who are apparently dead, who consent to revive; that is, to take again the garment which they had just quitted. This renders recall to life one of the most difficult works of the Superior Initiation. Hence the success of it is never unfailing, and should be regarded, almost always, as accidental and unexpected. In order to resuscitate a dead person, it is necessary to bind again, suddenly and energetically, the strongest of the chains of attraction which can connect the individual, to the form which he has just left. It is necessary, therefore, first to know this chain, then to seize upon it; then, to send forth an effect of the will great enough to bind it instantaneously and with irresistible power.

All this, we say, is extremely difficult; but there is nothing in it absolutely impossible. The prejudices of materialistic science in our day, not admitting resuscitation in the natural order of occurrences, many are disposed to explain all phenomena of this kind as lethargies more or less complicated with longer or shorter death-symptoms. If Lazarus should come to life to-day in presence of our medical men, they would, in their report to the higher academies of science, simply verify this strange case as "a lethargy accompanied by an apparent beginning of putrefaction, and of a quite strong corpse-like odor." They would bestow a name upon this exceptional accident, and regard everything as said because they have been able to give it a name.

We do not like to clash against anybody, and if out of respect for decorated men who represent science officially, it is necessary to designate our theories of resuscitation, the art of curing exceptional and desperate lethargies, nothing will prevent us, I hope, from making this concession to them.

If a single return to life ever took place in the world, it is incontestable that such return is possible. Now the constituted authorities protect religion; and religion affirms positively the fact of returns to life; hence these returns are possible. It is difficult to get around that.

To say that they are possible outside of the laws of nature and through an influence contrary to the universal harmony is to affirm that the spirit of disorder, darkness, and death, can be the sovereign arbiter of life. Let us not quarrel with the worshippers of the devil, but let us pass on.

But it is not religion alone, however, that attests the facts of restoration to life. We have collected several examples. A fact which struck the imagination of the painter Greuze was reproduced by him in one of his most remarkable pictures. An unworthy son, at the death-bed of his father, gets hold of a will surreptitiously which was unfavorable to him, and tears it up. The father revives, springs forward, curses his son, then falls back on his bed and dies a second time. An analogous and more recent fact has been attested by eye-witnesses. An individual betraying the confidence of his friend who had just died, took possession of an attestation of a trust which had been subscribed by him, and tore it up. At this sight the dead man revived and remained alive to defend the rights of the chosen heirs that this unfaithful friend was going to defraud. The guilty man became insane, and the resuscitated dead man was compassionate enough to allow him a pension.

When the Saviour resuscitated the daughter of Jairus, he went in alone with his three trusted and favorite disciples. But he sent off those who were weeping¹ and making a noise, saying to them: "This young girl is not dead but sleeping." Then, in presence only of the father, mother, and three disciples, that is, in a perfect circle of trust and longing desire, he takes the hand of the child, raises it suddenly and says to her: "Young girl, arise!"

The girl opened her eyes at once, and arose from the bed. Her undecided soul doubtless was wandering near her body,² the extreme youth and beauty of which it perhaps

¹ Gospel according to Matthew, ix. The flute-players and mourners who were employed, according to custom in the East, to bewail the dead.

² The Magian or Mazdean dogma set forth that souls leaving the body sat down near the head for three days; after which they set out for their

regretted, was startled by the accents of that voice, which her father and mother heard upon their knees with emotions of hope, and re-entered into her body on the instant; and the Master ordered immediately that they give her food in order that the functions of life might begin a new cycle of absorption and a new life on the earth.

The story of Elisha resuscitating the son of the Shunamite,³ and that of St. Paul restoring Eutychus,⁴ are facts of the same order. The reviving of Dorcas by Saint Peter, recounted with so much simplicity in the Acts of the Apostles, is equally a story whose truth could not very well be rationally contested. Apollonius of Tyana appears also to have accomplished similar marvels.⁵ We ourselves have been witnesses of facts not without analogy to these, but the spirit of the age in which we have to live imposes upon us the most discreet reserve on this subject; the thaumaturgists being exposed in our days to a poor enough welcome from the worthy public, which, however, does not hinder the earth from turning round and Galileo from being a really great man.

The resuscitation of a dead person is the masterpiece of magnetism, because, in order to accomplish it, a kind of sympathetic omnipotence is necessary. It is possible in cases when the death occurs from congestion, suffocation, debility, hysteria.

Eutychus, who was resuscitated by Saint Paul after falling from the third-story, was doubtless not bruised internally, and had succumbed to the asphyxia occasioned by the movement of the air during the fall, it may be from the shock and the fright. In such a case, it is essential when we feel the necessary strength and faith to accomplish such a

future destination. It was accordingly regarded as impious to dispose of the body for three days. Martha, it will be noticed, cites the fact of her brother's entombment as evidence that he had been dead four days.—A. W.

³ Kings II, or IV, iv.

⁴ Acts of the Apostles XX, 9-12.

⁵ He is said to have called the simulacrum of Achilles from the Under-world; to have healed demonians and foretold events. He seems to have resembled Pythagoras in character, but the Neo-Platonists did not recognize him.

work, to do like the Apostle. He forced breathing mouth to mouth, joining to it the contact of the extremities to bring back the heat. If it was merely a question of what the ignorant call a miracle, Elijah⁶ and Saint Paul—whose proceedings in such cases were the same—would simply have spoken in the name of Jehovah or of Christ.

It may sometimes suffice to take the person by the hand and lift him up, calling him with a loud voice. This proceeding, which ordinarily succeeds in fainting fits, may have the same effect in the case of death, when the magnetizer who makes use of it is endowed with powerfully sympathetic speech, and possessed of what may be called eloquence of the voice. He should be also tenderly loved and respected by the person upon whom he desires to act, and should do his work by a great effort of faith and of will, which we do not always find in ourselves at the first surprise of a great sorrow.

What is vulgarly called necromancy has nothing in common with resuscitation, and it is at least very doubtful in the operations relative to this application of the magic power, whether we place ourselves really in peculiar relations with the souls of the dead that we are invoking. There are two kinds of necromancy: that of light and that of darkness; the evocation by prayer, the pentacle and perfumes; and, the evocation by blood, imprecations and sacrileges. We have only practiced the first and we advise no one to apply himself to the second.

⁶Kings I (or III) xvii, 21, 22. "And he stretched himself upon the child three times, and cried to the Lord and said: 'O Lord my God, I pray thee, let this child's soul come into him again.' And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

In the case of the child of the Shumanite, Kings II (IV) iv, it is stated that Gehaza, the servant of the prophet, applied the magic or prophetic staff first; and that not succeeding, Elisha himself next employed personal contact. "He went up and lay over the child, and put his mouth upon the child's mouth, and his eyes upon its eyes, and his hands upon its hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he went out and walked in the house to and fro; and again went up and stretched himself over the child; and the child sneezed seven times, and its flesh became warm."

Paul lay down by Eutychus and embraced him.—A. W.

It is certain that the images of the dead appear to magnetized individuals who evoke them. It is also certain that they never reveal to them the mysteries of the other life. They are seen again, such as they may be, in the memory of those who knew them, such as their reflections have doubtless left behind printed in the astral light. When the evoked spectres reply to questions addressed to them, it is always by signs or by interior and imaginary impressions; never with a voice that really strikes the ears, and it is easy to understand that. How could a shadow speak? With what instrument could it make the air vibrate by striking it in a way to cause sounds to be distinguished?

We, however, then experience the electric contact of apparitions, and these contacts sometimes seem to be produced even by the hand of the phantom; but this phenomenon is quite internal, and should have, as its only cause, the power of imagination and the local outflowings of the occult force which we call astral light. What it proves is that spirits, or at least spectres pretending to be such, indeed touch us sometimes, but that we cannot touch them, and it is one of the most frightful circumstances attending apparitions, for at times visions appear so real that we cannot, without being moved, feel that the hand passes through what seems to us a body, without being able to touch or encounter anything.

We read in the ecclesiastical histories that Spiridion, Bishop of Tremithonte, who was afterward invoked as a saint, evoked the spirit of his daughter Irene, to learn of her, where a certain deposit of silver was hidden which she had received from a traveler. Swedenborg communicated habitually with the pretended dead, whose forms appeared to him in the astral light. We have known several persons, worthy of belief, who assured us that they had seen, during entire years, certain deceased individuals who were dear to them. The celebrated atheist, Sylvain Marechel, appeared to his widow and to a female friend of hers, to give them information about a sum of 1500 francs in gold, which he

had hidden in a secret drawer of a piece of furniture. We have this anecdote from an old friend of the family.

Evocations should always have a motive and a praiseworthy object. Otherwise they are operations of darkness and folly, very dangerous for the reason and health. To evoke out of pure curiosity, and in order to know whether we can see anything, is to be disposed in advance to fatigue ourselves in pure loss. The high sciences admit neither doubt nor puerilities.

The praiseworthy motive for evocations may be either love or knowledge. Evocations of love require less apparatus, and are in every way easier. This is the way that we must proceed in them:

We should, to begin, carefully collect all the mementoes of him, or her, whom we desire to see. The articles which have been used, and which have retained the impression of the individual. We should furnish either a room where the person has lived during his or her lifetime, or a similar locality where we place his or her portrait, veiled in white, in the midst of the flowers which the person loved, and which should be renewed every day.⁷ Next, it is necessary all this while to observe a fixed date, a day of the year which was our friend's birthday (*fête*) or the happiest day for our affection and for his or hers, a day of which we suppose that the soul, however happy it may be elsewhere, has not lost the recollection. It is this very day that must be chosen for the evocation for which we are to prepare during a fortnight.

During that time it will be necessary to observe the following conditions: not to give any one the same proofs of affection that the deceased person had a right to expect from us, to observe a rigorous continence, to live in retirement and to make only one modest meal and a light collation each day. Every evening at the same hour, it will be necessary to be shut up with a single dim light like a small funeral lamp or a taper, in a room consecrated to the memory of the

⁷ Prince von Bismarck, it is asserted, kept the pictures of Disraeli, Cortchakoff and Victor Emanuel in his study. Machiavelli, the celebrated Florentine statesman, is represented as performing similar magic artifices for the purpose of identifying himself with individuals and participating in their

lamented individual. We should place this light behind us, and uncover the portrait, in the presence of which we should remain an hour in silence; then perfume the room with a little good incense, and go out backward.

On the day fixed for the evocation it will be necessary to be prepared as for a festival; not to speak first to anybody during the day;⁸ to make but one meal composed of bread, wine, roots or fruits. The table cloth should be white; we should place two covers and break a portion of bread, which should be served up whole. We are to also place some drops of wine in the glass of the person we wish to evoke. This repast should be made in silence in the chamber of evocations in presence of the veiled portrait. Next, everything should be taken out that was served, except the glass of the deceased person and his portion of bread, which will be left before his portrait.

In the evening at the hour of the stated visit we should silently repair to the room, kindle there a clear fire of cypress wood, and throw incense upon it seven times while pronouncing the name of the person whom we wish to see again. We are afterward to extinguish the lamp, and allow the fire to die out. On this day the portrait is not to be unveiled.

When the flame is extinguished we are to replace the incense on the coals, and invoke God according to the forms of the religion professed by the deceased, and in accordance with the ideas that he or she had of God.

thoughts. He would mould his features after theirs, almost sinking his own individuality. In a little time he would be merged into mental conditions like those of the other; feeling, seeing, thinking, and being moved in the same way and by like motives. This power, which is evidently real, is closely akin to the evocations which our author is describing. The law and principle are the same.—A. W.

⁸Too much account cannot well be made of this direction. As a torpedo parts with its electric fire by excitation, so one parts with his mental and word energy by talking. "Salute no one by the way" was the order of Jesus to the Seventy, in the tenth chapter of the Gospel according to Luke. Elisha the prophet when he sends the youth Gehazi with his prophetic staff to resuscitate the dead child, said: "If thou meet any man, salute him not; and if any salute thee, answer him not again." The principle of this prohibition is the same as that of the enforcing of sexual continence, the conservation of moral and mental energy. Successful magnetizers observe the same rules. It is not a blind asceticism, but conforming to physiological as well as psychological law.

It is essential in making this prayer to identify one's self with the person evoked; to speak as the individual would speak, and to believe that we are in some sort the very person; then after a silence of a quarter of an hour, speak to the person—as though present—with affection and faith, begging him or her to become manifest to us. Renew this prayer mentally, covering the face with both hands; then call the individual three times with a loud voice; wait on your knees with eyes closed or covered for some minutes while speaking to the person mentally. Next, call the person three times again with a mild affectionate voice, and open the eyes slowly. If nothing is seen, the experiment must be renewed next year, and so on for three times. It is certain that at least on the third time we will obtain the desired apparition, and the longer it will have delayed the more visible and startling will be the reality.

The evocations which belong to the realm of science and Superior Intelligence are to be made with more solemn ceremonies. If the matter relates to a celebrated personage we must meditate for twenty-one days upon his life and writings; get an idea of his person, countenance and voice, speaking to him mentally and imagining his responses, wearing his portrait on us, or at least his name, subjecting oneself to a vegetable diet during the twenty-one days, and to a severe fast for the last seven days. Next, construct the magic oratory mentioned in the Thirteenth Chapter of our Dogma. The oratory should be entirely closed, but if we are to use it by day we may leave a narrow opening on one side, where the sun should shine at the hour of invocation, and place before this opening a triangular prism, then a crystal globe full of water, in front of the prism. If we must operate by night, we will dispose the magic lamp so as to cause its only ray to fall upon the smoke of the altar. These preparations are for the purpose of furnishing the magic agent with elements of a corporeal appearance, and to alleviate so much of the tension of the imagination that we could not exalt without danger, even to the absolute illusion of dream. We comprehend, moreover, that a sunbeam or a lamp light

diversely colored and falling upon moveable and irregular smoke, cannot in any way make a perfect image. The brazier of the sacred fire should be in the center of the oratory, and the altar of perfumes at a little distance from it. The operator should turn to the East, to pray; and to the West, to evoke. He should be alone or assisted by two persons, who are to observe the most rigorous silence. He will have magic vestments such as we have described in the Seventh Chapter, and will be crowned with vervain and gold. He should have bathed before the operation, and all his upper garments should be of a spotless and rigorous cleanliness.

We should begin by an appropriate prayer to the genius of the spirit that we desire to evoke, such as he would himself approve if he was still living. Hence we should never evoke Voltaire, for example, by reciting prayers in the style of those for Saint Bridget. For the great men of ancient times, the hymns of Kleantes or of Orpheus should be repeated, with the oath that terminates the Golden Verses of Pythagoras. At the time of our evocation of Apollonius we had taken as a ritual the philosophic magic of Patricius, containing the Aphorisms of Zoroaster and the works of Hermes Trismegistus. We should read in a loud voice the Nuctéméron of Apollonius in Greek, and we should add to it the following conjuration:

Βουλῆς δ'ὁ πατὴρ πάντων, καὶ καθηγητὴς ὁ τρισμέγιστος Ἑρμῆς. Ἰατρικῆς δ'ὁ Ἀσκληπιὸς ὁ Ἠφάισθος. Ἰσχύος τε καὶ μωμῆς πάλιν Ὀσίρις με δῶν ὧ τέκνον αὐτόσσυ. Φιλοσοφίας δὲ Ἀρνεόσθενις. Ποιητικῆς δὲ πάλιν ὁ Ἀσκληπιος, ὁ Ἰμούθης.

Οὗτοι τ'ὰ χρύπτα; φῶσιν Ἑρμῆς, τῶν ἱμῶν ἐπίγνωσον. Ταὶ γράμματα πάντων, καὶ διακρινούσι, καὶ τίνα μίναντοι κατίσχυοι
 ἃ δὲ καὶ πρὸς τύργισιās θνήτων φθάνει, σήλαι καὶ ὀβελίσποις
 χαράζωσιν.

Μαγείαν, ὁ Ἀπολλωνίος, ἢ Ἀπολλωνιος, ὁ Ἀπολλωνιος ἀεζα-
 κιος τοῦ Ζωροάστρου τοῦ Ὀμομάζου, ἰστί δὲ τοῦτο, θιῶν θερά-
 πεια.

⁹ This text is corrupt, and little else than empty jargon. The Hellenic words and their rythm constitute their chief aims. The following is a

For the evocation of spirits belonging to the religions which emanated from Judaism, we must repeat the Kabalistic invocation of Solomon, either in Hebrew or in any other language that we know to have been familiar to the spirit evoked:

Powers of the Kingdom, be ye under my left foot, and in my right hand; Glory and Eternity, touch ye my two shoulders, and direct me in the path of victory: Mercy and Justice be the equilibrium and splendor of my life; Intelligence and Wisdom give me the crown; spirits of Malchuth, lead me between the two columns by which the whole edifice of the temple is supported. Angels of **Netsas** and of **Hod** strengthen me upon the cubic stone of **Jesod**.

O Gedulael! O Geburael! O Jépareth! Binael, be my love! **Ruach Hochimael** be my light! Be what thou art and what thou wilt be; **O Ketheriel! Jschim**, assist me in the name of **Sadai**. **Cherubin**, be my strength, in the name of **Adonai**. **Beni-Elohim**, be my brothers in the name of the Son, and through the virtues of Zabaoth. **Eloim**, combat for me in the name of **Tetragrammaton**. **Malachim**, protect me in the name of **Jod He Vau He!** **Seraphim**, purify my love in the name of **Elvoh**. **Hasmalim**, enlighten me with the splendors of **Eloi**, and of the **Shekinah**. **Aralim**, act; **Ophanim**, turn and shine. **Hajoth a Kadosh**, cry, speak, roar, bellow, **Kadosh! Kadosh! Kadosh! Sadai! Adonai! Jot-Hevah! Ecazercie! Hallelujah! Hallelujah! Hallelujah! Amen.**

It is, above all, essential to remember in the conjurations, that the names of Satan, of Bealzebub, of Adramelek,

conjectural translation, paying no regard to the ill and preposterous grammatical construction:

"Father of counsel and chief of men, Hermes the very greatest; Asklepios (Æsculapius) lord of the Healing Art; Hephaistos, at once the strong and the laughed at; Osiris the son of himself, and the reviler of Philosophy; and again, Asklepios the lord of life and death.

"These occult things, saith Hermes, are known of mine: learning, judgment, the controlling of all things so far as possible, for the benefit of the dead, and the engraving of pillars and obelisks.

"Thou Apollonios, Apollonios, Apollonios! teachest the wisdom (magic) of Zoroaster, son of Aur-masd; and it is, the worship of the gods."

and the others, do not designate individual spiritual unities, but legions of impure spirits. "I call myself legion," says the spirit of darkness in the Gospel, "because we are a great number." In hell, the reign of anarchy, the number which makes the law and progress is accomplished there in an inverted sense; that is to say, the most advanced in Satanic development, consequently the most degraded, are the least intelligent and most feeble. Therefore a law of fate impels demons to descend when they believe themselves and desire to be ascending. Hence those who call themselves chiefs are the most impotent and despised of all. As for the crowd of perverse spirits it trembles before an unknown Lord, invisible, incomprehensible, capricious, implacable, who never explains his laws, and whose arm is always raised to strike those who have not been able to divine him. They give this phantom the names of Baal, Jupiter, or others, even more venerable, which are not pronounced in hell without profaning them. But this phantom is only the shadow and remembrance of God, disfigured by their wilful perversity, and remaining in their imagination like a vengeance of justice, and a remorse of truth.

When the spirit of light evoked by us shows a countenance sad or irritated, we must offer him a moral sacrifice; that is, we should be interiorly disposed to renounce what has offended him. Next, it is necessary before leaving the oratory to take leave of him, saying: "Peace be with thee; I did not wish to trouble thee. Do not torment me. I shall endeavor to reform myself in all that offends thee. I pray and shall pray with thee and for thee; pray with me and for me, and return to thy grand sleep in waiting for the day when we shall awake together. Silence, and Adieu!"

We will not terminate this chapter without adding for the curious some details about the ceremonies of black magic. We find in several ancient authors how the sorcerers of Thessaly and the Canidias of Rome practiced it. They dug a ditch, at the edge of which they slew a black sheep. Then with the magic sword they removed the *psylla*¹⁰ and the *larvæ* who were supposed to be present and eager to drink

¹⁰Greek, *psylla*, fleas.

the blood. They invoked the triple Hekatê, and the infernal gods, and they called the shade three times that they wished to appear.

In the Middle Ages necromancers violated the tombs, composed philters, and ointments with the fat and blood of corpses. They mixed with it aconite, belladonna and the poisonous toadstool. Then they boiled these frightful mixtures, and skimmed them over fires composed of human bones and of crucifixes stolen from the churches. They mingled in them the powders of dried toads, and the ashes of consecrated wafers. Next they rubbed their temples, hands and breasts, with the infernal ointment, tracing the diabolic pentacle, evoking the dead under gibbets or in abandoned graveyards. Their howlings were heard from afar, and belated travelers believed that they saw legions of phantoms come out of the earth. The very trees, in their eyes, took shapes which caused fear. They saw fiery eyes glow in the bushes, and the frogs of the marshes seemed to repeat, in hoarse tones, the mysterious words of the Sabbath. It was the magnetism of hallucination, and the contagion of madness.

To be continued.





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GHOSTS THAT NEVER WERE MEN

"Familiars" of Alchemists.

A FAMILIAR or several familiars were often created and used by alchemists to aid in the locating and preparing of simples, or in finding metallic bases or in furthering or attending to the processes of external alchemy.

How Familiars Come Into Existence.

In creating a familiar, the alchemist followed the plan upon which his own human elemental was created. Not all alchemists knew of the plan. Such knowledge as they had they applied in the creation of their familiars. The creation by a human of an elemental for a special purpose is mentioned in a subsequent article of this series. The creation by alchemists of familiars will be there covered. In creating the familiar the alchemist gave to it a portion of his own elemental, and by that which the alchemist so gave from himself, as blood, lymph, or other fluid, the familiar ghost could come into physical existence. After it was called into

physical existence and activity by the alchemist, it was his obedient servant, subject to his command. It disappeared and appeared at his will, performed missions on which it was sent, rendered the service entrusted to it, in watching alchemical processes, handling alembics, attending to the fires and liquids, and other tasks to which its master had set it. The form of the familiar was often that of an animal, sometimes of a human. Hence came the garbled stories of the black owls, ravens, black dogs and cats, and snakes and bats as companions of alchemists. Some people thereupon got a black cat, and an outfit of strange clothing and sat in a laboratory and were believed to be alchemists.

Familiar Ghosts Spoke Through Inanimate Objects.

An elemental could be attached by an alchemist to an inanimate object, become invisible itself, and cause the object to perform certain work (see *The Word*, Vol. 23, page 129). Sometimes the elemental was bound to that object and could not leave it, unless loosed by the alchemist. No one could injure or interfere with the object. It possessed a certain power which, if its effects were seen by others than the alchemist, was believed to be a supernatural power. A brazen or other metallic figure, or a figure of stone could be made to produce sounds, answer questions put to it, and give warnings of approaching dangers.

Speaking figures and speaking heads were created and became oracular. The figures possessed the power of divination and of making sounds. The sounds would be interpreted by the hearer in the language which he spoke, and would answer his questions in the spirit in which they were put. When the alchemist disconnected the elemental from the object, the definite power ceased. Even then the object may still have possessed a magnetic influence of its own, due to past connection with the alchemist and the elemental, and, such an object might, because of its magnetic influence, attract other elemental presences, which could act in various ways through the image. Perhaps there still exist in museums some of these figures.

Duties of an Alchemist to His Familiar.

A familiar could be created by an alchemist not without his taking a responsibility nor without danger to himself. The responsibility was like that of a father for a child. The alchemist must not only educate the familiar into methods and functions, but he must pay for all damage the elemental did. This responsibility had to be carried until the elemental became, in the course of evolution, human, and was endowed with mind. Alchemists who created such familiars were made aware of their responsibility, but they did not always know how long that responsibility was to last. Many rash alchemists, not appreciating their duties to their familiars, and eager to become masters before they could themselves serve, created familiar ghosts which they could not control. In so doing they lost their own lives and had, besides, to carry into future lives a responsibility to and for that which they had created.

Fate of a Ghost Familiar and Its Creator.

Once the elemental had been created, that is, many factors been combined into an elemental personality, it had an existence which could not be destroyed save by the destruction of its creator, the alchemist. With the death of the alchemist, the combinations which made up the elemental personality of the familiar ceased to exist. However, the germ of the elemental, the thought of the alchemist, was not destroyed. When the alchemist came again into a new physical body, he created another elemental personality around the germ of the original thought. In this way the elemental would follow him from life to life, and he must, in each life, carry the responsibility for it and its deeds, until he had either mastered it, educated it, and brought it into the human kingdom, or until he should have through it lost his personal existence for all time. Then the familiar would be diffused into the elements and the germ killed.

(To be continued)

CELESTIAL SYMBOLS OF THE NEW AGE.

By Helen M. Stark.

ALL life moves in cycles. From the measured beat of the human heart to the enormous life span of a solar system, each period of growth is begun, rounded into fulness, and ended, to be succeeded by another of its kind; and whether it be in the case of a man, a race, or a universe, we find illumination in the study of these growth-periods or cycles. They are to be measured, not by man-made standards of time, but by celestial units, based on the time of revolution of some heavenly body around its parent body. For example, in animal life, physiological periods are measured by the lunar cycle; in vegetable life, depending on the seasons, by the Earth cycle or revolution around the Sun; while in the large affairs of races, religions, and world periods, time is marked on the celestial dial of the Zodiac by suns and planets.

This has been recognized by the wise men of all ages, and they have sought a star, a sign in the heavens, as an indicator of earthly events. In the "Book of Solomon" we find the following statement: "In wisdom is the beginning, the ending, and the midst of times; the alterations of the turning of the Sun and the changing of the seasons; the circuits of years, and the positions of the stars." The proverbial wisdom of Solomon here credits the Divine Economy with a method in the periodicity and recurrence of events, that is analogous to the modern proverb: "history repeats itself."

In "The Secret Doctrine" Madame Blavatsky said: "It is true that the exoteric cycles of every nation have been correctly made to be derived from, and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But with the pagans the cycles meant something more than a mere succession of events, or a more or less prolonged space of time. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit—Astrology. In the prognostication of historical events, at any rate, there is no psychic phenomena involved. It is neither prevision nor prophecy any more than the signaling of a comet several years before its appearance. It is simply knowledge and mathematically correct computations which enable the wise men of the East to foretell, for instance, that France is nearing such a point of her cycle, and Europe in general is on the eve of a cataclysm, which her own cycle of racial karma has led her to. Eastern Initiates maintain that they have preserved records of racial development and of events of universal importance ever since the beginning of the Fourth Race—those which preceded it being traditional. A proof of this is given in what to every Occultist is scientific evidence—the records preserved through the Zodiac for incalculable ages. . . . the history of this world since its formation and to its end, is recorded in the Zodiac and the Universal Symbolism, whose keys are in the keeping of the Initiates."

Hindu traditions tell us that 5,000 years ago, a period of spiritual darkness set in which submerged the world in age-long gloom. This period was marked by the conjunction, or massing together in the heavens of all the planets. These traditions further stated that this period of darkness would continue for 5,000 years, during which the Aryan nations would sink into degradation, ignorance, and slavery, but that in the fullness of its time this cycle of darkness would end: a new condition would set in, which also would be marked by a combination of the planets. That this period of darkness really descended upon the world, none who read history can doubt. Five thousand years ago began the wars recorded in the Mahabharata, which resulted in the destruction of the

warrior caste of India, the degradation and fall of the Brahmans through using the influence of their position for selfish and unworthy ends; also caused the gradual descent of the people into moral lethargy and spiritual darkness.

India neglected her spiritual treasure and it departed from her; with it, departed her ancient vitality, her courage and endurance. Hordes of warriors from the North and West swept over her plains in successive waves of slaughter, leaving her enfeebled and wretched, a prey to any enemy who might covet the ruins of her departed glory. Looking backward, that is what history tells us; looking forward from the time of the Vishnu Purana, that prophetic work described the same thing, as follows in part: "There will be contemporary monarchs reigning over the Earth—kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; . . . they will be of unlimited power and their lives will be short; their desires insatiable; . . . piety will decrease until the world will be wholly depraved. Property alone will confer rank; . . . falsehood will be the only means of success in litigation; . . . fine clothes will be dignity. . . . Thus in the Kali Yuga will decay constantly proceed, until the human race approaches its annihilation. . . . When the close of the Kali age shall be nigh, a portion of that divine being, which exists of its own spiritual nature, . . . shall descend on the Earth . . . endowed with the eight superhuman faculties. He will re-establish righteousness on Earth; and the minds of those who live at the end of the Kali Yuga shall be awakened. . . . The men who are thus changed . . . shall be the seeds of human beings, and shall give birth to a race, who shall follow the laws of the Krita age, the age of purity. As it is said "When the sun and moon and the lunar asterism, Tishya, and the planet Jupiter, are in one mansion, the Krita (or Satya) age shall return. . . . Two persons, Devapi, of the race of Kuru, and Moru, of the family of Ikswaku, continue alive throughout the four ages, residing at Kalpa. They will return hither in the beginning of the Krita age,"

Mr. G. E. Sutcliffe, a prominent English mathematician, member of the Leeds Astronomical Society, says: "The Kali Yuga commenced on February 21st B. C. 3101, when there was a conjunction of six planets and an eclipse of the sun commencing exactly at sunrise at the holy city of Benares.

"A cycle of the Kali Yuga ended on December 3rd, 1899, when there was a similar conjunction of the same six planets and also an eclipse of the sun, which 'ended' exactly at sunrise at . . . Benares. The two events are exactly parallel, therefore, the only difference being that at the beginning of the Kali Yuga the Solar eclipse began at sunrise, whilst at the end of the Kali Yuga the Solar eclipse ended at sunrise. We thus see that the traditions handed down by the Hindus are borne out by facts."

There is, however, a lesser cycle that concerns us more, because a religion or a religious reform, connected with a sub-race, is due to arrive at the opening of each such cycle. This time-unit is measured by the precession of the equinoxes through one Zodiacal sign, requiring about 2,160 years—a period short enough that several may be reviewed in written history. About 2,000 years ago, at the opening of the age of Pisces, the Christian religion was founded; and 2,000 years earlier, when the vernal equinox changed from Taurus to Aries, Abram arose to be a leader of the nations.

Following Hindu and Chinese history we are led to other times of readjustment also marked by Zodiacal changes. A careful study of symbols shows that each age is deeply influenced by the nature of the sign ruling it. Early Christianity was marked by the symbol of the "fishes." In the gospel accounts, depending largely upon astrological symbol and myth, the followers of Jesus were fishermen; there was the miracle of the fishes, and the miraculous draught of fishes; while a fish drawn in the sand was a sign or password among early Christians, and they sometimes called themselves "little fishes."

Now that the cycle of Pisces is closing, the affairs of the world for the next two thousand years will be modified and colored by the characteristics of the sign Aquarius; hav-

ing for its symbol, two wavy lines and the figure of a man pouring water from an urn. In the highest aspect the man represents perfected humanity, for the true son of Aquarius is the Master of Wisdom and of Compassion, who pours over the world the spiritual waters of healing. Humanity as a whole has a long journey before it, ere this perfection is accomplished, but it is possible even now for any earnest soul to enter definitely and consciously upon the path which will lead him as an individual, into the Aquarian perfection, and to the end of his human training.

The urn is the symbol of woman, or the mother principle, and in the new age we may expect to see great things accomplished by the agency of that principle working in the race. Not only shall woman come into her rightful place—a position of dignity and responsibility—but the feminine aspect of life shall more and more find expression in man. Adaptability, gentleness, and intuition, shall more and more run parallel with stability, strength, and knowledge, as man in his steps toward perfection approaches the androgyne state.

The two wavy lines are supposed to represent serpents—the lower one only a reflection—and as such they stand for Spirit and Matter.

The sign Aquarius is "airy," electrical, and vibratory, and under its influence we may expect the development of aviation; a great extension of our knowledge of electricity; any many discoveries in the realm of radio energy; that is, in the higher rates of light and electric vibration. Under the influence of this sign, psychic power will unfold and there will be marked examples of clairvoyance, of intuition, and of awakening memory.

Of the Aquarian type of person Miss Isabelle Pagan says: "The chief characteristic of the true Aquarian is the extraordinary breadth and serenity of his outlook. He is absolutely unbiased. For him there is no religion higher than truth, and tradition and authority leave him untouched. He is the finest possible type of scientist; not necessarily, and in fact rarely, the practical scientist who utilizes divine

laws on the physical plane, but simply the student of these laws, the truth-seeker: patient, dispassionate, and untiring, whose method it is to take a comprehensive view of his subject, form his own hypotheses, and then marshal his facts, trying and testing his theories until they are proof against assault. His entire absence of pose makes him willing to learn from anyone—even from a child—and he is as ready to own himself in the wrong as he is unwilling to force his personal convictions upon others. His breadth of view makes him exceedingly charitable in his judgments, and he is often an earnest and practical philanthropist, anxious about the welfare of his fellow-creatures, and active in his endeavors for the enlightenment and uplifting of fallen humanity. The one thing he finds it hard to overlook or forgive, is humbug. Hypocrisy, unreality, or insincerity, whether in religion, in art, or in life, are peculiarly distasteful to him. In religion especially, he both practices and exacts sincerity, and is inclined to go his own way, ignoring public opinion, tradition, and authority; looking below the outward forms of sect and party in the faith to which he belongs, for the common basis of truth that underlies them all."

What better can we ask for the new age than that the Aquarian—may his tribe increase—shall rule it. In America a new and distinct type is arising. This fact is borne witness to by the report of one of the leading ethnologists of America, whose report was printed in the papers issued by the Ethnological Bureau at Washington. He points out that into this great "melting pot," as Zangwill calls America, all European nations are pouring large numbers of their population, and from the mixture thus produced there is growing up a new type that is stronger and richer than any element of the parent stock. This may be called the coming American. He gives a description of the new type which corresponds fairly well with the Aquarian type.

At this point the question may arise in the minds of some: "If the history of man and the Earth is written in the heavens, why is not more use made of this fund of knowledge—why does not man direct his life in more perfect har-

mony with the celestial law and order that guides the planets in their circuits, and holds them in their stations?"

The answer is that always in a dark age, man neglects and forgets Divine wisdom. This has been the age of mind that knows itself only in relation to matter; that calculates values in weights and measures; but spiritual qualities do not register on a counting machine. The "age of reason" is one, but only one of the ages of man; the treasures of the mind are bought only at the price of spiritual living. Grossness has not always ruled, it is characteristic only of the dark age of the lower mind and deep materiality.

Occultists tell us that in the days of the Chaldean and Peruvian empires, planetary configurations were taken advantage of by the people in almost all undertakings. In Peru, the Spirit of the Sun was held in high reverence as the Lord of the world, and the religious and social systems of the people were characterized by an all-pervading spirit of beauty and joyousness. In Chaldea a very elaborate scheme of worship of the Host of Heaven, the great Starangels, had been established, including as a practical guide to daily life, a comprehensive and carefully worked out system of astrology.

"The entire solar system . . . in all its vast complexity, was regarded as simply one great Being, and all its parts as partial expressions of Him. All its physical constituents—the sun with his wonderful corona, all the planets with their satellites, their oceans, their atmospheres, and the various ethers surrounding them—all these collectively made up His physical body, the expression of Him on the physical plane. In the same way the collective astral worlds (not only the astral spheres belonging to these physical planets, but also the purely astral planets of all the chains of the system—such for example as planets B and F of our own chain) made up His astral body, and the collective worlds of the mental plane were His mental body—the vehicle through which He manifested Himself upon that particular plane. . . . The priests held that the physical planets which we can see serve as pointers to indicate the position or condition of the great centers in the body of the "Logos" Himself, and also that through each of these great centers poured

out one of the ten types of essence out of which, according to them, everything was built. Each of these types of essence, when taken by itself, was identified with a planet, and this essence also was frequently called the Spirit of the planet, thus giving another quite different meaning to the term. In this sense they spoke of the Spirit of each planet as omnipresent throughout the solar system, as working with each man and showing itself in his actions, as manifesting through certain plants or minerals, and giving them their distinctive properties. Naturally it was this 'Spirit of the planet' within man which could be acted upon by the condition of the great center to which it belonged, and it was with reference to this that all their astrological warnings were issued.

. . . Enormous importance was attached to pre-natal influences, and a mother was directed to seclude herself and to live a sort of semi-monastic life for some months both before and after the birth of a child. The educational arrangements of the country were not, as in Peru, directly in the hands of the priests, although it was they who decided by their calculations—evidently aided in some cases by clairvoyant insight—to which planet a child belonged. The children attached to a particular planet attended the school of that planet, and were under teachers of the same type as themselves, so that the children of Saturn would by no means be permitted to attend one of the schools of Jupiter, or the children of Venus to be taught by a worshipper of Mercury. The training appointed for these various types differed considerably, the intention being in each case to develop the good qualities and to counteract the weaknesses which long experience had prepared the instructors to expect in that especial kind of boy or girl. The object of education with them was almost entirely the formation of character; the mere imparting of knowledge took quite a subordinate position."

In the future we may hope that this form of Divine wisdom will again come into its own. Even now serious-minded people are making use of the horoscope as an aid in character development, and without doubt its use will increase as the knowledge of astrology becomes more common. We

believe that it will enter as an important factor into the education of the egos who will be the nucleus of the next Race.

In what has been said there is nothing but hope for the new age, yet we must not overlook the fact that there is an element of danger. One of the characteristics of the age is the feeble hold which the exoteric religions possess on the general body of the people. This lack of restraint increases the possibility of failure on one or both of two lines. These are the misuse of the psychic power which even now is beginning to develop, and the equally disastrous misuse of other modes of vibratory force that will be discovered.

These dangers can be averted only in the establishment of new spiritual standards. These new ideals, to be efficacious, must come from the heart and mind of One who speaks with the authority of a Divine mission; One who can gather up the scattered threads of knowledge, and weave them into new garments of Life; One who can collect the rays of Truth embodied in the various religions, and focus them into a rainbow of spiritual Light.

"We must not, of course, presume to penetrate too deeply the Divine purposes; but coming events cast their shadows before, and it is not for nought that we have passed through the wonderful nineteenth century; it is not for nought that truths hitherto withheld have been published broadcast; it is not for nought that the Masters have sent their messenger before them to prepare the way; it is not for nought that eager eyes and earnest hearts are watching and longing for the light that is dawning; humanity is not going to be left desolate; it is not in vain that we have paid off five millennia of karmic debts; the night of weeping will not be perennial; let us **cleanse our minds**, and **purify our hearts**, and prepare to disseminate, however feebly, some rays of the light that is approaching; for it is even possible that some of this day and generation may be privileged to sit at the feet of incarnated God-hood, and listen to the words of wisdom that fall from Divine lips."



POPULAR THEOSOPHY.

By **Eduard Herrmann.**

THE SOUL AND IMMORTALITY.

Chapter III.

BEFORE passing on to the consideration of the most important theosophical doctrines, attention must be drawn to the fact that these are not dogmas set up by some church which considers itself infallible, but are the result of researches carried on since countless ages, by the Brotherhood of Masters, discussed in the last chapter.

No theosophist is under any obligation to accept these doctrines; every reader is at liberty to judge them, as the French Academy of Sciences judged the meteors, or Fulton's steamboat. There must be people who will find in this philosophy not only more reason, but more solace than in the materialistic theory of eternal annihilation, or in the modern Christian doctrine of eternal damnation.

The belief in the immortality of the soul winds like an unbroken thread through the history of mankind. It is to be found alike among heathen and christian peoples; among the representatives of civilization as among low barbaric tribes, such as the Polynesians, the Haidas; and it is, as Max Muller says, "not the dream of a few philosophical poets, or poetical philosophers, but the immediate result of the human soul when it faces the mystery of death."

What then, is the soul? Materialism declares it (the

center of consciousness) to be nothing but the product of the molecular activity of the brain; that this activity is the result of outward impressions; that external stimuli of a mechanical nature, as for instance the vibrations of sound, are changed in the brain into consciousness. How this process takes place, and why one and the same mechanical impression can produce in different individuals dissimilar consciousness and totally diversified feelings, has been as little explained by the materialists as has the question, whence comes the will which dominates thought. The will has no physical organs, nor does it need any (as we see in the case of the amoeba, which is devoid of organs); therefore, it cannot be transmitted through external influences to the brain. On the contrary, it clearly acts from the center outward; it has its origin in being conscious, and from there sets certain molecules in motion. It stands above the physical body, and can pick and choose, not only among external impressions, but among thoughts. Hence, we conclude it to be a messenger of that inner essence which retains its consciousness of ego unchanged in all conditions of the physical body, and which we term the soul. The soul has an inner transcendental, and an outer physical consciousness. The physical consciousness is awakened by things external, the brain, with the help of the physical organs which it governs, forming the link between the soul and the outer world. Consequently, physical consciousness must be disturbed or suspended as soon as a disorder or mortification of the brain sets in, but not the transcendental or spiritual consciousness. The latter does not stand in need of the senses; on the contrary, it can become fully active only when the senses are drowned in deep sleep or lethargy, as in the case of hypnotism, somnambulism, or the condition which Plotinus calls ecstasy.¹ Transcendental consciousness is imperishable, because its root is in the soul—the immortal side of man. Thence proceeds development; for the soul is constantly expanding, and through its agent, the will, is continually at work upon the development of new organs. Thus cases of clairvoyance

¹See Du Prel, "Philosophy of Mysticism."

and thought-transference, rare as yet,¹ point to the awakening of a sixth sense in man. The development proceeds from within outward. If the reverse were the case, the development would have been completed long ago, as the causes acting from without remain with few exceptions always the same. The necessity of direct thought transference or clairvoyance, for example, can in no way be reduced to external influences; on the contrary, one might imagine them rendered totally unnecessary through telegraphy and the telephone. However, as these powers nevertheless develop, there can be no doubt that an inner necessity of the soul nourishes them, just as it does the other senses.

That the soul is something quite independent of brain and nerves, is proved practically by the extraordinary capacity which some people have of quitting their physical body voluntarily and of visiting distant places in the astral body.² For such people there can exist no doubt that they have a soul; and they maintain that the soul, although infinitely finer, more ethereal and more enduring than the body, is nevertheless a material reality and that its seat is in the astral body. This power of leaving the body, we find, among mediums and hysterical persons,³ but only an adept can exercise it voluntarily and consciously, and he gains thereby an absolute certainty with regard to this great problem of life after death, and concerning an existence apart from the body.

Thus the theosophical doctrines regarding the soul are not mere metaphysical speculations, but flow from observation of our Masters in this condition of freedom from the body. However, they can have a convincing effect upon such people only as have either full confidence in the Masters, or the interest and pertinacity necessary to prove the truth of these statements, for themselves; this last alternative is preferable. The human soul is a spiritual entity, a monad. Every cell in the bodies of men, animals, plants and even in inorganic bodies, has its monad, its soul, and there-

¹A. F. Sinnet, "The Occult World," p. 17.

²W. T. Stead, "Borderland," 1996, Vol. III.

with some sort of consciousness. In the case of man, this becomes self-consciousness, the recognition of his own eternal ego, of his soul. The farther he progresses in his spiritual development, the more clearly does he become conscious of this soul-life; and with it he recognizes the real creative force, the form-creating power of the soul. He realizes that the soul forms, as its first product, thought in man; and that thought in its turn begets all things shaped by the human hand, which endure until time disposes of them. Thus one who ponders more deeply will further realize that the universe as a whole can be nothing but the thought, in countless forms of expressions of the world-soul, which we call God. The duration period of these eternal manifestations, as indeed of the entire universe, depends (just as in the world of man's creation) upon the power of the original thought. This power seems immense, apparently infinite, but it will exhaust itself sooner or later, and enter into a period of rest.

In the Vahara Upanishad this idea is expressed as follows: "The universe was developed solely through San-kalpa (thought or ideation), and only through the power of the thought does it stand."

Esoteric philosophy teaches that every thing lives and has consciousness (a soul), but not that every life and every consciousness is the same as that of man or animal. Mundane life is a branch of the spiritual activity which manifests itself in matter. This activity does not cease with the disintegration and transformation of matter; in fact, it cannot cease at all, as it is eternal and so without beginning or end, but it continues to operate in another sphere, invisible to our senses. In other words, the soul in its creative impulse builds up the human body as a means for temporary activity in the sphere of mundane existence. After death it rises to other realms, and there becomes the vehicle or tool of the spirit, which must manifest itself everywhere. In contemplating death, we should keep in mind that life is not concentrated in the body, but in the soul, and that it is eternal. The body must disintegrate as soon as the animating principle, the soul, is withdrawn. This can happen in two

ways, either suddenly or else through slow, normal death. The death which can be seen approaching slowly is a natural death, through age or sickness; the sudden death is brought on by accident or suicide. Death in itself is painless, but not so that which precedes it. With advancing age, the desire of the soul for physical manifestation diminishes and its creative energy decreases. Therefore, the cohesive power of the atoms and molecules which form the body becomes less, until finally the body dissolves. The case is different with a person whose body and soul are separated by sudden death at a time when his desires and passions still fetter him stoutly to earth. In such a taking-off the wish to live, which is still rooted in an energetic soul, is not eliminated by the death of the physical body, but forces the soul to remain in the sphere of earth just as long as if the life had been allowed to run its natural course. The dominating inclinations and ambitions of man play an important part after death, and especially at the hour of death. In this connection one of our Masters says:

"At the last moment the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after another. The dying brain dislodges memory with a strong, supreme impulse, and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which were the strongest, naturally becomes the most vivid and survives, so to say, all the rest, which now vanishes and disappears forever, to reappear but in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman, or one in a fit of delirium tremens, will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead, yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, the brain thinks and the ego lives over in those few brief seconds his whole life. Speak in whispers, ye who assist at a deathbed, and find yourselves in the solemn presence of death. Especially have ye to

keep quiet just after death has laid her clammy hand upon the body. Speak in whispers, I say, lest ye disturb the quiet ripple of thought and hinder the busy work of the past, casting its reflection upon the veil of the future."

The end is sudden; consciousness deserts the body as abruptly as the flame leaves the wick, and the soul remains for some time entirely unconscious in kama loka, the sphere of desire. In this condition it remains until liberated from the material desires and tendencies clinging to it. This process of purification may be of greater or less duration, and is proportionate to the intensity of the passions which ruled the deceased during his lifetime. If these exercised but a small influence on the soul, it will be able to leave kama loka after a short period, to soar to a higher sphere—Devachan. In the other case, it often requires much time before it can leave the mundane sphere, which has a strong attraction. This is especially the case with suicides, and others called away suddenly. As such people are generally in the midst of powerful physical, and even sensual attractions, the soul is detached from these tardily, and hence remains longer in the sphere of desire than it would have in a case of natural death. The other physical body is not the soul's only housing, and after the death of the physical, the astral body has yet to undergo its dissolution. In the sphere of desire, the soul is enveloped solely by the body of desire, a body of exceedingly fine substance, and which may hardly be called matter. With the decrease and slow disappearance of all physical desires, the entity called the body of desire, also vanishes by degrees. This process is called the "second death." Then the soul becomes able to enter into the land of the gods, called devachan. Here the soul awakes to a new, spiritual life, or rather to purely spiritual enjoyment, for in the esoteric teaching devachan is the heaven from which the soul had been banished during its earthly existence. That heaven is quite different from the Christian picture of heaven, with which it has but one attribute in common, namely, that the soul there partakes of perfect happiness, and that for a long period of time. In this state, the soul, freed from the body

and any sensual passions that may have clung to it, begins to elaborate those exalted spiritual thoughts and ideals, which, as we know, form even in our physical life an almost inexhaustible source of pure joy; but which come into our lives amid the painful and laborious fight for existence only as stray flashes of light. It is not given to every soul to attain the consciousness of this blissful enjoyment, just as it is not given to everyone to comprehend and appreciate the beauties of Shakespeare's poetry or Beethoven's music. For appreciation, it is necessary for a person to have developed his spiritual receptivity, to have learned to enter completely into the spirit of the poet or composer, and, forgetting his own personality, to lose himself entirely in the work of art. A materialistic, egotistic person, who has never developed high, unselfish thoughts, and who is receptive to none but earthly, material enjoyments, cannot realize devachan, because such a person lacks the essential qualities, that is, the ideal longings and efforts, the good, unselfish, divine thoughts. These alone build the bridge by which the soul can reach and enter the land of bliss, the land of the Gods, and enjoy its serenity, and these alone enable the soul to stay there.

Thoughts which center in the physical body, in matter, are of a secondary variety, and can therefore not outlive matter itself, whence they sprang; while noble, good spiritual yearnings have their origin in the eternal, changeless, divine spirit, and hence must outlast all others. "Devachan," writes one of our Masters, "is not a place, but a condition, or rather an endless series of conditions of constantly increasing spirituality and intensity of feeling.

"There are very few people who, in their life on earth, have absolutely no feeling of love or friendship, nor any predilection whatsoever for some particular spiritual activity—thus being incapable of experiencing devachan. Even if a person had but a single moment of ideal yearning, this one note, sounded on the lyre of life, would become the keynote of the subjective condition of his being, and would become transmitted into countless harmonious tones and semi-tones of a psychic phantasmagoria. In devachan, all


the unsatisfied hopes longings and dreams are fully realized, and the dreams of objective life become the realities of the subjective existence."

As the physical life gains in intensity from childhood to the prime and diminishes from then until death, so life in devachan begins with the first stirrings of psychic life, and having by degrees reached its climax, declines with the gradual diminution of the psychic powers into lethargy, then into semi-consciousness, then into unconsciousness and—not death, but birth! Birth into another personality, which resumes the conflict with matter, daily and hourly creating some causes to be worked out later in devachan.

The length of the sojourn in devachan varies, it depends upon the degree of idealistic development which we attained during our life on earth. The average time has been given by some writers as 1,500 years. After its period of rest, the soul is drawn by innumerable fine, magnetic currents, by the old karma, not yet exhausted, back to mundane life, and into the family best capable of offering it the physical body and surroundings which it needs for gaining and assimilating new experiences.

Thus we weave ceaselessly our own past, present and future at the "roaring loom of time." Whatever we have already struggled with and conquered, whatever we suffer now and will enjoy in the future—all is the work of our own hands, the unavoidable work of our thoughts and words. A person who is mentally confined will live along, thoughtlessly, reeling back and forth from desire to enjoyment, without ever being satisfied. A thinking person, on the other hand, will realize that he can never be happy so long as he centers his inclinations in things ephemeral; for agonies arise when the time comes for the soul to tear itself away from that to which it has become accustomed, that of which it has grown fond. Hence the wise will favor those thoughts, cravings, and feelings which are directed towards the eternal, the spiritual, and which will create a karma for him that will lead not only his soul into the land of the gods, but will advance him toward his own apotheosis.

To be continued



NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER V.

DOCTOR MEREDITH came to us unexpectedly that afternoon before Fairfax returned from the city, and Mother told me his anxiety for Edith's safety had brought him. He had talked with Mr. Thornton, whom he considered a half-crazy person himself, he said, and he was sure from his conversation he meant to take Edith from us. Doctor told Father he was so certain there was something fundamentally wrong with the man's conscience that he went to see Mr. Blackwell, who surprised him with the information that Thornton had been to retain him a short time before and that after talking with him, he had refused to consider his case.

Father and Mother exchanged glances, and then Father confided to Doctor what I had seen, and told him the facts regarding the finding of the will, and the instant and wonderful effect it had had upon Edith.

"She suddenly regained full possession of her faculties," he said, "and this I consider a marvel, for she has been subjected to great mental suffering, of that I feel assured."

Doctor was much affected. He advised Father to "let the man hang himself. Do not prevent his coming here tomorrow, and of having his abductors come," he said. "Then we will confront him. It is my firm conviction that Mr. Thornton, if not a cold blooded scoundrel, has from first to last deceived and betrayed. I hope to see it legally proven that he forced a marriage upon Edith to get the fortune he thought would be hers. When he knows that he will have to give an accounting to the Court or take the consequences,

I think he will make haste to change his attitude. Had Edith not been rescued he would have ruined her life. She ought to be thankful for her deliverance."

"Does this not prove once more, Doctor," said Father, "that God's laws cannot be broken by us, without destroying ourselves?"

Mother came in as Father ceased. She asked if it was best for the nurse to return to her home. She would not be required any longer by Edith.

"Does she want to go?"

"Not that I know of."

"Have her remain here until Judge Ely questions her. We want all the evidence possible to be secured. Keep her, Eleanor, and make her feel contented, she surely can help Edith's cause."

"Then I shall tell her something of the situation, and what to expect when Mr. Thornton returns, so that she may avoid his presence."

The stage was prepared for the drama that was to be performed in our home by Mr. Thornton, when he returned late the next afternoon. The house was full of men guests. Uncle and Aunt were with us to stay all night, and Doctor also happened to be there.

Mr. Thornton was ill at ease the moment he saw Edith, who was serene and gracious, but avoided him. She did not go to her room before the supper hour, but remained at Mother's side, and Aunt Kate had a permanent position beside her. The company separated early that evening. The men went off to the smoking room or to their own rooms, and Doctor and Father and Uncle held mysterious talks with several men, from the various cottage houses on the place. At midnight, though all had retired, the lights in the halls were burning, and in the breakfast room there were a dozen or more large lanterns lighted and ready for use.

Edith and Aunt were with Mother in her room, and my

sister Marion and I were in the adjoining room. None of us undressed, except Marion, who slept soundly all night.

Father and Uncle and Doctor and Fairfax and Landon occupied the rooms across the hall from us, and Mr. Thornton was in his room on the front side of the house. Guests were in rooms adjoining his.

Father asked us to go to sleep, saying he and Uncle and Doctor would take turns in watching inside the house, and the place was well guarded outside.

The sound of voices in the hall was what aroused me before daylight, and I went in to Edith and Aunt Kate, who were sitting in the nursery alone. Mother was out in the hall. Going to the window I saw men with lanterns on the grounds and heard loud talking. Every one on the place seemed to be up. I heard Mr. Thornton's voice in the hall just then and went out, knowing Mother was there.

He was saying dreadful things to the men gathered about him, but was made to listen while Father told him he would be kept under guard until convenient for him to go back to the city. Meantime Judge Ely and Mr. Blackwell, both of whom had been our guests over night, faced him and told him the charges that would be made against him. He was informed the will had been found, and Edith had recovered and would testify as to the facts connected with her uncle's sickness and death.

His efforts at braggadocio did Mr. Thornton no good; his sneering remarks as to the value of her testimony were hushed when Father told him she had informed him and others of contents of the will before it was found, and that she knew from her Uncle all about it.

When Mr. Blackwell stepped forward and reminded Mr. Thornton of his having told him that he had heard his wife say in her dream-state what was in the will, he subsided and went to his room, where he remained alone until after his breakfast had been served to him.

After the household had breakfasted Judge Ely asked

that Mr. Thornton be sent for to meet Edith, and all of us, in the library. I was permitted to be present with her.

Edith looked as contented as though she had never known a sorrow, and I remember how much astonishment her radiant appearance caused every one when she entered the room with Mother. She seemed to have lost the old fear of Mr. Thornton, and took no notice of him. Doctor had told her to try to be calm, and to answer the lawyers without feeling any dread of him.

She made a good impression as a witness, and, when she stated to Judge Ely that from the time she had refused to sign papers Mr. Thornton asked her to sign, he had treated her with studied cruelty, and had constantly told her she was losing her mind and would be taken to an asylum, she betrayed no lack of self control.

"But for the threat of the doctors to expose him unless he consented to have me come here to Cousin Eleanor, I should now be in an asylum," she said, calmly.

She gave the names and addresses of the two physicians she referred to, and then turning toward him, challenged Mr. Thornton to deny the truth of her statement.

He remained silent.

When Father went to her to lead her from the room, she rose up and stood looking at Mr. Thornton before she said in a very low voice:

"I will pray that God will lead you to repentance, and that he will give me grace to forgive you."

Outside the door Doctor Meredith stopped Mother and me who were following Father and Edith, patted my head, and told me I had done the major share of the good work accomplished, and would be blessed for it.

"But I must believe you are something of a witch, child, and can cast spells upon people. Perhaps you are a fairy," he said.

Mother answered for me, and told him I was only a very

tired little girl, who must go to bed now and sleep all the morning.

After seeing me go to bed mother darkened the room and told me to take a nap. I took a long sleep. It was late in the afternoon when I went down stairs and joined the family in the sitting-room. Edith was not there, and Mother, answering my look of inquiry, told me she had gone home with Auntie to stay a few days. Nothing more was said about recent events, and at the supper table Father and the boys talked of the horseback trip they were to take to Rose-land, the old home of our beloved great Grandfather, a place dear in its associations to all of us. It was Mother's property now. Living on it and caring for it was a distant relative of ours who, with his family, greatly enjoyed the privilege of residing there.

As Father and Fairfax talked I noticed that Mother said nothing about going, and as she was not to be of the party I knew I would not be and therefore was not particularly interested in the details under discussion. My thoughts were upon the place itself, and I walked out to the orchards and back, thinking of the old home, and of its fascinations for me. As a little child I begged to be taken there that I might wade in the miniature lake and be rowed about on its smooth surface. The swans that lived near it and were always swimming about on it, were wonderful creatures to me, and I could not understand why we could not have a lake and swans also. As I grew out of babyhood and could realize why I loved the stately old place, I would often wish to be taken there, but it was a dozen miles away, and to enjoy a real visit we had to stay all night.

The house was a mansion, really, built of brick with marble trimmings and with a high portico supported by large white columns. A long one-story addition built to be a guests' dining room, had at its extreme end a two-story building where on the main floor were the kitchens. Above were a number of bedrooms, fitted for bachelor visitors. On the left side of the house was the little lake, and back of it were the wonderful gardens for which the place was noted.

Around the top of the house was a railing of white, and as it stood on an eminence the appearance it presented was imposing. Everything about the estate was designed on the same large scale as the mansion, the houses about the grounds, the stables and barns. Even the several tool houses were of cottage dimensions. In our time my maternal Great-Grandfather lived there, with a widowed niece and her two children. Until his health failed, and he wanted to be with Mother altogether, we went there weekly. Father often told his friends that we lived on the road to Roseland, and he had to keep a diary so as to be sure what part of the week we would be at home.

Mother adored this grandfather; so did all her household. He was majestic and noble in appearance, with great dignity and benevolence in his face and manners. His coming and going commanded the interest and attention of everyone on the place and wherever Grandfather sat there were his worshipers gathered about him. Mother often entertained me with details of his beautiful life, and I know she impressed the fact upon each of her children that his love was the greatest gift she had to bestow upon us, outside her own and Father's.

He was a young man when he married—only nineteen; and his happiness ended before he was twenty-five. His wife was his idol and after her death he lived on at Roseland first with his little daughter and her nurse and governess, and as she grew older he had many relatives visiting there all the time. He did not want his little daughter to know how dreary his home had been without her mother, and gave her every pleasure life could offer.

That little girl was the mother of my mother, and she, like her own mother, married at fourteen, and died in a few years, leaving two daughters, Mother and her younger sister.

Whenever I went to Roseland I would go into the big hall, where hung the portraits of the family, and I would stand before those of my mother's mother, and of her mother, and think they looked more like sisters than parent and child.

They were so youthful; so spiritually youthful that their portraits possessed an unusual charm. Grandfather's big, easy chair stood opposite to these portraits, and morning and evening he sat in silence before them. At night always a lamp hanging from the ceiling threw a light upon them. Every person on the place was instructed to go at once to the big hall in case of fire. Those two portraits were to be saved if all else in the house was destroyed.

Often I told Mother I believed I had met "Grandma" in my dreams; her face seemed so natural to me, but Mother said it was because I had heard so much about her that I had dreams of her. When I knew no one could hear me I would stand in front of her portrait and say aloud: "Where are you now, Grandma?" But I did not repeat that habit after I had a fright while in the hall one day alone; in fact, in that part of the house, for no one else was there, or knew that I was there.

This day I speak of, I stood up on the big chair and looked into the strangely familiar face for some moments before saying, in a whisper almost, "Where are you, Grandma, tell me where you are now?"

Something seemed to move near to me, and I distinctly heard the word "here" sighed out rather than spoken.

Mother tried to calm me afterward by assurance that it was imagination, I did not really hear a sound, and she added that even if our Blessed One was there in the hall with me she could not make me see her or hear her, for she was spirit and I was flesh.

I accepted this assurance but I never again questioned the portrait.

So young was Mother that she had but one memory of her Mother's life, just a faint recollection of being taken into a room where she rested against high pillows, almost sitting up, and where her father and grandfather were on either side of the bed watching over her. Mother began to cry because she could not go to her mother's arms which were held out to her, but Grandfather took her and put her close to her

mother, so that she could kiss her face. Then she was carried back to the nursery, and never saw her again. During her long illness, Aunt Margaret had cared for the children, and Grandfather tried to keep them as his own afterward, but Mother said her father wanted his children in his home where was desolation itself, and they were taken back there. Grandfather admitted his right to them, but he was never reconciled to the arrangement, and when he could get occasional possession of the children he took them, and, in order to have them permanently with the full consent of their father, he settled all his property upon the two sisters. After Auntie's death Mother became his sole heir.

All these things I was thinking, and much more of Roseland's interesting history, when I ended my walk and went back to sit alone on the balcony. It was still daylight, that pleasant hour before the twilight in the summer time. I leaned back in the big chair and continued my day dreams. Of Grandfather I never tired of thinking. I pictured him now as living in a place where there were no nights, which was my idea of a real heaven, for I had an unreasonable dislike of night and darkness, and yet I liked the dark more than I did the moonlight. I thought of him as being with Grandmother and the two so contented together that they lived and worked for others without words. What one thought the other felt and a responsive smile was answer sufficient. Always they seemed to be occupied and about them were many who came and went, all of them happy because they were all ministering angels to the people they visited.

I must have hypnotized myself into a deep reverie, for from my ruminations I seemed to glide imperceptibly into the presence of the Good Lady.

In a moment more I was saying to her that I would do her will, and she was directing me to hasten to my parents, who were at that moment alone, and to speak words for her to them.

Instantly I obeyed, and gaining their presence I said:

"Father, Mother, I have seen the Good Lady, who tells you there is yet more work to be done immediately for cousin Edith's sake; that you, Father, will quickly let Judge Ely know that Mr. Thornton has succeeded in getting papers prepared which he will bring here tomorrow morning to serve upon you. These papers are legal documents and Cousin Edith will be removed from here unless counter steps can be taken by you."

Father lost no time in going to the bell signal and when his summons was answered he sent word to Jerry to have his horse and Fairfax's saddled as soon as possible. Then he came back and said that he would get ready and go at once. Mother, while regretting to have him return to the city, approved the plan, and I, who was the cause of this trip, began to cry as soon as Mother and I were alone. But in a moment I was made to realize that I had not delivered all the message I was to give, and I told Mother so, and then said to her:

"Edith is so helpless when under the influence of Mr. Thornton, that if he gets her away from us, she will be worse than ever before, and will be so very wretched she will want to kill herself and end her misery. Mr. Thornton is not really anxious to have her for any other reason now than to hold a threat over Father, and you, and others interested in her. The fact that he has possessed himself of her money illegally troubles him; he hopes by claiming that she is detained here and is mentally unbalanced, to force a compromise. If he can avoid an accounting of her moneys he will give her her freedom."

Mother sprang to her feet, saying this was most important and that we must go to Father at once.

We met him as we came downstairs and, after being told, he patted my head and said it was a great relief to him to know this. Now he knew what to say to Judge Ely, and he promised to be at home very early in the morning and bring out with him either the Judge or Mr. Blackwell. "On the way in," he added, "he and Fairfax would stop and ask Allen Walker to come out for the night." Mother objected to

troubling Mr. Walker and said that Jerry and Rufus could sleep in the office room, and Aunt Chloe and Dicey could stay in the house. We would not need to have any other protectors.

It was so decided, and we saw Father and Fairfax ride away just as the twilight was coming on. Mother, watching them rejoiced that their horses were fresh and they would be at Uncle's before dark.

Then I went upstairs where the children were, while Mother remained to have the house closed, after she had seen and talked with all the help who remained about the dwelling at night. One man always had charge of the grounds and he was told to arouse Jerry and Rufus before day, so that they should be up in case Mr. Thornton should decide to come out very early. Precaution was then taken to lock all the gates, and the man was told to arouse every one on the place if any person appeared at the lawn entrance.

Such a night as that was!

Mother and I sat at the window together after the children were asleep, and enjoyed the picture of the moonlit gardens and the aroma of jasmines and honeysuckles mingled with the subtle odors of the roses. The light was intense and she agreed with me that it made everything appear unnatural. The arbors and the summer houses were as if illuminated, and every tree and shrub was outlined as clearly as in daylight.

Mother said it was a fairy scene and that we ought to see fairies come out and dance upon the green. Just then I saw the outlines of grey curtains and as their sweeping draperies came into full view, I told Mother I believed the Small Person was coming.

But I was mistaken, it was the lovely Lady herself, and as she stepped from behind the floating cloud of grey I saw she was holding before her a long scroll on which were letters so large and clear that I could read them distinctly. It said:

"The uncle who left his niece in the care of a man in whom he tried to have the utmost confidence is yet on the

earth, his soul still wearing the shadowy form of his body. He does not know how to aid the niece, or to protect her, though his spirit is aware of all that is taking place in her affairs. To serve her efficiently is to release this imprisoned soul, and, as well, to prevent a weak man from doing further wrong to his helpless wife."

I did not realize until Mother spoke and said softly to me, "Go on if you can," that I had been reading aloud.

Again I saw the scroll and the letters were larger and plainer than before. Now I read:

"The power that will release these three who are in bondage lies in this home, the uncle cannot be freed until Edith is free; and her freedom gives release to the unhappy man whose character is more weak than wicked. The angel-man on the star plane who guided them here is no other than the beloved grandfather, who purposely left the will in the letter, well knowing that some day "his Eleanor" would seek and find it there. He is one who for many years before he left his body could look through the ether enveloping the other planes of this world, and see and converse with those, who, having laid down their bodies and gone away, are nevertheless attracted here by reason of past acts or associations. In his case, love is the magnet; here he is greatly beloved and there is no state of existence so remote from this, that love cannot draw its own back again. Love that is born of the Spirit is the only magical power on your earth plane; it is the only power required to make of it a place of harmony—a heaven. Through the ether substance surrounding all planes love can penetrate, and where love is there God is, for God is Love.

"You can well understand, Eleanor," that there is a sense in which one can declare there is no such thing as death, for death means dissolution, and this is not true of the Soul or the Spirit, the spiritual and the divine in man.

"The separation from the body connotes no more than changed relations and for those who have that 'hope of glory'*

*"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you; the hope of glory."
—Col. 1:27.

knowledge of the Christ within, and can also demonstrate the Christ life every day and hour, death is swallowed up in victory. By and by it will be completely destroyed off the earth for the Christ within each of us is the redeemer of the body as well as of the Soul.

"You two who love to serve, are given service, and thereby you free yourselves from fear of evil, which is the destroyer of life. Finish your work for Edith, Eleanor, and she in turn will work for others. We on this plane direct those who seek service and who call upon the name of the Lord and render unto Him the worship of praise and service. Like seeks like on all planes of Being. Discordant natures may come about you but not to tarry, they pass as do the shadows of night. Steadfastness is power, and through it you may teach others to grow in the likeness of those whom you call saints, but who feel themselves to be the least in the kingdom above yours. The night is passing and the morning will bring its duties, but the troubles of Edith are nearing an end, and to you and to this child she owes her deliverance.

"Some time not far before you now you will know that you two are links in a chain of souls that have been united in service for many ages and hence have the power to serve your fellow beings."

It was late, even for a child to get up, when Marion came to my bedside next morning and asked me if I was not going to be dressed before dinner time?

She said that Mr. Thornton and some men came out to the house while Father and Mother were at breakfast. And that right after them came some more men and now they were all in the library. And once Mr. Thornton was talking so loud that Mother went there and said something to him that made him quiet again.

From Mother I learned afterward that what the Good Lady had said was true about Mr. Thornton, and the lawyers, having been told by Father the facts, forced him to an

admission of each and all of them. Then a settlement was reached, he signing an agreement for a separation in return for his release from financial obligation to the estate.

"Edith has lost most of her money," Mother said, "but he has sworn away his manhood; she can live without the money, but he cannot retrieve his position, at least not while in the mental attitude he holds now. But we must pray that the Spirit within him will have power over his mind and bring to him right knowledge. He asked to see you, my child, but I told him you were asleep; he said he would like to make his peace with you before he went away; I told him there was no dislike of him in your mind, and that I would repeat the conversation to you. Now, we will forgive him and praise God for bringing him to us that we might help him, and remove Edith from his influence!"

Just then the man came from town with the mail and he brought a large express parcel for me. Naturally I was curious to see what was in the box that had come from a long distance, and was from Cousin John Fielding, who had visited us the winter before. Cousin John had insisted upon calling me "Tid Bits" while he staying with us, but as he lived far away and I never had seen him before, and had a feeling I should not see him again, I did not resent his giving me a name I did not understand, and therefore did not like. But I had liked him and we had promised to be friends to each other.

Landon opened the box for me and lifted out a long and large parcel wrapped in so much tissue paper that we thought it must be a fragile ornament. But it proved to be a French doll. Had it been a live bear it could not have been more distasteful to me. I turned from it with disdain. Mother took it and called my attention to the wonder of its outward adornment; its natural curls and movable eyes; its real shoes and stockings, and its lace hat and tiny parasol. I looked at it but would not touch it. Marion was wild with excitement and begged permission to hold it in her arms. Then she rushed about showing it to every one. Fairfax asked me how I liked my doll, and I gave him such a scorn-

ful answer that Mother told me I was not speaking properly. She said Cousin John was most kind and thoughtful and he had meant to give me a great deal of pleasure. The doll was a very fine one and he must have been at great pains in selecting it.

"I wish he had sent it to Marion; I shall give it to her."

Mother said no, it would soon be destroyed if she took it to the nursery; we would put it away and when my little friends came to see me they would enjoy it.

But my little friends never saw it. I was cross over the teasings of the boys about the doll, and the next day I told Marion she might carry it with her, with Mother's permission, to the playground. She went off in triumph with it and it entertained her all the afternoon; the nurse forgot to bring it in from the summer house when the children came back, and there later I found it. Not caring to take it indoors and having a real dislike of this gaudy looking doll, and of dolls in general, I took up a string lying on the ground, tied its ankles together and then attached the string to the limb of a cedar tree at the end of the arbor.

It may have been my intention to tell Marion what I had done, or to make it known to the nurse that the doll was left in the summer house, but the fact was I forgot it. That night it rained all night, the next day was warm and sultry, and when later on in the week the children went back to their play house the wreck of a doll was found dangling from a tree-limb. The rain had ruined the doll's garments; the sun and heat had melted the wax on the face and neck and it had trickled down into the hair. All semblance of curls was lost in stiff strands that stood out like porcupine quills when the doll was taken down and held in proper position. The eyes had fallen in, the face was a blistered mass, and the wreck was not a pleasant spectacle to behold.

When it was brought into the house and shown to me I was first amazed, for I had forgotten it, and then was heartily ashamed of what I had done, but I faced the situation and told Mother at once.

She was holding it in her hand when she turned to me and said, "how could you do such a thing, my child?" But I felt relieved when I saw that it was hard for her to keep a serious expression on her face. When Father came out to where we were and saw it, he hurried away as fast as he could go; Artie laughed when he saw it and begged to have it, but I asked Mother to give it to Delia to burn. Delia took it to one of the little girls on the place and she, liking it so much, Mother sent the body to the city and had a new head and new clothing made for it. For a long time the doll did good service, and whenever my brothers teased me about it I declared it had served its purpose, but I asked Mother privately to tell them not to refer to the doll again. She did so and she wrote a letter to Cousin John that was kind and affectionate, even if I was not mentioned as being delighted with his gift. In fact she told him I had never had a doll and for some reason had ever showed an aversion for them, but that Marion was really charmed with the doll and I had given it to her. I thought that was the end of the doll episode, but I was mistaken.

One day, not long after the tragic end of the "opera doll," as Landon called it, I was out under the tree in my favorite seat, when the Small Person appeared. I was glad to see her, for just then I had nothing to do, and felt gratitude to her for coming.

"What are dolls"? she asked me.

"Sawdust inside and kid outside," I answered.

"What are they for?"

"For children to play with; they are make-believe babies," I told her.

She asked many questions, and seemed as puzzled in trying to understand my answers as ever Marion was over any of her childish problems.

"Did I not like them?"

"No," I said, and I told her "to ask the Good Lady if there was any harm in hating dolls." But she did not know

what I meant by "hating" dolls, so I said please "ask her to tell us why children are made to play with dolls?"

"Are they **made** to play with dolls?" she persisted.

"No, not always, but please ask her why dolls are made at all?"

That little child was the most literal, the most matter-of-fact creature I ever knew. She never smiled, never understood merriment and could not follow my varying moods of mind. She was gentle, and pensive and very affectionate, but not demonstrative. She seemed more than satisfied to be near me, but she could not seem to follow me in any nonsense, or catch the point in even the best of jokes. I resolved, after thinking over this interview with her, that I would seize the first opportunity to ask the Good Lady why my little friend was so deficient in the sense of humor, and I did, and got for answer a lesson that I have not forgotten, and never will forget.

To be continued.

THE LISTS OF EUSEBIUS, THE OLD CHRONICLE AND THE FALSE LIST OF SYNCELLUS

By Orlando P. Schmidt.

III

The False List of Syncellus

THIS remarkable list has been heretofore erroneously called the "False Sothis List." It has come down to us from Syncellus, and, as it does not purport to be a Sothiac list, but turns out to be a miserable fabrication from beginning to end, I have renamed it the False List of Syncellus. It is intimately connected with the Old Chronicle, and conforms, in part, to some of the most mischievous errors introduced by Eusebius.

"Mestram, or Menes," who heads this list as proto-monarch in Egypt, is placed at 2724 B. C. (2776 A. M.), in

the "34th year of Arphaxad and 5th year of Phalex" (Peleg), **534 years after the Flood**—dates which have no connection whatever with Egyptian history or chronology and are moreover notoriously false and fictitious.

The year 2724 B. C. is just 60 years after the beginning of Manetho's II Dog-star cycle; consequently, in comparing the dates of the False List of Syncellus with those of Manetho, we must not forget to take these 60 years into consideration, for they furnish the **key** to many of its structural features.

Again we must bear in mind that the numbers of Manetho's general chronological scheme were inverted and changed by Eusebius. This can be illustrated, as follows:

MANETHO		EUSEBIUS	
1. Thinite Kings	350 years	1. Other Kings	1,817 years
2. Memphite Kings.....	1,797 "	2. Memphite Kings.....	1,790 "
3. Other Kings.....	1,810 "	3. Thinite Kings	350 "
Total	3,957 "	Total	3,957 "

Was this accidental or intentional?

Syncellus evidently gives the "Memphite Kings" the 1,810 years which Manetho allotted to his "Other Kings," and adroitly places the first of his Hyksos Kings at 2024 B. C. and the Expulsion of the Hyksos at 1764 B. C., which gives him **exactly 700 years** between the beginning of his False List and the accession of Saïtes, the first Hyksos-king. He assures us that, in the 5th year of "Kogcharis of the XVI Dynasty of Manetho's Dog-star cycle," there were from Mestram, the first king, etc., 25 kings and 700 years.

Although Syncellus really begins his list in the 15th year of Amenemes II, **1520 years after the accession of Mena**, he manages to have "25 reigns and 700 years" before Saïtes, the first Hyksos King. As the reigns enumerated in the first eleven dynasties of Manetho were thus necessarily excluded from the False List of Syncellus and, as the Manethonian Lists, as transmitted by Africanus, did not contain the names of the kings of the XIII, XV and XVI Dynasties, it is instructive to see how Syncellus filled out this long interval of 700 years.

The first 58 reigns of the so-called "Pseudo Sothis List," according to Bunsen and Lepsius, are as follows:

	Reigns	A. M.	B. C.
1. Mestram, or Menes, "first settler in Egypt," etc....	35	2776	2724
2. Kurodes	63	2811	2689
3. Aristarchos	34	2874	2626
4. Spanios (Sa-payni)	36	2908	2592
5 and 6.	72	2944	2556
7. Osiropis	23	3016	2484
8. Sesogchosis (Usertosis I)	49	3039	2461
9. Amenemes (Amenemes I)	29	3088	2412
10. Amasis	2	3117	2383
11. 'Akesephthres (Hak-sephthes, XIX Dynasty).....	13	3119	2381
12. 'Agchoreus	9	3132	2368
13. 'Armiyses (Harmachis, XVIII Dynasty)	4	3141	2359
14. Chamois (Cha-em-uas , XIX Dynasty)	12	3145	2345
15. Miamous	14	3157	2343
16. Amesesis (Ramesses, XIX Dynasty)	65	3171	2329
17. Ouses (Sethos, XIX Dynasty)	50	3236	2264
18. Ramesses (XX Dynasty)	29	3286	2214
19. Ramessomenes (XX Dynasty) (19).....	15	3315	2185
20. (Ramesse) Usimares (XX Dynasty).....	31	3330	2170
21. Ramesse-seos (Ramesse-Sethos, XX Dynasty).....	23	3361	2139
22. Ramessameno (XX Dynasty) (15).....	19	3384	2116
23. Ramesse Iubasse (Ramesse-lar-Bash, XX Dynasty)	39	3403	2097
24. Ramesse Uaphru (XX Dynasty)	29	3442	2058
25. Kogcharis	5	3471	2029
26. Silites (Saïtes)	19	3476	2024
27. Baion (Pa-ian)	44	3496	2004
28. Apachnas (Apophis II)	36	3540	1960
29. Apophis (Apophis I)	61	3576	1924
30. Sethos (Set-nubti , 49 years).....	50	3637	1863
31. Kertos (Sethos, before epoch)	29	3687	1813
32. Aseth (Sethos, after epoch)	20	3716	1784
33. Amosis, or Tethmosis (XVIII Dynasty).....	26	3736	1764
34. Chebros	13	3762	1738
35. Amemphis (Amenophis)	15	3775	1725
36. Amenses (Amessis)	11	3790	1710
37. Misphragmuthosis (Mephra-Tuthmosis)	16	3801	1699
38. Mispbres (Mephres)	23	3817	1683
39. Tuthmosis	39	3840	1660
40. Amenophtis (Amenophis)	34	3879	1621
41. Horos	48	3913	1587
42. Achencheres (Ach-en-res)	25	3961	1539
43. 'Athoris (Rathotis)	29	3986	1514
44. Chencheres	26	4015	1485
45. Acherres	8	4041	1459
46. Harmaios (Harmachis)	9	4049	1451
47. Ramesses, or Aigyptos	68	4058	1442
48. Amenophis (Menephthes)	8	4126	1374
49. Thuoris	17	4134	1366
50. Necheptos	19	4151	1349
51. Psamuthis (Pa-mui, after epoch).....	13	4170	1330
52. Psamuthis (Pa-mui, before epoch).....	4	4183	1317
53. Kertos (Sethos, after epoch).....	20	4187	1310
54. Rampsis	45	4207	1293
55. Amenses, or Ammenemes (Smendis).....	26	4252	1248
56. Ochyras	14	4278	1222
57. Amendes	27	4292	1208
58. Thuoris (Phuoro, or Nile).....	50	4319	1181

Fall of Troy, 1181 B. C.

As any one can readily see, this list, from Mestram to Kogcharis, is purely fictitious. Taking advantage of the fact that the Manethonian Lists, as transmitted by Africanus, did not give the separate reigns, or the names of the kings, between the XII and Hyksos Dynasties, Syncellus proceeded to fill out this period of 507 years with reigns and fragments of reigns taken from Manetho's XVIII, and following Dynasties and Book of Sothis. He even went so far as to insert in his False List, immediately **before** his Hyksos kings, the 7 kings of the XX Dynasty, being careful, however, to place Ramesse-Uaphra **last**, instead of first. This was because he knew that, in Manetho's list, Ramesse-Uphra **headed** the XX Dynasty, as epoch-king of Thoth, at 1324 B. C., but, notwithstanding this he ventured to place him at 2058 B. C., or, in fact, at 2118 B. C. In other words, as I expect to demonstrate, he was well aware of the astronomical nature of Manetho's epoch-reigns.

After placing Mestram—his fictitious Menes—at 2724 B. C., instead of 4244 B. C., Syncellus, if he had intended to be fair, might have consistently filled out the first 134 years of his False List, as follows:

Amenemes II, after 2724 B. C.....	24	years
Usertosis II	17	"
Usertosis III	38	"
Amenemes III	42	"
Amenemes IV	9	"
Sebek-noferu, his sister.....	4	"

Total 134 "

for he certainly had Manetho's true list of the XII Dynasty before him, but he knew that by doing so he would have revealed the fraudulent nature of his False List, for there were 1520 years between the true Menes and his so-called Mestram. Besides this, it would have been apparent to every one that he had placed Menes, who headed the I Dynasty, among the well known kings of the XII Dynasty.

He, therefore, carefully avoided the kings of the XII Dynasty, and placed, immediately after his fictitious Menes, Kurodes with 63 years and Aristarchos with 34 years—two names which I have been unable to identify.

He then went to the Book of Sothis and shrewdly inserted Spanios (Sa-payni) with 36 years and Osiropis (Hus-ir-hapi) with 23 years representing the reign of Seti I as divided by the epoch of Epiphi 1584 B. C.

This again demonstrates his consummate shrewdness, for he had noticed that this Sethos did not appear in the list of Josephus, although his reign of 59 years is included in the total of 518 years vouched for by Josephus, and further that this king was called Menophthah (now Amenophath) in Manetho's list of the XVIII Dynasty, as transmitted by Africanus. Of course, Sethos is now missing in the list of Eusebius, although his 59 years are plainly included in the total of 348 years assigned by Eusebius to his XVIII Dynasty, which also includes the 66 years of Ramesses Miamoun, who heads Manetho's XIX Dynasty.

In this portion of his False List Syncellus has two reigns (Nos. 5 and 6) covering 72 years, which are not identified by name, i. e., the names are blank.

It was not until he had thus filled out 263 (!) years that Syncellus ventured to insert in his list the first two reigns of the XII Dynasty, namely,

9. Amenemes I with 29 years, and
8. Usertosis ('Sesogchosis) I, with 49 years.

The joint-reigns between these two kings and between Usertosis I and Amenemes II may be variously apportioned, as follows:

Amenemes I	29	29	16	16
Usertosis I	33	36	46	49
Amenemes II	38	35	38	35
	<hr/>	<hr/>	<hr/>	<hr/>
	100	100	100	100

Syncellus, however, gives Amenemes I 29 years, Usertosis I 49 years and Amenemes II (his Menes) 35 years.

Having, as he supposed, safely launched his miserable fabrication in this way, Syncellus grows bolder and, avoiding the XVIII Dynasty in deference to the List of Josephus, goes to the XIX, and following Dynasties, which had been partially wrecked by Eusebius.

The reign of Hake-Sephthes, that is, Hyk-siphthah, with 13 years (his No. 11), was admirably adapted for his purpose, for these 13 years, as he well knew, were embraced in the 19 years and 6 months of Menephthah, the Pharaoh of the Exodus. In the same way, Chamois, with 12 years (his No. 14), was the epoch-reign of Amen-meses, and was embraced in the 20 years allotted to this king by Manetho. It is evident that Syncellus obtained this precious epoch-reign of Chamois from the Book of Sothis, which is specially mentioned by him.

The title 'Agchoreus, with 9 years (his No. 12), is evidently Hak-ach-en-ra, the throne-title of this same Sa-ptah, or Sephthes, who ruled in Thebes during the 13 years of Menephthah's voluntary exile in Ethiopia. It appears a second time (see No. 56) as Ochyras, with 14 years.

While on this subject, I wish to come back to a fact already alluded to by me, namely, that, in the Book of Sothis, we often find Manetho's original renderings of Egyptian titles; for example, **Psusannos**, instead of Psusen-nes, **Baion**, instead of Benon, **Amiris**, instead of Mechiris, **Ochyras**, instead of Acherres, etc. This is owing to the fact that the names appearing in the dynastic lists passed through many hands, and were corrupted, innocently enough, by careless redactors and copyists. Thus Amyrtaios appears as Myrtaios, Psamuthis as Thamphthis or Pammes, Phiops as Phios, Saïtes as Salatis or Silitis, etc.

Syncellus, availing himself of such variants, entered the reign of Nes-mendes, or Smendes, who was the first king of the XXI Dynasty, first, as Amenses, with 26 years, and, again, as Amendes, with 27 years (see Nos. 55 and 57 of his False List). Syncellus did not do this ignorantly, for he omits Smendes when he comes to the kings of the XXI Dynasty, as in fact he omits other reigns thus utilized by him; for example, the reign of Psusannos I, who was the second king of this dynasty. This king reigned 42 years altogether, of which 29 were before the epoch of Athyr 1084 B. C. and 13 or 14 after it. As epoch-king he was called 'Athoris, that is, Hathar-i. In his Book of Sothis Manetho

compared him to Uennepher, the epoch-king of the I Dynasty. Syncellus entered him, **first**, as 'Athoris, with 29 years (No. 43), and, **again**, as Uennepher, with his entire reign of 42 years (No. 71). In addition to this, he reduced the 35 years of Psusannos II, in the list of Africanus, to 14 years, because the true epoch-reign of Psusannos I was 13 or 14 years. Having thus utilized the reign of Psusannos I, he **omitted it entirely** when he came to put down the kings of the XXI Dynasty.

It is evident that he used these epoch-reigns, in padding his False List, in order to escape detection, for he did not imagine that any one would be able to identify them with the corresponding reigns in Manetho's dynastic lists, such as the reigns of Sethos I, Amenmeses, Psusannos I, Osarkon II, Pamuis, etc.

There can be no possible doubt that Syncellus, who managed to collate and transmit to us nearly all the lists of this character which we now possess, had at his disposal a copy of Manetho's true Book of Sothis, but it is significant that he failed to give us a synopsis of its contents and, further, that the work itself has been ever since **mysteriously missing**.

It has been contended, with some show of plausibility, that the False List of Syncellus is, in fact, a Sothis List, but every one can see that it lacks every essential of a Sothis List. It is not, in any respect, even a false Sothis List. Manetho's Sothis List contained, among other things, in chronological succession, a complete list of all the epoch-reigns, identified by appropriate epoch-titles, such as Athothis, Phuoro, Athoris, Petubastis, Psamuis, etc., and showed exactly how each of these reigns were divided by the respective Sothiac epochs. The False List of Syncellus does not even pretend to do this.

As I have demonstrated elsewhere, Baion, as the name (Pa-ian) proves, was the epoch-king of Phamenoth 2064 B. C., and reigned 14 years before, and 30 years after this epoch. This places the beginning of the Hyksos Dynasty at 2097 B. C.

Now is it not significant that Syncellus, knowing but carefully concealing this important astronomical fact, actually places Baion at A. M. 3496, that is (supplying the missing 60 years), **at the epoch 2064 B. C.?**

Instead of giving us the 49 years and 2 months of the entire reign of Sethos (Set Nubti), he gives us the two fragments of the reign as split by the epoch of Pharmuthi, 1944 B. C., for the 29 years assigned to Kertos (Sethos) lie before this epoch, while the 20 years assigned to Aseth (As-as) follow immediately after it. Note how the fragments thus preserved fit the epoch:

Epoch of Phamenoth	30 years	2064 B. C.
Baion, after epoch of Phamenoth.....	61 "	
Apophis (Apapi I)	29 "	
Sethos, before epoch of Pharmuthi.....	—	120
		<hr/>
Epoch of Pharmuthi		1944 " "

I will now mention another fact showing conclusively that Syncellus was aware of Manetho's true chronology and of its astronomical nature. "Amosis, or Tethmosis," the first king of Manetho's XVIII Dynasty, is correctly, but deceitfully, placed at A. M. 3736, which is equivalent (adding the missing 60 years) to 1824 B. C. In other words, he **knew** that the last 25 years and 4 months of the reign of Aahmes **date from the epoch of Pachons, 1824 B. C.**

We can now understand why "Chebros" has usurped the place of Amenophis I in all the lists. Manetho filled out the interval of 13 years between the Expulsion of the Hyksos (1837 B. C.) and the epoch of Pachons (1824 B. C.) with this reign of "Chnebros" (Neb-peh-ra); but, after the beginning of the Hyksos Dynasty had been brought down from 2097 to 2084 B. C., which fixed its close at 1824 B. C., there was no room for this reign between the XVII and XVIII dynasties.

As the False List of Syncellus was padded in part with reigns taken from Manetho's "Book of Sothis," it has been the means of preserving many valuable epoch-reigns and epoch-titles and the correct spelling of names otherwise badly corrupted.

Nos. 4 and 7 of Syncellus, as we have just seen, are the fragments of Seti's reign as cut in two by the epoch of Epiphi 1584 B. C.

The 7 reigns of Manetho's XX Dynasty, footing up 185 years, were as securely hidden away in the False List of Syncellus as the mummies of Seti, Ramesses and others were in the shaft of Der-el-Bahari, and we can now restore them to their proper places in **Manetho's** "XX Dynasty of 7 Diospolitan Kings," although by so doing we may incidentally demolish the false "XX Dynasty of 12 Theban Kings" so laboriously built up by our modern Egyptologists, who still persist in placing Ramesses III, or "Rampsakes" (instead of Ramsinitus), at the **head** of this dynasty. We see that these 7 kings, all of whom bore the name Ramesses, were distinguished by additional titles, such as Ramesse Uaphra, Ramesse Ameno, Ramesse Sethos, Ramesse Iarbasse, and, at the same time, have another striking illustration of how helpless our modern Egyptologists have always been when forced to grope their way without the guiding hand of Manetho.

After placing Menes at 2724 B. C., Syncellus evidently computed the number of reigns set out in the Manethonian Lists, beginning with Amenemes II (his Menes) and ending with Nektanebos, but, as he followed the partial list of Josephus, he included 16 instead of 14 reigns for the XVIII Dynasty. In this way, he found the total to be 113.

Although he erroneously speaks of 30 dynasties in 113 generations, or descents, it is evident that he obtained this total from the last 19 dynasties of Manetho, and that no part of the first eleven dynasties, or the first 60 years of the XII Dynasty, was included in this computation. In another place, on the contrary, he applies his total of 3,555 years to "the 30 dynasties, in **113 generations**, enumerated in the **three** books of Manetho," when, in fact, this total begins with the III Dynasty, at 3894 B. C., and ends with the XXX Dynasty, at 339 B. C.

It will be seen, that the foregoing list (rectified as to Chebros and the collateral reigns of the XVIII Dynasty

covered by the 36 years and 9 months assigned to Horus in the official list), is verified throughout **to the year** by the epoch-reigns recovered from Manetho's Book of Sothis.

Now, if the reader will go to my History, where Manetho's **dynastic** lists were restored by means of these same epoch-reigns, more than 16 years ago, he will find that these lists, as there restored, show exactly 2,385 years between the 15th year of Amenemes II (there accurately placed at 2724 B. C.) and the end of the XXX Dynasty. This phenomenal agreement will make it evident to the mind of every fair-minded and unprejudiced scholar that the author of the "Old Chronicle," whoever he may have been, had before him, in making these computations, Manetho's true numbers and genuine lists.

Africanus, as conceded by all writers on the subject, transmitted Manetho's lists just as he found them, but it is very evident that Eusebius did not hesitate to change them whenever he deemed it necessary to make them conform to his own peculiar notions of Bible chronology. These changes, as we have seen, affect every dynasty, more or less, from the XV (at Tanis) to the XXX, and it is evident that the "Old Chronicle" itself, in its **present form**, has also been **changed** throughout to conform to the peculiar numbers adopted by Eusebius—changes which became inevitable after the beginning of the XVIII Dynasty, had been placed at 1723 B. C. and the close of the XIX Dynasty at 1181 B. C. For instance, the XVI (should be XV) Dynasty at Tanis was **reduced** from 251 to 190 years and the XVII Dynasty (Hyksos) from 6 to 4 rulers, and from 260 to 103 years.

It follows with inexorable certainty that, when the 2,885 years of the "12 gods," the 1,255 years of the "Manes" and the 2,385 years between Menes, at 2724 B. C., and the end of the XXX Dynasty footed up exactly 6,525 years, Manetho's Lists could not have contained the notoriously false numbers of Eusebius.

It is hard to see how some of our modern historians can still speak of the Old Chronicle as an "**ancient** chronicle of

the Egyptians," when it shows, on its face, that it cannot be older than the Christian chronographers who fixed the Deluge at 3258 B. C., and the Dispersion 534 years after this date.

When it comes to the XXX Dynasty, which ends at 339 B. C. and was comparatively well known, Eusebius gives it 20, instead of 38 years, showing how little confidence can be placed in his numbers. Although he calls attention to Manetho's express statement that the Saite (XXIV) and Ethiopian (XXV) Dynasties were **contemporaneous**, he, nevertheless, enters them as **successive**, assigning to each (most arbitrarily) 44 years, when, in fact, they reigned **side by side** for exactly 65 years, or from 730 to 665 B. C. He even goes so far as to head his XXVI Dynasty with "Amiris Aethiops," an epoch-reign representing the 38 years of Zet **after** the epoch 724 B. C., **followed** by Tephnachtis, Nechepsos and Nechao I, who were the last three kings of the XXIV Dynasty, after which he arbitrarily **reduces** the 54 years of Psammetichos I to 45.

We must not blame Eusebius, however, for all the changes which now appear in his lists, for his XVIII Dynasty (including the additional 85 years of Ramesses II and Menephthah) originally footed up 348 years, which is the correct total, but, as any one can see, the present numbers, as set out in the Armenian version, and as transmitted by Syncellus, no longer foot up the required total.

In analyzing the various lists we must bear in mind that the lists of Africanus have likewise come down to us **through Syncellus**.

Other clues pointing to the truth appear incidentally in the great synchronistic work of Syncellus. Thus he assures us that after the empire of the Egyptians had continued from A. M. 2776 to A. M. 4986, **in 10 dynasties** and 86 kings, or 2211 years, Egypt was conquered by Cambyses.

Again he tells us that the "23 kings" mentioned by Josephus, who reigned 594 years, are the same 23 kings of the XVII, XVIII and XIX Dynasties to whom Josephus assigned 592 years and 10 months.

Now let us see how these numbers agree with the lists of Manetho from which they were originally derived.

The "23 kings" are evidently the 6 Hyksos kings (increased to 7 by Syncellus), the 15 kings of the XVIII Dynasty (including Chebros) and Ramesses Miamoun, of the XIX Dynasty; but these kings, as we now know, reigned from 2097 to 1495 B. C., that is, for 602 years.

But how did Syncellus figure out 594 years? It seems that, following Josephus, he computed 260 years for the Hyksos Dynasty, 266 years for the XVIII Dynasty and 68 years for Ramesses Miamoun, which sum up 594 years.

It is plain that Syncellus did not obtain this number from Manetho, for, in stating (most erroneously), that the 31st king of his False List (Kertos) reigned according to Manetho, for, in stating (most erroneously) that the Josephus 29 years, but according to Manetho, 44, he notifies us that he will follow Josephus in preference to Manetho. If he had followed Manetho in preference to Josephus, his total would have been 602, instead of 594 years.

Syncellus even goes so far as to claim that Manetho gave these 23 kings 592 years, from circa A. M. 3475 (3477) to circa A. M. 4067, that is, from B. C. 2024 to B. C. 1432, and leads us to believe that Josephus reckoned his 594 years from A. M. 3477 to A. M. 4070, that is, from B. C. 2023 to B. C. 1430.

These dates coincide very closely with the **true** dates, i. e., B. C. 2097 and 1495, when we add the 60 years deducted by Syncellus in placing Menes at 2724 B. C., for $2024+60=2084$ and $1432+60=1492$. In the first instance, we reach 2097 B. C. by making allowance for the 13 years of Chebros, which were omitted between 1837 and 1824 B. C.; in the latter, we have 1492 instead of 1495 B. C.

But why is this so important? It shows that these 23 kings represent a **continuous** line, that there is no interval of 251 years, or any other number of years, between the Hyksos Dynasty and Aahmes, or Amosis, who drove the Hyksos out of Egypt, as erroneously supposed by some of our Egyptologists; that Ramesses II was the first king of

the XIX Dynasty, as indicated by the list of Africanus (the list of Josephus recognizes no dynasties), and that, making allowance for the reign of Chebros, which is omitted, there were **approximately** 592 years between the beginning of the Hyksos Dynasty and the Pharoah of the Exodus.

Syncellus places Manetho's total of 3,555 years between 1586 and 5147 A. M., which is 20 years too high. Starting at 1586 A. M. 3,555 years would bring us down to 5141 A. M., which is certainly the date intended by Syncellus, but, as we have shown elsewhere, these dates, according to Manetho, should be 1606 and 5161 A. M. In fact, Syncellus tells us expressly that the latter date (5161 A. M.) was 15 years before Alexander of Macedon, which cannot refer to his assumption of universal dominion at Babylon—an event fixed by Ptolemy, in his celebrated Babylonian canon, at 331 B. C.—but must refer to the **end** of his reign, i. e., 323 or 324 B. C. These 15 years, therefore, carry us back to 339 B. C., showing that Manetho himself had a statement to the effect that the XXX Dynasty came to a close 15 years **before** the death of Alexander the Great. These facts go to show, beyond question, that the total of 3,555 years did not emanate from Syncellus, for it has no connection whatever with his peculiar scheme of chronology.

As we have seen, Eusebius gave the Memphite kings 1,810, instead of 1,797 years, which placed the beginning of the Hyksos Dynasty at 2084, instead of 2097 B. C.

As 2084 B. C. was 13 years too late, these 1,810 years, dating from 3894 B. C., necessarily overlapped the contemporary XVI Dynasty 13 years, a fact which was known to Syncellus. In fact, 700 years from the beginning of Manetho's II Dog-star cycle (2784 B. C.), instead of ending at the beginning of the Hyksos Dynasty, covered the first 13 years of the reign of Saïtes, and forced the end of this dynasty down to 1824 B. C.

Syncellus, however, managed to have 25 kings—such as they were—and 700 years to Saïtes (Set), the first Hyksos king. This arrangement, thus specially heralded, was intended to give his fabrication an appearance of au-

thenticity and lead the public to believe that it was backed up by the astronomical numbers of the Egyptians.

The name "Kogcharis," was evidently borrowed from the XXII Dynasty, where Manetho's Sesonchis (Sheshonk) had been corrupted to Sesogchis, Sesogchosis and Kogcharis. If this king actually reigned 4 years before the accession of Saïtes, he must have been the last king of the XV Dynasty, a dynasty of 11 Diospolitan kings, who were tributary to the Cushite kings in far-off Elam, and who were forced by these conquerors to hold their court at Tanis, in the northeastern angle of the Delta, where they were, at all times, within the power of the so-called 'Aamu. Manetho alludes specially to this, when he says, according to the quotation of Josephus:

"So when they had gotten those that governed us **under their power**, they afterwards burned down our cities, demolished the temples," etc. (see Hist. p. 279).

But Syncellus, as we have seen, places this king in the XVI Dynasty, a dynasty of 32 Theban kings, or really "hyks," who ruled at Thebes **subject** to the Hyksos kings.

The Sallier papyrus, in speaking of Se-kenen-ra, one of these tributary kings of the XVI Dynasty, says:

"It came to pass that the land of Kemi was a prey to the enemies. And no one was lord or king at that time. There was, indeed, a King Se-kenen-ra at that time, **but he was only a 'hyk'** of the city of the South," that is, Thebes.

The "enemies" are called 'Aamu, and it is said that "Apophis (Apap-i II) was **king** in the city of Avaris" (see Hist. p. 330).

As Manetho, in his XVII Dynasty, named the 6 Hyksos kings, who were the real Pharaohs at the time, it is not probable that he named the contemporary "hyks" at Thebes. I, therefore, believe that Kogcharis, like the 7 kings of the XX Dynasty who precede him, is fictitious at this point.

But Syncellus, in computing these 700 years from his beginning point, 2724 B. C., certainly had Manetho's true numbers and Book of Sothis before him, and the fact that

700 years from the era 2784 B. C. landed him in the XVI Dynasty, as he expressly states, gives to this computation a power equal to that of the "Tablet of Four Hundred Years," notwithstanding the fact that there were in reality—adding the 60 years of the XII Dynasty arbitrarily cut off by Syncellus—only 687 years between this era and the beginning of the Hyksos Dynasty.

After giving us a sadly mutilated and abridged copy of Eratosthenes' list of Theban kings, which originally, as demonstrated by the epoch-reigns contained in it, covered the 1,654 years to the close of the XII Dynasty, Syncellus tells us that he had another list of 53 Theban kings, attributed to Apollodorus, the chronographer, which followed immediately after the Theban kings of Eratosthenes. The importance of this statement, or admission, has been heretofore entirely overlooked, for it is plain that these 53 Theban kings are the 53 kings of Manetho between the XII Dynasty and the "Era of Menophres," to-wit:

XIII Dynasty, Diospolitan.....	16 kings	242 years
XV Dynasty, Diospolitan.....	11 "	251 "
XVII Dynasty, Hyksos.....	6 "	260 "
XVIII Dynasty, Diospolitan.....	14 "	276 "
XIX Dynasty, Diospolitan.....	6 "	237 "
Total	53 "	1,266 "

It will be seen that I have added the 13 years of Chne-bros to the 263 years of the XVIII Dynasty, and have given to the XIX Dynasty only 6 kings, for the 13 years of Chne-bros belong to Amosis, the first king of the XVIII Dynasty, and the 7 years of Ta-ur-et (Thuoris) belong to Rampsinitus, the first king of the XX Dynasty. Thuoris is only a title used to identify the first 7 years of Rampsinitus' reign and cannot be counted as a separate Theban king. Syncellus claims to have had the **names** of these 53 kings before him, but concluded that they were of no account and, therefore, failed to transmit them.

We now possess all the names of the XVII, XVIII and XIX Dynasties and, perhaps, nearly all of the throne-titles of the XIII and XV Dynasties, and, if the list of Apollodorus actually contained the names of the kings of these two last mentioned dynasties, his failure to transmit them has proved

to be an irreparable loss to science. How we should like to know, **to an absolute certainty**, which one of the throne-titles preserved on fragments 76, 77 and 78 of the Turin Papyrus belongs to the unfortunate king Timaïos (Hist. p. 278).

In the present list of Africanus, the Hyksos Dynasty, which was Manetho's XVII Dynasty (because he completed his "Memphite" kings before he introduced his "Other" kings), appears as his XV Dynasty. This was one of the most mischievous changes made in Manetho's lists, and it is to the undying credit of Eusebius that he did not allow himself to be deceived and misled by it.

The most superficial examination of the List of Africanus must convince any one—not blindly biased—that the Hyksos Dynasty is now out of place. The present heading prefixed to this dynasty, to-wit, "XV Dynasty of Shepherds," differs radically from Manetho's headings, such as "XIX Dynasty of 7 Diospolitan kings," etc., and, what is even more significant, is followed by Manetho's original heading, "of 6 Phœnician kings, who occupied Memphis." It is evident that the designation "Shepherds" is a later addition, intended to identify these "Phœnician" kings with the pretended "Shepherd" kings of Josephus.

In the list of Eusebius these "Phœnician" kings are designated as "Phœnician brothers," which is nonsensical on its face and cannot possibly be ascribed to Manetho. The question arises: What induced Eusebius to call them "brothers"? I contend that Manetho, in his History, described them as Phœnician "robbers," or rovers, and explained that the Egyptian word **son-u** used to describe them in the Egyptian annals had two meanings according to the **determinative** attached to it to define its meaning. Ordinarily **son-u**, with the appropriate determinative, means "brothers," but, in this instance, it had a different determinative, showing that it meant "robbers," or rovers. Hence in his original heading, Manetho designated them as "Phœnician rovers," a term synonymous with "robbers." But these blind followers of Josephus could not consistently apply this opprobrious epithet to the **supposed** "forefathers" of the

Israelites. The definition "brothers" struck them as being the true meaning intended.

We know from native sources that the Hyksos invaders were cordially detested by the Egyptians, and that after their expulsion from Egypt, equally opprobrious epithets were applied to them and to the "miserable" Cushites of Ethiopia, who were of the same stock, for Heth, Canaan and Cush were all "sons of Ham."

We now come to an equally interesting question: If the Hyksos were really Canaanites, why did Manetho call them "Phœnician rovers?" We must bear in mind that Manetho published his History in the Greek language, about 287 B. C., and that he used the geographical terms then in use among the Greeks. Thus, in speaking of the Baylonians in the time of Saites (ca. 2097 B. C.), he calls them Assyrians.

When the Hyksos retired from Egypt (1837 B. C.) they went to Canaan and founded the city of Salem, afterwards called Jerusalem. In their new home they were naturally called Canaanites, but they also established themselves in the district called Phœnicia. This name has been supposed to be Semitic, but, in the 22nd year of Amosis, shortly after the Hyksos Expulsion, we find the name **Fenechu** applied to prisoners of war who were forced to work in the limestone quarries of Tourah, near Memphis. Now the Fenechu—in spite of everything that has been urged against it—were undoubtedly called Phœnicians. We know, however, that the Semites to whom the name was afterwards applied did not come to the land of Canaan until centuries after this event, and it follows that they were called Fenechu, because they inhabited the district which had acquired this name from its former inhabitants. As late as the time of Shishak (988 B. C.) a portion of the people of Canaan were still known as Fenechu, showing that as late as 988 B. C. these Canaanites still dwelt side by side with the Israelites, although the Israelites had become the dominant race.

In the time of Menephthah (1491 B. C.) the affix **sha** was used to designate foreign bands of rovers and pirates, and in the 5th year of this king's reign, when Egypt was

invaded by the Libyans and their Mediterranean allies, the Maxyes, Sicilians and Achaïans, were designed as Mashua-sha, Shikel-sha and Akaiua-sha, that is, "Maxian rovers," "Sicilian pirates."

The great nation of the Maxyes, as we know from Herodotus, was settled in Northern Africa, west of the Libyans. The Sicilians and Achaïans also possessed countries of their own. But the roving bands of these "peoples of the Sea" who joined the Libyans on this memorable occasion were appropriately characterized as "**sha**," that is, rovers and pirates.

The Semites who inhabited the regions East of the Delta were similarly distinguished as "Mentiu," agricultural, or settled people, and Satiu, or Shasu, rovers, nomads, or beduin. In the same way, the ancient Germans distinguished between Sassen (Saxons), settled people, and Schwaben (Suevi), roving people.

In Canaan the Hyksos were known as Canaanites, and it was natural for Manetho, who wrote for Greeks, to refer to them as Phœnicians, a geographical appellation in vogue among the Greeks at the time (ca. 287 B. C.).

In applying the monumental epithet Fenechu to this people, he faithfully followed the ancient records which he had promised to interpret, and his disinterested interpretation shows that "Phoinikes" and Fenechu are identical. I heartily agree with those who contend that Phoinikes was not derived from Punt.

If the Hyksos kings are out of place in the XV Dynasty, there ought to be traces of the confusion caused by the transfer left in the XVI and XVII Dynasties of Africanus. Let us see what changes were deemed necessary to make these dynasties conform to the new order of things.

The XVI Dynasty in the lists of Africanus is now headed: "32 other Shepherd kings," who reigned 518 years; the XVII Dynasty (originally Hyksos) is similarly headed: "43 other Shepherd kings **and** 43 Theban kings," who reigned 151 years. It is evident, at first blush, that this could not

have been Manetho's arrangement, for this would give us the incredible number of 75 Hyksos kings—more than enough to fill out one complete Dog-star cycle of 1,460 years.

We have just seen that Manetho, in his main line, had a running total of 76 kings down to the Hyksos Conquest (2348 B. C.), at which point he summed up and began a new computation, giving the preference to the XV and XVI Dynasties of **native** rulers.

In this native line—his chronological line—he had 43 kings between 2348 and 1837 B. C., as follows:

XV Dynasty, at Tanis.....	11 kings, and 251 years
XVI Dynasty of Thebans.....	32 " " 260 "
Total.....	43 " " 511 "

Now we happen to know from Josephus that Manetho fixed the entire period of Hyksos domination over Egypt at 511 years. The 259 years and 10 months of the real Hyksos Dynasty, at Avaris, were contemporaneous with the 260 years of the XVI Dynasty, at Thebes, and Manetho, in summing up at the close of the XVII Dynasty (his Hyksos Dynasty), no doubt mentioned the fact; that is, he stated, that the 6 Hyksos kings and their contemporaries, the 32 Theban kings, reigned 259 years and 10 months. This accounts for the strangely mangled statement now attached to the XVII Dynasty, namely, "43 **other** Shepherd kings and 43 Theban kings," in which the running total of **native** kings has been substituted for the true number. In other words, the transfer of the Hyksos kings from the XVII to the XV Dynasty **disarranged** the entire list, and created so much confusion that it became physically impossible to make the following dynasties conform to the change.

The total of 518 years, now assigned to the XV Dynasty, which originally had only 251 years, is plainly a duplication of the 259 years (neglecting the additional 10 months) allotted to the XVII Dynasty, and the 151 years now assigned to the XVII Dynasty are the 251 years of the XV Dynasty since corrupted to 151.

I can show by Syncellus, who probably made these unwarranted changes in the lists of our trustworthy Africanus,

that Manetho placed the Hyksos kings in the XVII Dynasty, for he (Syncellus), in speaking of the 23 kings enumerated by Josephus in his controversial Treatise against Apion, says expressly that "we must know that these 23 kings are the same set down by Manetho, in 592 years, in the XVII, XVIII and XIX Dynasties," contending that Manetho, beginning in the year 3475 A. M. (!), carried this period down to the year 4067 A. M. (!). He claims, however, that Josephus gave these 23 kings 594 years, beginning A. M. 3477 and ending A. M. 4070 (!), adding that he (Syncellus), in this instance, follows Josephus, because of his agreement with the Scriptures.

Fortunately we now know that this period, which was in reality 602 years, began in the year 2097 B. C. (A. M. 3403) and ended in the year 1495 B. C. (A. M. 4005). Deducting the 13 years of Chnebrois omitted by Syncellus, the period would have covered 589, instead of 592 years, which shows, beyond a doubt, that Syncellus, in making this computation, used Manetho's genuine numbers, for the slight difference of 3 years is owing to the fact that, in restoring Manetho's List, I have carefully adjusted the epoch-reigns derived from his Book of Sothis to the astronomically fixed epochs of 2064, 1944, 1824, 1704 and 1584 B. C., supplemented by the Sed-festivals of 1764 and 1494 B. C.

The reader may wonder why I have gone to such length in this matter, but, in view of the various theories put forth by my worthy contemporaries, I regard it of vital importance, for it serves to demonstrate that there was no interval, except the reign of Chnebrois, between the Hyksos and XVIII Dynasties, either of 518, 251, or even 100 years.

While on this subject, we may stop a moment to enquire why Josephus, in speaking of these foreign conquerors, did not mention the fact that Manetho called them Phœnician rovers. Josephus was endeavoring to show that these so-called Hyksos were the "forefathers" of the Jews, and, therefore, chose the title Hyk-sos as best suited for his purpose. This title, as I have pointed out in my History, is not Hykshasu, that is, "Shepherd king," as contended by Josephus,

but simply Hyk-satu, that is, "Ruler of Foreign Countries." We know to an absolute certainty that one of these rulers, Ian-ach, or Iannas, bore this title Hyk-satu, for it appears on his colossal portrait-statue discovered by Naville at Bubastis. It also appears on Hyksos scarabs. This we **know**, but there is no evidence forthcoming that any ruler of Egypt, native or foreign, ever bore the pretended title Hyk-shasu. There can be no doubt, therefore, that Manetho, the learned priest of Heliopolis, who was born at Sebennytos, used the well authenticated title Hyk-satu, which he rendered, in the plural "Hyku-sos." It may be that, in this connection, and to avoid confusion, he explained the difference between Hyk-satu and Hyk-shasu, which were pronounced alike in the vernacular of Lower Egypt. Josephus, however, concluded, in opposition to Manetho, that they were called Hyku-shasu, or "Shepherd kings," because, according to his notions, the Hebrews were shepherds.

In a remark attached to the 25th reign of his False List, Syncellus tells us that, in the 5th year of the reign of King Kogcharis of the XVI Dynasty of Manetho's Dog-star cycle, there were, reckoning from Mestram, the first king and settler in Egypt, 700 years and 25 kings, that is, from A. M. 2776, the time of the Dispersion, in the 24th year of Arphaxad and 5th year of Phalex.

By giving the Memphite kings 1,810, instead of 1,797 years, Syncellus, as we have seen, forced the beginning of the Hyksos Dynasty down to 2084 B. C. and its close down to 1824 B. C. This gave him—deducting the 60 years above mentioned—2024 B. C. for the one and 1764 B. C. for the other. As there were only 687 years between the beginning of the cycle (2784 B. C.) and the Hyksos Dynasty (2097 B. C.) 700 years carried Syncellus beyond the XV Dynasty, and it was for this reason that he placed his fictitious king Kogcharis in the XVI Dynasty. This again demonstrates that the Hyksos kings did not belong to the XV Dynasty.

Returning to Manetho's much discussed total of 3,555 years, ending at 339 B. C., it is altogether immaterial whether it was specially mentioned by Africanus, or not. It

now appears conclusively that it was Manetho's own careful computation.

After setting out his excerpt of the Old Chronicle, above commented on, and shortly before introducing his version of the Lists of Africanus, Syncellus (p. 62 D) tells us that Manetho, who was so highly renowned among the Egyptians, in writing about these 30 dynasties, that is, "the 30 dynasties, in 113 descents, described in his three books," **computed** the entire period of their duration at 3,555 years.

As Syncellus found this important statement in Manetho's History, which, as we know from Josephus, was divided into three books, there can be no further doubt that these 3,555 years are the result of Manetho's own computation. Without this valuable key, the scientist would be completely at sea, because Manetho's dynasties, as numbered by him, do not constitute a continuous chronological line, for, as he says himself, the Thinite and Memphite kings, and the Saite and Ethiopian kings, as well as other dynasties (which can be easily ascertained), reigned contemporaneously.

In fixing the beginning of this period at 1,586 A. M., Syncellus by mistake placed it 20 years **too high**, a mistake probably owing to his desire to make his numbers agree with Josephus, whom he had decided to follow.

In his "Antiquities of the Jews," Josephus made the interval between the Exodus and the Building of Solomon's Temple 592 years, but in his subsequent Treatise against Apion he made it 612 years. Now, as Syncellus probably had the first named number in mind, when he arranged his dates A. M., he simply moved them 20 years higher up when he finally concluded to adopt the last named number as the correct one. In no other way can we account for his placing Nektanebos about 20 years too high, after copying Manetho's statement that his reign came to a close about 15 years before the death of Alexander the Great.

Although, in drawing up his so-called "Canon," Syncellus endeavored to follow Josephus and Eusebius, he could not always overcome his inborn propensity to **change** the numbers he found in the lists. Thus he whimsically changed many of the best known reigns of the XVIII Dynasty, en-

deavoring, however, to have about 393 years (an erroneous total of Josephus) between his "Aseth" (No. 32) and "Amenophis" (No. 48), where Manetho had only 329 (263+66).

His XIX Dynasty, beginning with Thuoris (No. 49) is fictitious throughout. It required much ingenuity to so manipulate the lists as to make it appear that Thuoris stood at 1181 B. C., and, in order to accomplish this, he actually entered Thuoris twice, once as No. 49 with 17 years and again as No. 58 with 50 years. The same may be said of his XX Dynasty, which had been robbed of all its kings, for he padded this portion of his list with the **entire** reigns of four successive epoch-kings extracted from Manetho's Book of Sothis, for example:

59. Athothis (Rampsinitus)	28 years
60. Kenkenes (Ramesse-Iarbasse)	39 "
61. Uennepher (Psusannos I)	42 "
62. Susakeim (Osarkon II)	34 "
Total	143 "

After thus utilizing these reigns he shrewdly **omitted** them when he came to the places where they really belonged, which plainly shows that he **knew** they were the reigns respectively of Rampsinitus, King Nile, Psusannos I and Osarkon II.

His list fairly bristles with examples of this kind, but, notwithstanding the urgent necessity of concealing these facts, he could not resist the temptation to indicate, in a sly way, that he was not ignorant of Manetho's true chronology, nor of the astronomical nature of these epoch-reigns, as when, with much pains, he places Shishak at 988 B. C. and "Amiris" at the epoch 724 B. C., although, in order to thus place Shishak, he had to enter the four kings of the XXII dynasty before the kings of the XXI Dynasty. But why should I be required to multiply examples to elucidate such a self-evident proposition?

My sole purpose has been to extract the precious grains of gold from this pile of rubbish, and to clear up for all time to come the doubt and uncertainty which these forgeries have cast on the trustworthiness of Manetho, the greatest chronologist of ancient times.

THE 113 REIGNS AND 2,385 YEARS BY DYNASTIES

B. C.				
2724	XII	Dynasty, after 2724 B. C.....	6 reigns	134 years
2590	XIII	Dynasty, Theban.....	16 "	242 "
2348	XV	Dynasty, Tanite.....	11 "	251 "
2097	XVII	Dynasty, Hyksos.....	6 "	260 "
1837		Chebros, before 1824 B. C. 1	"	13 "
1824	XVIII	Dynasty, Diospolite (Eus.).....	14 "	263 "
1561	XIX	Dynasty, Diospolite.....	7 "	237 "
1324	XX	Dynasty, Diospolite.....	7 "	185 "
1139	XXI	Dynasty, Tanite.....	7 "	130 "
1109	XXII	Dynasty, Bubastite.....	9 "	220 "
789	XXIII	Dynasty, Tanite.....	3 "	59 "
730	XXIV	Dynasty, Saite.....	4 "	65 "
665	XXVI	Dynasty, Saite.....	6 "	140 "
525	XXVII	Dynasty, Persian.....	8 "	122 "
403	XXVIII	Dynasty, Saite.....	1 "	6 "
397	XXIX	Dynasty, Mendesian.....	4 "	20 "
377	XXX	Dynasty, Sebennite.....	3 "	38 "
Total.....			113 "	2,385 "

REVISED LIST OF MANETHO'S XIX DYNASTY

	End of Menephthes' (Seti I) reign.....	1561 B. C.
1.	Ramesses Miamoun, i. e., Ramesses II.....	66
		1495 " "
2.	Menephthes II, the Pharaoh of the Exodus.....	19
		1476 " "
3.	Menephthes III, generally called Seti II.....	5
		1471 " "
4.	Amen-mes, before epoch of Mesoré.....	7
		1464 " "
	Same, after epoch, as "Chamois" (now 12).....	13
		1451 " "
5.	Sethos, i. e., Set-necht, including interregnum.....	51
		1400 " "
6.	Rampshakes, i. e., Ramesses III.....	61
		1339 " "
7.	Ramesses, i. e., Ramesses IV.....	8
		1331 " "
8.	Thuoris, i. e., Ta-uret, the standing hippopotamus.....	7
	End of Manetho's II Book and II Cycle.....	1324 " "





THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated
by Alexander Wilder, M. D.

Necromancy.

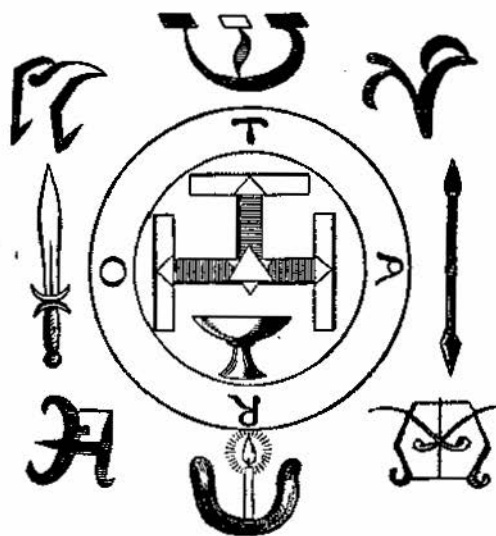
THE processes of black magic have for their object to disturb the reason, and to occasion all the feverish exaltations which produce the courage of great crimes. The conjuring-books, which the authorities formerly caused to be seized and burned, were certainly not innocent productions. Sacrilege, murder and robbery are indicated or understood as means of accomplishing the desired results in nearly all these works. Thus in the "Great Grimoire" and the "Red Dragon," a more modern counterfeit of the "Great Grimoire," we read a recipe entitled "Death-Composition," or "The Philosopher's Stone. It is a kind of mixture of aqua fortis, copper, arsenic and verdigris. We also find there processes of necromancy, which consist in digging up with the nails earth of tombs and drawing out bones, to be held in the form of a cross; to assist at the midnight mass on Christmas in a church and at the moment of the elevation of the host to rise and flee while crying: "Let the dead come out of their graves!" then to return to the cemetery, take a handful of earth which lies nearest to a coffin, return running to the door of the church, the inmates of which will have been frightened by the clamor, and deposit the two bones in the form of a cross, while still crying: "Let the dead come out of their graves!" If no one is found to arrest you and take you to the mad-house, move away

slowly and count forty-five hundred steps without turning around. This implies that you follow the highway or that you escalate the walls. At the end of these forty-five hundred steps, lie down on the ground. After strewing, in the shape of a cross, the earth you hold in your hand, place yourself like one in a coffin, and still repeat in mournful tones: "Let the dead come out of their graves!" and call three times the one whom you wish to behold.

We need not doubt that a person foolish and perverse enough to give himself up to such works is already prepared for all chimeras and phantoms. The recipe of the Great Grimoire is certainly very efficacious, but we do not advise any of our readers to make use of it.

CHAPTER XIV.

Transmutations.



SAINTE AUGUSTINE, we have before said, asks himself whether Apuleius was changed into an ass and afterward restored to his original shape. The same teacher could equally occupy himself with the adventures of the companions of Ulysses, changed into swine

by Kirkê. Transmutations and metamorphoses have always been; in the opinion of the vulgar, the essence of magic. Now the vulgar who make themselves the echo of opinion, the queen of the world, are never perfectly right nor wholly wrong.

Magic really changes the nature of things, or rather modifies their appearances at will, according to the force of the operator's will, and the fascination of aspiring adepts. Speech creates its form, and when a personage reputed to be infallible has given a thing any name whatsoever, he really transforms that thing into the substance signified by the name which he gives. The masterpiece of speech and faith of this kind is the real transmutation of a substance which does not change in appearance. If Apollonius, while giving them a cup full of wine, had said to his disciples: "Behold my blood! that you shall drink forever to perpetuate my life in you;" and if his disciples had for centuries believed this transformation, continued in repeating the same words, and taken the wine for the real human and living blood of Apollonius, notwithstanding its odor and taste, it would be necessary to consider this master in theurgy as the most skilful of enchanters, and the most powerful of all the Magi. We would have to adore him.

We know that magnetizers give to water for their subjects, all tastes which please them, and if we suppose a magus powerful enough in relation to the astral fluid to magnetize an entire assemblage of individuals prepared besides for magnetism by a sufficient over-excitement, we shall easily explain not only the Gospel-miracle of Cana, but works of the same kind.

The fascinations of love, which result from the universal magic of nature, are they not truly prodigious, and do they not really transform persons and things? Love is an enchanting dream (reve) which transfigures the world. All becomes music and perfume; all is changed into intoxication and happiness. The person that is loved, is beautiful, good, noble, infallible, glorious, radiating health and well-being; and when the dream is dissipated, we think that we

have fallen from the clouds. We look with disgust upon the unclean sorceress who has taken the place of the beautiful Melosina: the Thezsites whom we took for Achilles, or for Nercus. What could we not cause the person to believe who loves us, but also what reason or what justice could we make those understood who no longer love us? Love begins by being a magician and ends as a sorcerer. After having created the falsehoods of heaven on earth, it realizes in them those of hell. Its hatred is as absurd as its enthusiasm, because it is impassioned; that is to say, subjected to fatal influences. Therefore the sages proscribed it by declaring it hostile to reason. Were the sages to be envied or pitied, when they thus condemned the most seducing of culprits, doubtless without having understood it? All that we can say is that when they spoke thus they had not yet been in love or that they loved no longer.

Things for us are what our interior ideal (verbe) makes them. To believe ourselves happy is to be happy. What we esteem becomes precious in proportion to that very esteem. Behold how we can say that magic changes the nature of things. Ovid's *Metamorphoses* are true, but they are allegoric like the "Golden Ass" of Apuleius. The life of beings is a progressive transformation, the forms of which we can determine, renew, preserve long, or destroy sooner. If the idea of Metempsychosis¹ were true, might we not say that the debauchery represented by Kirkê, really and materially changed men into swine; for the vices, in this hypothesis, would have for their punishment the falling back again into the animal forms, which correspond to them? Not metempsychosis, which has often been misunderstood, has one side perfectly true. Animal forms communicate their sympathetic imprints upon the astral body of a man; and this

¹ Metempsychosis, the passage of the soul from one relation to another, is, in one form or another, the central idea of every ancient religious belief. Whether it is not identical with the doctrine of anastasis or resurrection is well worthy of consideration. "God is not a God of the dead, but of the living," says Jesus to the Sadducees. Much that has been imputed to Pythagoras, the ancient Egyptians and Hindus, in regard to the soul journeying from body to body, has been regarded from a materialistic point of view; still the doctrine of pre-existence affords a basis for the sentiment. See Plato; "Republic," book X, and "Thædros."

reflects itself soon on his features, according to the strength of his habits. The man of an intelligent and passive gentleness takes the attractions and the inert physiognomy of a sheep; but in somnambulism it is no longer a man's face with the sheep's physiognomy. It is a sheep we perceive, as the ecstatic and learned Swedenborg observed a thousand times. This mystery is expressed in the Kabalistic book of the seer Daniel, by the legend of Nebuchadnezzar changed into a beast, which has been distorted from its true meaning as an actual historic occurrence. The same has happened to almost all the magic allegories.

Thus one can really change men into animals and animals into men. One can metamorphise plants and change their virtue. One can give ideal properties to animals. It is only an act of willing.

One can equally by will render himself visible or invisible, and we shall explain here the mysteries of the ring of Gyges.² Let us first remove from the mind of our readers all supposition of the absurd; that is, of an effect without any cause or contradictory to its cause. To render one's self invisible, one of three things is necessary: to interpose an opaque medium between the light and our body, or between our body and the eyes of those present, or to fascinate the eyes of the latter in such a way that they cannot make use of their sight. Now of these modes of rendering ourselves invisible, the third only is the magic method.

(To be continued.)

² Plato; "Republic," ii, 3; also Cicero; "Dr. Officiis," iii, 9. Gyges was a hired shepherd of the ruler of Lydia. The earth having opened from an earthquake, he found a subterranean apartment or cave-temple, in which was a brazen horse. Inside the body of the animal was a human body, with a gold ring which Gyges took away. It had the power, when turned toward him, of rendering him invisible. He availed himself of the opportunity thus furnished, to seduce the queen and assassinate her husband; after which he seized the kingdom. The name Gyges is the Greek form of Gog, a power described in the book of "Ezekiel."



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GHOSTS THAT NEVER WERE MEN. Sympathetic Healing.

HEALING and hurting by sympathy is accomplished through using principles and correspondences of the occult science of sympathy and antipathy. This healing and injuring is done by making and placing a magnet through which elemental influences are caused to contact and so affect elementals which compose the body or part to be healed or to be afflicted. In the cures and mistakes of medical practitioners the same class of elementals are used or permitted to work as in sympathetic cures, whether the practitioners know of it or not.

Shamanism, voodooism, the legends and customs of the North American Indians, and the hidden practices of gypsies and of many peasants, shepherds, and fisher-folk in lonely lands, all have to do with prayers, benedictions, exorcisms, incantations, amulets, charms, brewings, sacrifices, and strange operations, which are intended to bring on the magnetic working of nature ghosts, which is commonly called sympathetic healing and bewitching.

Insight into sympathies and antipathies of things was not limited to alchemists of the Middle Ages. Many per-

sons were aware of the results at least, which could be obtained by the use of this subtle magic, even if they did not know the doctrines. Sympathy is still relied upon by certain country folk, gypsies and nomadic tribes, and in Europe more than in America. For in Europe the local conditions make rural people and wanderers on the highways live closer to nature than do those who dwell in the cities. While in America, even in country districts, people are surrounded by many of the products and by the atmosphere of modern civilization and to that degree are away from solitude and nature. Yet even so the touch of civilization is not quite able to prevent some people from sensing certain influences of "nature" ghosts. In the past the American Indians knew, and some of them still know, of ghosts in the air, the woods and rocks and trees and water. Wide stretches of moorlands and heather, woods and mountain chains, where few people are found, fields and meadows, where none but the dwellers labor and pass even in the quiet day, and the cattle and other animals live in their own worlds; the plant life in dim forests, meadows and bogs, the sounds of torrents, waterfalls, low rippling brooks, the ocean and tempests, all this in green and white seasons under turning constellations and under the changing moons, are conditions which allow people to feel sometimes the influences of nature ghosts.

In primitive life it is easy to feel these powers. There people know that wood cut at one season and one phase of the moon rots more quickly than if cut at another time. There people appreciate the value of gathering herbs at seasons and hours when certain planets rule the heavens in certain houses. It is known that certain ghosts preside over certain localities, and that these ghosts make themselves known on certain occasions, though the conditions under which these ghosts become visible are not generally known. From such appearances legends often arise. People know that certain stones or other objects bear certain relations to the presiding genii, and often such objects are used in curing a disease or bringing on trouble. Some among these simple people are so constituted psychically that they see and hold

converse with elemental beings and often receive instructions and advice, among other things, concerning sympathetic actions of objects. The closer they are in touch with nature the more sensitive will they be and the better will they understand how the same thing can be made to cure or to injure, depending upon the time of its gathering and the manner of its preparation and use, and the nature of its symbolic import. So it is known that certain signs and symbols have a definite value in calling, reaching and directing nature ghosts, just as written or spoken words have a similar effect on men. Curves, straight lines and angles arranged in set forms command obedience and produce certain results. Hence the use of such things as circles inscribed with figures, of eggs, daggers, seashells, as amulets to protect.

That body of knowledge is occult, dealing as it does, with the true nature of the beings which build up, maintain, and destroy all bodies and things in the mineral, vegetable and animal and human kingdoms. Their true nature is invisible and intangible and is magnetic. Every object either attracts or repels every other. These subtle influences, unobserved by the physical senses, are founded on laws of sympathies and antipathies. Below the mineral and above the human, the laws which govern sympathy and antipathy act too, but the workings are so far removed from anything that can be observed by the senses that the records thereof are scanty and doubted. The sympathies and antipathies of elementals when bound in the objects of the four kingdoms, for and against the free elementals in the elements, is the foundation of the science of sympathy and antipathy between objects in the physical world.

Metals, stones, and plants, and the roots, seeds, leaves, bark, flowers and juices of plants, living animals and parts of dead animals, liquids like water, blood, and secretions of animal bodies, and compounds of such things in certain proportion, were used so as to produce results by the action of the free elementals, which were led by the magic object to the part or body which was to be healed or afflicted.

Cures of existing ailments could thus be effected and ailments brought on by the employment of certain objects which under ordinary conditions seem to bear no relation to the peculiar use to which they were thus put. The cures were called sympathetic cures, the afflictions witchcraft. No one acquainted with the working of the underlying principles would ever doubt the possibility of witchcraft. Of course, many who claimed to know witchcraft—and many who were believed to know it or to practice it or who were therefore persecuted—were ordinary persons possessed of no knowledge or power whatever, along these lines of affecting persons or animals or crops by adverse or favorable magnetic influences exerted by the contact of nature ghosts.

Many of the so-called superstitions concerning healing by sympathy and affliction by witchcraft appear to be without sense, and they arouse the antagonism of people who think in an orderly manner. However, many of the formulae handed down are absurd, largely because they are incomplete or because they contain words, substituted or added, which make the formulae senseless. There are often grains of truth in such traditions. Nothing that grows, but what can be used to advantage in causing or relieving ills, if people only knew how to make use of its magnetic properties. The magnetic virtue does not lie in the thing itself, but it lies in its value as a means to connect that which is to be healed or afflicted with elemental influences which produce the magnetic cure or affliction. The meanest plant or whatever object it may be, will be effective or otherwise, according to the time and place of its selection and preparation and the time and manner of its application. Seasons and hours of the day or night have vastly differing magnetic influences upon the same means, and so the means will produce different effects according to the times when prepared. Moreover, the application reaches different conditions according to the season and the hour when it is brought into action.

Not a few of what were called senseless superstitions, such as injuring an enemy's horse by driving a nail in a footprint of it left clearly marked on the ground, protecting cat-

tle against flies, and plants against birds, bugs and field mice by hanging herbs in the neighborhood of that which was to be protected, removing moles and warts by the touch of the hand of a dead man, connecting a disease of a person with a plant to have the disease absorbed by the plant or with a stream to have it washed away; all have a sound basis of healing or afflicting by sympathy. The beating by American Indians of drums to drive away a spirit causing a disease, and many practices of obehmen in the West Indies and in Africa are not as ineffective as might be believed by civilized men who are burdened with a knowledge which does not permit them to be natural. All this sounds ridiculous to those who do not understand the principles involved and to those who are impressed by the fact that these practices are not the customs today.

As much can be done today by the action of nature ghosts as was formerly done. Cures can be effected today by sympathy as well or better than by medicine. Today the principles are not known and it is not regular to cure by sympathy, and those who sometimes attempt the practice are illiterate, "odd," "queer," and hence people have no faith in it. However, any one mentally fit and having the proper psychic organization, who would give as much time to the study and practice of sympathy as physicians give to their profession, would have better results than the doctors now get.

To mention a few examples. It was the belief that if a nail was driven into the footprint of a horse, the animal would be lamed or injured. This could not be done by everybody, but only by one who was sufficiently in touch with nature ghosts to connect certain elementals with the elementals of the nail so that they would act on the astral foot of the horse through the astral impression left on the moist soil; in this manner the horse would be lamed. Cattle were protected against flies and vermin by placing in the stable certain herbs gathered at a certain time. The elementals in the structure of the flies or vermin disliked these plants and therefore remained away from the cattle. In the case of the

moles and warts, if the hand of a dead woman or man was placed on the blemish until the hand became warm, then the destructive elementals in the hand of the dead man or woman would be impressed on the mark and attack it until it disappeared. But in order to do this it was necessary that the one who placed the dead hand on the blemish, should have somewhat of the intent to make the connection between the decaying hand and the wart or mole to be affected. The heat of the hand fused the astral bodies, one full of vitality the other having the destructive influence of decomposition. Where a fever or disease was to be taken away by an animal, a plant or a stream, a connection was made with the sick person through some fluid, such as blood or saliva or urine, taken from the person and imparted to that which was to draw it away. Where the fluid was on a cloth or paper put among other things in a bundle and that was picked up by one whose curiosity led him on, he got the disease. The ceremonies, frequently fantastic, which may have accompanied the preparation of the bundle were not the efficient cause, but served to impress the thought and the intent. The noise which Indian medicine men make to cure disease by driving away the spirit which causes it may act on the astral body of the part affected and disconnect it from the influence which is the cause of the ill, or the sounds made by the medicine men break up the elemental form, and so these healers restore the body to its normal action.

These practices often accomplished and do accomplish the results desired. Attempts to heal by sympathy, may to-day not give the same results because the would-be practitioners do not know how to work properly. The same results may be had by other means. So wounds may be healed in one way or another. However, by whichever way the healing or injury is done, one thing is certain, namely, that the same class of elementals have to be used to bring about a particular result.

The principle of curing by sympathy can well be illustrated by the grafting or budding of branches on fruit trees. Not every twig can be grafted on any kind of tree. There

must be sympathy to make the contact. For instance, a peach can be put on a plum tree, or an apricot on a peach tree, or one kind of peach on another peach, but not an apple on a peach nor a pear on an apricot, but pears can be budded on quinces. The bound elementals connected with the little bud of the peach, carry with them certain free elementals, or magnetic influences, which will follow into the plum tree, so that the whole force of the plum trunk will run into the engrafted peach branch and the plum life is led into the peaches.

If a basin of stagnant water is connected with a stream of flowing water, then the channels of the stagnant water are cleaned out and the stale becomes flowing water. The bound elementals of the magnet are the form or channel through which the free elementals are drawn into and act upon the bound elementals in the diseased object which is to be affected.

Healing by sympathy is a science which even in the Middle Ages hardly ever left the state of superstition and infancy. With a better knowledge of the principles of sympathies and antipathies of which this attempted healing touches only a part, an occult and fundamental law of the physical universe will become known and with it the means of making stones, herbs, plants, metals, fluids, and other objects into magnets and placing them to affect objects, improve human bodies, and to cure disease.

To be continued



THE TRIPLE BIRTH OF THE CHRIST

By Francis Mayer

L'ame est un germe de Lumière, son développement est la croissance mystique du Christ.—Sédir.

IT is written, that when in the fourth century the Church fathers ruled that thenceforth the birthday of Jesus would be celebrated each year on the 25th of the month December, they acted in accordance with a Christian tradition that the Saviour was born at that date, on a Friday, sharp at midnight. It is probable that they were influenced also by some other motives. Pagans, before the Christian era, celebrated the winter solstice as the birthday of Mithra, or dies natalis solis invicti, the birthday of the invincible Sun, which is esoterically the first day of the ascendance of the sun into the northern hemisphere. It is also likely that in accordance with a pre-Christian tradition, the birthday of the Mediator (See I Timothy II 5) ought to be a Friday, the day consecrated to Venus. Plato states in his Banquet that Love, the great Daimon, mediator between heaven and earth, gods and men, was conceived on the birthday of Venus. The analogy will be understood by students of esoteric lore. Lastly, the hour of midnight has also a positive symbolical meaning in the process of new birth, the regeneration of the human soul.

This establishment of the Christmas festival on the day of the winter solstice was not only correct astronomically but was a wise policy. It facilitated the transition in the minds and habits of the people from the older religions to the new one. By this arrangement that memorial festival was

connected with a spiritual process, to the satisfaction of the more philosophically minded members of the new church. They could thus celebrate on the same day the birth of their own Christ who was an emblem of the evolution of spiritual Consciousness in the human soul.

This mystery may be interpreted from different points of view, theological, cosmological, mystic, alchemical, etc. The most important interpretation for us is the one which tries to explain the evolution of the higher mind, the spiritual Nous in ourselves. This mystery belongs to the arcana, none of which can be understood before it is realized in the consciousness.

The Church did not regard the Christmas festival as a historical memorial only. That is evident from the special arrangement, that yearly on this day, and on no other, every priest, the Pope not excepted, has to celebrate three consecutive masses, one at midnight, the second at dawn, and the third at morning, in full daylight. As usually interpreted by theologians, the first mass commemorates the temporal birth of Jesus at Bethlehem, the second His spiritual birth in the hearts of men, and the third His birth in the bosom of the Father, the birth for Eternity. This is at best a semi-esoteric interpretation intended to be a veil, though transparent, to hide the meaning of the rite from the profane. The very graduation of light at midnight, dawn, and full daylight indicates that the rite refers to the evolution of light, and especially the light of the Sun, in the Macro cosmos as well as in the Micro cosmos.

The application of this clue to our subject suggests three distinct phases in the evolution of spiritual consciousness, which may be observed in most individual cases. The first period starts when the Christ, or spiritual Mind, is born in amidst the humble scenery of a man's own Bethlehem, surrounded with his low mental and psychic faculties. At this time the man, in whom the mystery is being enacted, is as little conscious of the fact that his Saviour has arrived, as was mankind in general at the birth of Jesus. But he be-

gins to work, preparing the second period, in which the man, awakened to the spiritual life, realizes the Presence and does his best to work with Him for the rising of the third period, in which the higher consciousness takes over the full rulership of the man.

The first mass is to be celebrated at midnight, when Jesus, according to tradition was born. Esoterically, midnight means that condition of body and mind, in which a transition occurs from one state of consciousness to another, usually a higher one. The duration of the transition may be shorter or longer; it may last seconds, like the passage from normal waking consciousness into a trance, or it may last years, like the change from a moral minded state to spiritual realization. During rapid transition from plane to plane, the man is unconscious. During a slower change the psychic and spiritual parts are enveloped in a waning midnight darkness, while the normal waking consciousness remains intact and undergoes only a slow, unnoticed alteration. At such time the man is spiritually in Midwinter and at Midnight. However, while he is busy with his worldly affairs, ambitions, likes and dislikes, and unconcerned about anything else, forces are at work in him, which prepare a new organism for the dawning life. A modern French mystic, whose pen name is Sedir, points to these forces which are working while the inner man is in this midwinter midnight state, just after the Christ is born He writes (*Conferences sur l'Evangile* I p. 57): "The only witnesses of the accomplishment of this mystery are: the mother, that is the essence of nature, the apparent father, that is the energy of evolution, the ox symbol of the fructifying forces, and the donkey, symbol of effort, these last three being the three radical energies on all planes of existence." The end of the sentence explains that even in Christian tradition the bull of Mithra and the donkey of Dionysos are assisting at the birth under another symbol of the spiritual Sun. It is not a coincidence but a proof of the fact, that esoteric symbolism is universal.

The result of the work of these preparatory forces becomes evident, physiologically, later in psychological and afterwards in spiritual developments. The physiological changes prepare the organism in such a way, that the flesh body may stand oncoming higher vibrations, concomitants of the flux of the new light. Psychically the change consists in a more intense communication between the conscious and the higher subconscious parts of the mind. The influence of the higher subconscious on the waking normal consciousness becomes strengthened; in other words, intuition begins to develop and conscience makes itself more clearly heard than before.

Then at last comes the climax for which this preparatory inner work was done. Suddenly the man turns and repents, and the former Saul becomes a Paul in a way bordering the miraculous. In most cases no cause for the conversion is apparent. In some a synchronous depressing event may happen in the man's life, as a long or dangerous sickness or any other peril; sometimes there are great material or sentimental losses crushed ambitions, an unfortunate love affair, anything which stops his forward rush and turns his attention backward and inward.

Mystically such sudden turn is conceived as the manifestation of John, the Precursor, who heralds the nearness of the Kingdom and purifies with water those who repent. Such change cannot be strictly called a repentance, in the sense in which this word is generally used. There is seldom any real cause for a repentance. The average man is not an angel, neither is he a hardened sinner, such as his brother sinners delight in hearing him exhibited from the pulpits. At the time of such a turn the man usually accepts a higher standard of morals but the change consists rather in a thorough transformation of his whole thinking, by taking a new philosophical point and angle from which he conceives and judges things in his outer as in his inner life. The new light generally bursts in a sudden and entirely unexpected way on the man like it did on Paul. Even in cases, when it only dawns on him, it does not come forth as the result of a con-

scious process of thinking, and hardly ever is it a consequence of arguing out the question with others. Whether sudden or slow its source is in the occult depth of the man's own mind.

The change is radical, and almost without exception permanent. Backsliding if any is temporary and is a cause for renewed efforts in the right directions. When he reviews it under the new light, the man's past looks almost empty. Achievements, formerly regarded as splendid, are seen as wasting of time and effort. Former ambitions seem to be of no importance, and former loves and former hates as unreasonable as the crotchets of a child. There is usually some regret for precious time wasted and foolish mistakes made, and for empty pleasures with their trail of troubles. Soon comes a calmer period, and all these things are viewed with the tolerant smile, with which a grown man regards the events of his own boyhood, with its youthful plays and fights, giant ambitions and vast plans, shallow intrigues, jealousies and love sickness.

The awakening intuition teaches a still better lesson, by showing this past according to its true value. For it has its own value and that not a small one. Intuition reveals now what was not understood before, that these wasted efforts, misplaced ambitions, sad illusions, empty pleasures, absorbing loves and hates were necessary to mold a mind and form a character just as straw which is of little value was necessary to form valuable grain. All these things were fruits from the wrong side of the Tree of Knowledge, and had to be tasted by personal experience. Thus the man becomes able to appreciate when the time comes the fruits from the right side of the tree. By the light of his growing intuition, the converted man realizes what was and is going on in him to be a regular and necessary part of a great alchemical process, in which his inner self is the artist who transmutes the base metals of his own nature to precious silver and gold, beginning the Great Work as a rule with the process of putrefaction. He realizes now, that all his seemingly wasted or misused past was a part of the ongoing of his one great

life, a manifestation on the low plane of animal human life, and he had to go through these experiences that he might by strong contrast understand the oncoming higher life on the real human plane, which is intellectual and at no great distance from the divine. This experience in the low lands whence he is now consciously ascending, is a help in forming the new ideals for this higher life, and gives a strong impetus to the effort to look and climb steadfastly ahead, toward heights of loftier morals and purer intellect. He is now ready to enter the second period, that of working consciously for further perfection with the Christ of his own mind.

The second mass, referring to this period, is celebrated at dawn, the time of equilibrium between night and day. According to esoteric theology it commemorates the birth of the Christ in the hearts of the people. In the Gospel narrative this people is represented by the shepherds, to whom good tidings of peace on earth and good will among men are heralded by angels. The Three Magi belong here, who, led by a star, bring offerings to the new-born. (The alchemical symbolism concerning this part is well interpreted in the famous Open entrance to the closed palace of the King, by Philalethes.) Esoterically these shepherds represent the sympathetic nervous system which controls the animal side of our life and is at the same time the seat of the lower subconscious nature in us, while the Magi symbolize the electrical currents and the higher mental forces, controllers of our higher mental life, with their seat in the higher subconscious portion.

The mystic Aurora begins at this second part of the evolution of spiritual consciousness, to manifest on the intellectual horizon. The forces of night, hitherto hidden in the lower subconscious, begin to yield before the ascending higher consciousness. There is peace, an equilibrium, and a working together of our two nervous systems of our magnetic and electric forces. The result is that both systems are made more sensitive, and better able to receive and work with finer vibrations. With the harmony between these two

systems, true memory unfolds. The aspirant begins to understand the great influence of some moral factors, such as fear and love, in the struggle for mental freedom which is now at about its crucial point.

But soon the cardinal virtues, faith, hope and charity, begin to blossom. The aspirant at this time but half conscious of their presence, may derive some benefit even from this imperfect knowledge. Presently he needs all that he can draw from his own resources, because, like the builders of the temple, he has to defend himself not only against the powers of darkness (see Ephesians VI, 12) but at the same time he must do constructive work. By these efforts he can extend his consciousness by and by to the astral plane where he will find the lawful method for a voluntary transition from the waking consciousness to the so-called dreamy state (swapna). This condition is meant in our symbolism by the expression "Dawn," the time when dreams usually occur. Trained occultists do not when in the swapna state, see dreams, which are usually meaningless and quickly forgotten, but they have clear visions, which usually remain in the memory. This is an important development. Such visions help much toward further insight into the seen, including the nature and working of our psychic and spiritual sides. This part of the question is delicate and as results vary widely with different individuals, further investigation has to be left to the zeal and skill of each reader. Thus with much effort, but also with much help from the Christ begins the third period.

The third mass commemorates the birth of the Christ in the bosom of the Father. His birth into eternity. It is properly celebrated at full daylight. In this third period of the evolution of consciousness the spiritual Sun is already far above the horizon of the lower mind. The former magnetic lucidity is now transmuted to what is generally called cosmic consciousness. Intuition, which makes known only one thing at a time, is now superseded by the gnosis which sheds at once full light on whatever subject the concentrated

meditative action is turned. The crown is won; the mind has become king absolute ruler over all its manifold powers, a sovereign forming independently from the outward influences, its present and future life. With its dominion constantly extending toward Heaven and toward Hades, it begins to develop the creative faculty. The mind has won access to every state of consciousness and has the capacity to establish at will a contact with any plane of manifested existence. The spiritual mind, liberated from its former earthly bondage, is also reintegrated into the whole, as an independent ego and returns to the Fullness or Pleroma, and is reborn in the bosom of the Father, to partake of divine consciousness and life.

Such is full Perfection, the goal, toward which the path leads, towards which we all slowly struggle ahead. Perfection cannot be while we are in the flesh body, with which the mind has to remain connected even during its boldest flights. Cosmic freedom does not mean omnipresence, nor gnosis omniscience, neither do the freedom of will and the development of the creative faculty mean as yet omnipotence. Down here even the most advanced "see only as through a glass, darkly." The other spiritual faculties are limited in like proportion, although the limits differ widely with individuals.

Some warnings may be timely. Isolated phenomena, results by chance hits and not by conscious effort toward a precised purpose, do not mean the lasting establishment of one or other of the psychic or spiritual faculties. Such isolated results are generally forerunners, followed only later, sometimes years later, by the final achievement. These forerunners have their own value as encouragements, but only such results count, as come from consciously and purposely directed efforts, because only such prove established power. The second, short but weighty warning is, the wise man assists growth, but never forces it.

The three stages in the evolution of the spiritual consciousness are not distinctly separated neither in time nor

in manifestation. Their bounds blend like the colors of a rainbow. There is variety in the time of progress and in the intensity of manifestations, according to the character of the individual. The reason is, that the Logos becomes flesh in different mentalities, and among different social environments, different psychic and bodily conditions, different epochs, among different nations and races.

Nevertheless, according to the general experience these three successive stages are typical. They appear during the progress of the telestic work with every individual. They are symbolized not only in the ritual of the Roman church, but also in the rituals of its opponent, Masonry, and of other fraternities in which ceremonial initiation is practiced. So the three orthodox masonic degrees, of apprentice, fellow craftsman, and master, show, when their reference to spiritual development is examined, correspondence with the three stages. This correspondence is more marked in the symbolism of the rites adopted for reception in the 18th or Rosicrucian Degree of the Scottish Rite, where the chapter is divided into three chambers, through which the candidate has to pass in order to find the lost Word. The decorations of these chambers and the rites performed in them, correspond with the esoteric meaning of the three Christmas masses on the one hand, but on the other also with the three parts into which the Divine Commedia of Dante, a well veiled premasonic handbook for initiation is divided, namely, Hell, Purgatory, and Paradise. Even the decorations of the lodge as hinted at by the Italian master, are in harmony with modern rituals.

This is not strange. These correlations have the same natural basis. The evolution of the consciousness is a biological process, and it is divided into three phases, as the evolving consciousness passes through the three worlds of manifested existence. All esoteric rites are built up on this foundation; their symbolism refers invariably to this process. This fundamental biological process may be viewed from many angles, whence the differences in details, and modes of expression by the various associations. All rites

may lead to the true goal, if practiced sincerely, with zeal and especially with understanding. This understanding develops from personal spiritual experience and realization, and partly from study. The overworked old proverb: "Theoria sine praxis est rota sine axis" (theory without practice is like a wheel without an axle) holds good here even more than in any other branch of knowledge. Nobody has arrived yet by performing rites which he failed to understand correctly, nor by pondering over books, though they were the best. The capacity is apparently not given to any man to translate spiritual experience into human language, or to describe these extremely delicate inner processes in such a way that a reader without personal experience in the same field may derive profit from his efforts.

Dante, one of the masters of expression working with what is perhaps the richest and most flexible language, complained more than once, that human genius utterly fails in the attempt to make things spiritual comprehensible to others. One such complaint is introduced here, for the reason that it contains also the best possible hint, how to obtain practical results in the telestic work (Paradiso XIV, 103).

Qui vince la memoria mia lo'nggeno;
 Che in quella lampeggiava **Cristo**.
 Si ch'io non so trovare esempio degno,
 Ma chi prende sua croce e segue **Cristo**,
 Ancor m' scusera di quel ch'io lasso,
 Veggendo ni quell' albor balenar **Cristo**.

These lines follow a description of the mystic Cross, as seen by him while visiting, under the guidance of Beatrice (the Beatifying Sophia), the planet Mars. Their literal translation—somewhat differing from the well known and skilful but more free translation of Carey is: Here memory overwhelms my genius. In that cross ("in" and not "on" as Carey gives it)—was radiating Christ, so that I am unable to find a worthy comparison. But whoever takes up his own cross, and follows Christ, will excuse me for what I leave alone, when he himself sees Christ flashing out from that dawn. Note also the triple repetition of the name, an indication with meaning, for the same is to be found shortly before this one in the Canto XII.



NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford.

CHAPTER VI.

ARTIE and I had a dispute one day over some trivial matter, and I had offended him by the imperious manner in which I had spoken. I had not thought of quarrelling on the second occasion, when he came up to me, as I sat in the corner of the veranda, and said that he did not have to go off by himself as I did "and ask ghosts to tell me what to do; he could find out things for himself."

To this speech I made no answer. However, when he told me I couldn't prove there was any such child as the Small Person I became excited and said harsh words to him. It was fortunate for us that Mother appeared, upon hearing our loud talk, if not all the words we had spoken.

She asked Artie to explain, and he did try to state the matter correctly. He failed to tell her what made me so angry that I had cried when answering him. He could only confess that he had taunted me with having ghost friends, and not proving it when he challenged me to do so. He asked Mother to forgive him for being rude to me, and told her he would not repeat his offense.

"Why did you mention such a subject in your quarrel?" Mother asked him.

"Because I was angry with her. She had told me I was a boy who had no manners, and I knew if I said anything to her about the "Small Person" she would get very angry. I wanted to pay her back. That was all."

Mother led him along until he told her everything he had in his mind, for she had a way of helping us to cleanse ourselves of hidden grievances, or any sense of wrong doing. He absolved himself in her sight and in mine, by admitting contritely that he believed in the "Small Person," and knew I saw her, just as I said I did. He went so far as to say, in a burst of boyish generosity, that he wished he knew her himself.

Mother seemed convinced that he was penitent, but she did not grant his pardon at once. She stood with an expression of expectancy, that I saw at once, and which Artie soon interpreted. For, suddenly saying "Oh," he came toward me with hand extended, and asked my pardon. I nodded to him, but Mother took both his hands in hers and she talked to him in low tones with such sweet cadences of voice that it was as if music was soothing my sensitive nerves.

Such weaklings as Artie and I could not withstand her loving rebukes, and we were both ashamed of ourselves. Mother asked Artie to go on an errand for her; and she came and sat down beside me. I was glad for I wanted to tell her Artie was not more to blame than I; in fact, it was nothing he had said which upset me so completely; it was a realization of the truth of his assertion that I could not prove the existence of the "Small Person" to him.

"Mother," I said impetuously, "I want to know more, or to see less; why, if I do see that child, can I not prove it? Who is she, Mother? Who are all the people I see who are not even shadows to others? Are they living, or are they dead?"

"My child, do you think that the Good Lady is not a living person?"

"I know she is living, Mother; just as is the "Small Person" and just as is Bertie Winston, even if you and Father did go to his funeral a few days ago."

"Bertie Winston?" she asked inquiringly.

"Yes, Mother, Bertie has been coming constantly to me

since he was drowned; he is so unhappy that I do not like to see him, sometimes, but I try to help him all I can. He could not speak to me, or make me understand what he wanted until this morning. Then his form seemed less like a shadow, and he could get nearer to me. If Artie had not come out and disturbed me I would have seen him again, for I knew he was trying to come; I felt him thinking of me. He is not dead, Mother, for he knew me, and put out his hand to me; but he couldn't stay long in sight. I could not be quiet with Artie thinking about me, and now I do not know when I shall see him again."

"You have seen Bertie and spoken with him? I wish you had told me."

"There was not much to tell you, Mother, and I wanted to wait until I was sure about him."

"Are you sure now?"

"Yes, I am, for there he is now. Look, just beside the big crepe myrtle. He has his hand on the bush to steady himself."

I leaned forward to see him, and to hear if he had anything to say. It was difficult for me to understand him, but when Mother took my hand in hers, I was stronger, and could hear better. "He wants his body to put on; he lost it, but says he can find it, if I will go with him for it. Bertie seems more than half asleep, but he knows he is talking to me. Wait, I'll ask him something."

"Bertie, can you not get to your Mother?"

"No."

"Why?"

"She would not see me when I told her I was 'Bertie,' and that she was my 'Mamma.' She cried awfully and said I was dead, and with the angels in heaven. What does it mean? I am not dead. I am Bertie Winston, and if I could get my body and put it on, I would go home, and not be here."

"Oh, Mother, help him," I cried.

With clasped hands and closed eyes, Mother sat beside me and I wanted Bertie to know she was praying for him. He seemed to know it, for he, stopping at almost every step to steady himself, moved along slowly toward us. It seemed to me that I could not sit still and see such a struggle as he was making; I must call for help for him. Mother's silence oppressed me. I was too nervous to speak, and I began to sob.

Mother hushed me with her rebuke.

"You must think only of Bertie, not of yourself. Send out loving thoughts to him, and say to him that he shall have help; it is on the way to him now."

And sure enough, it was; for, instantly, I saw the Small Person step from the cloud space, and go quite up to Bertie who saw her, and seemed comforted by her presence. She did not speak, but gave him an angelic smile, and then I saw her look up at the grey draperies, as from them the Good Lady stepped out and went toward Bertie. She enveloped his form with some material that strengthened him, for he looked up at her and thanked her.

I told Mother of her presence, and then I said to Bertie he would be all right now, and we were so glad for him. The Good Lady did not pay any attention to us. She was engaged with Bertie, whom she seemed to be preparing for a journey. Then she gathered him in her arms and as he was being floated above the ground, he extended both his arms towards us as if to clasp us in an embrace. Mother rose up and put out her arms toward him, calling down a blessing upon him.

"Now Bertie," I shouted to him, "now you are off this earth, you will be homesick no more." The Good Lady and the Small Person stopped on their upward journey, holding Bertie so that he could look back at us. Then the three mounted up and on and out of my sight. Bertie's face was illuminated with light as he passed on. I thought they were gone and said so to Mother, but the Small Person came back.

to us with swiftest motion, and when almost at my side, she threw something out toward us from both her hands.

The air was flooded with fragrance, which our lungs inhaled as balm, so soothing was its effects upon us. It made me feel refreshed and purified beyond any experience I had had, and as if I was floating in a sea of sunshine. The Child disappeared when she had showered us with the heavenly substance, while Mother and I sat in silence, inhaling the perfume, and joying in the air of peace about us.

Mother's face bore a glorified look I had never seen on it, and, for an instant, I thought she resembled the Good Lady. When she became aware that I was looking at her, she veiled the glowing light that was shining in her eyes. In her own gentle way she laid her hand upon my head, and blessed me with beautiful words.

Another voice took up the same words, but including both of us in the benediction given us. It was very soft and low, almost inaudible, but I heard it distinctly, and Mother heard it also, for she covered her face with her hands and bent down her head. A long time she remained in deep reverie, while I leaned back and looked out upon the crepe myrtles where Bertie had stood, and from where he had been taken into space.

What an experience for that dear little fellow to have had! One moment he had been a happy, carefree lad, canoeing on the river with two other lads, the next, drowning in deep water, almost in sight of his home, with no one near to hear the cries of his companions as he rose and sank and sank to rise no more. The tragedy had shadowed the entire community and cast gloom upon a family of which he was the youngest member and the only son. Our parents wisely discouraged us from talking on the subject, after we had held our memorial service in his memory the day succeeding the funeral in his own home. Mother and Father rarely permitted any of us to attend funerals; Artie and me never, and Fairfax and Landon not many times in their lives. They, on such occasions, represented their children, and made some

offering of sympathy and affection in our name. Bertie's grave had been taken charge of by Father, who had it lined with pink roses from our gardens and from those at Roseland. He had accompanied the gardeners when they went to the cemetery. Mother told us afterward that roses surrounded the rose-lined grave, and that the entire grounds were decorated with them. She said that even the broken-hearted mother looked upon the unusual scene with interest, and had tried to thank Father for his tender thought of them. In our little meeting each one of us had spoken words of love and praise of Bertie and had thanked Father and Mother for sending flowers for us. Afterward, Mother wrote a letter we all signed, and sent it to Mr. and Mrs. Winston. We were told to think of Bertie with loving thoughts, to pray for him and for those who loved him, but not to talk at all of the tragedy. We all obeyed this injunction, and discouraged in others every attempt to introduce the subject.

I could not help seeing Bertie, nor refrain from giving him my sympathy when I did see him. I now felt glad Mother and I had been permitted to be of real service to him.

All this we talked over after Mother came out of her silent reverie, and spoke to me in her usual way. She said the service rendered Bertie might be far-reaching in its effect, for he would learn to comfort others, and to help those unable to make progress without help.

"Bertie has gone home with the Good Lady, Mother," I said, "and I believe he will not be unhappy where she is, but another boy is soon to be here who will need your help. He is almost as discouraged as was Bertie, but not in the same way. He is someone you know, but you never paid much attention to him. Now he needs you, and I believe he is being guided to you, here. He is this moment hastening his steps lest his courage fail him before he gets to your presence."

"Is he in or out of the body?"

"In it, but not adjusted to it, and to his surroundings, although he is a boy whose parents would like to be more to

him than they are. He seems to be as much a stranger to the soul side of life as was poor little Bertie, and finds himself as much out of real relationship with those nearest to him on the physical plane. He has not had his full birth-right given him as a child. No one has found the road to his soul, and he is called a wanderer, though his real nature is of the gentle, docile sort. Goodness, Mother, how full of wanderers this world is! It is just a desert of homeless ones; children who come to it without wanting to be in it, and people who cannot get away from its inhospitable shores unless they should commit suicide. Is it ignorance alone that makes sin and misery, Mother, or is it some other and deeper cause that creates life and then neglects to make life worth living?"

"It is our present field of work at all events, and here we will serve, my child."

Hardly had Mother ceased when we heard footsteps on the side veranda, and soon Artie came in sight, and with him was a youth whom, at first glance, neither of us knew. Mother was the first to recognize him.

"Oh, Woody, this is a pleasure; how very glad we are to see you," and the boy's hand was clasped in two outstretched ones before him. I gave him my hand and a smile, but I did not speak, nor, for a wonder, did Artie. It was Mother's opportunity, and we were but adjuncts to the occasion.

"Where did you come from so unexpectedly?"

"From the woods, Mrs. Selwyn, where I am nearly all the time, and where I would like to live, if they would only let me."

"What is there in the woods that you like so much, my boy?"

"Oh, everything is there; and it's peaceful-like; nobody comes about to bother you."

"You would not care to make the woods your home at all times, would you, Woody?"

"Yes, I would; I'd like to sleep there nights, and there's plenty of places where I could stay and where it's just like being in the house."

"Where, for instance?"

"Where? Why under a shelving rock, or on the south side of a stone fence, or near to a big tree. I can find plenty of places, where in a rain I can keep dry, and where it's safe even in thunder storms."

Artie, who had listened intently, now spoke up.

"What would you do, Woody, if a bear came?"

"Bears don't come where I mean. Nothing hunts for you, anywhere, if you are not hunting for something yourself. There are no bears, nor hunters either, in the Selwyn woods, for the signs keep people out, and wild animals are not really wild, if they are allowed to live in peace. Wild animals and tame ones, too, are just as good to you as you are to them, Artie."

"How about snakes?" Artie persisted.

"I see them often; water snakes are particularly plentiful, but I don't bother snakes. If one throws up its head scenting danger, I speak to it, and tell it to go its way, and I go mine."

"I'll bet you do," Artie laughingly remarked, and we all laughed with him.

Woody turned to Mother to make known his errand.

"I came, Mrs. Selwyn, to ask if I might make a wading pond back of the big hill at the end of your place, nearest to our division line? There's plenty of water running to waste there, and just where the spring branch runs down the side of the hill, there is a natural basin. I often go there and wade in the muddy water. If I might dig out the mud and stones, it would be a nice place for a little pond, big enough to have good wading."

"We would like you to have a pond there, Woody, and Mr. Selwyn will have the men take up the stone sled and

move the stones for you. All the help you can use you shall have, and you are most welcome to it, Woody."

The boy's face glowed with satisfaction, and, for the first time, he smiled. It was just a fleeting smile, but the expression softened, and his whole demeanor underwent a change, and his eyes rested on Mother with a new light in them.

"I do not want any help," he said to her. "I can do it alone, Mrs. Selwyn, even if I am a slow worker. I would just love to work on that pond, and I'll do it quick, too, now that you are willing I should."

"You will let me help you some, Woody," pleaded Artie.

"Yes, if you like, but it's a dirty job moving wet stones and digging out mud. I like to work in water, but Mother and Father do not want me to do it, because I bring mud into the house. One day's work will be enough for you, Artie," he concluded.

Artie thought otherwise, and Mother promised to see that spades and shovels, and plenty of lunch, was sent up to the top of the hill with Artie and two men the following morning.

Then Mother ordered cake and fruit to be brought and after I prepared the table near us, we talked with the boys while they ate. Woody, shy and ill at ease at first, could not resist Mother's friendship—nobody ever could. Soon, in answer to her inquiries on the subject, he was telling her how he should "make a real pond."

"I will not make it too deep, even for a pig to wade in," he assured her, "and it cannot be any larger than the place nature has hollowed out for it already. The stones have to be taken away, and there is a great lot of them there. When they are out it will be deep enough without any digging. I only want a pond to wade in sometimes; it cools my head to wade in cold water."

"If we could get those rocks brought down to the mulberry grove, Mother, and have a decent bridge made over the brook it would be fine. Only a board is there now."

Artie had an interested listener in Woodman Earle.

"Do you mean there just beyond the mulberry grove, Artie?" he asked.

"Yes, where the little brook turns to go down to the creek."

"Oh, Mrs. Selwyn, let us build you a real bridge there; a little rustic bridge, on a good foundation; it is just the place where a rustic bridge would show up well."

"Can you make a real bridge, Woody?"

Mother's voice was as expressive of eagerness as was Artie's, and just as trustful. Woody was too happy to remain silent. "I can make a good bridge," he said earnestly, "and it will be as strong as a plain wooden one. I am a slow worker, but I can do it, for I love that kind of work."

"Who says you are a slow worker, my boy?"

"Everybody at home," he answered dejectedly. Then, as if fearing he was speaking unkindly, he added, "and I am slow, Mrs. Selwyn. All the boys in my class go ahead of me in learning, and I never take any of the prizes. In a crowd I cannot think, and if I know my lessons when I am by myself, I forget them in the recitation room. Father says I never will get through college; he doubts if I even get through the Institute to go to college at all."

I looked at Woody, and recalled all I had heard said of him; of his being a half-wild boy, who could not be coaxed or driven into conventional ways; who caused anxiety to his family by disappearing from home for a day or two at a time; and who had no companions in his long tramps in the forest. He never made any trouble for himself or others, and he was voted a harmless, stupid boy, who would grow up without training, either at school or at home. He knew every person for miles around. Yet he did not have a single intimate friend.

Mother had heard all this, and I knew she was reading his character with a new chart as she sat there, chatting with him as one child talks to another. She found out from him

his self revelations, that he had no pets; did not want to see anything caged up; would not hunt or fish; and had no interest in rough games or idle sports. His inclination for roaming in the woods was manifested when he was a very small lad; he would wander away, and be found asleep under a tree, sometimes on the roadside, if he was not able to get over the fence and into the woods. His fondness for the woods he explained to Mother now, by saying that people had no sayso in the growing of forests; the trees grew themselves, and the wild flowers came each season without the help of gardeners. The birds were there, and the sky was above the trees, and plenty of streams flowed, and men had nothing to do with the making of them. The boy's directness and simplicity won Mother's admiration. She was as interested in helping him solve the questions held in his mind as she ever was with those she had shared with her own children. They talked and planned, and she had pencil and paper and wrote down her promises for tools and materials, both for the pond and for the bridge. She discovered that Woody was a natural craftsman, and had thought much of constructive carpentry. He "liked to study, with something in his hands to work with," he said, and Mother probed until she found his master wish, which was to be a civil engineer, though he did not know exactly what a civil engineer's business was until that talk had taken place.

The lad went away at the end of the afternoon confident that his pond would be beautiful, and that it would give us the greatest pleasure to know it was there on the side of the hill, back of our forest, and was his.

Not for one instant did Woody doubt the sincerity of Mother, and she, on her part, felt the most intense interest in the development of his mind and spirit.

To further her work for him she and Father planned to go and see his parents. She decided to ask a friend in the city to recommend books on craftsmanship. That very day she and Artie arranged to get plans for bridge builders' use, and to prepare for the assembling of choice knots, and joints, and roots suitable for ornamental rustic work.

Father was pleased with her plans for Woody, which, he saw, she would wisely extend to include her boys, as well, and he and Fairfax busied themselves with catalogues and encyclopedias, and had talks with our carpenter, whose interest and co-operation were invited.

"We will all be benefited by a study of elementary bridge building, and carpentry," said Father, and Artie was enthusiastic over the prospect of helping Woody make a real bridge.

Cousin Edith came home with Father and Mother one day from Uncle John's and found all of us occupied with a surprise we were arranging for Woody. Mother had purchased a tent with a lean-to, and the foundation had been prepared by the boys, aided by Rufus and Jerry. The poles and all the furnishings were ready, and we were collecting suitable dishes and utensils for future luncheons. When Edith came out where we were working together on the lawn, she was interested with us, at once, and asked to be shown the contents of the big tool chest that Fairfax claimed as his own idea.

"It is a community chest," he told her, "with duplicates enough for every one to take a hand in the bridge making, and Artie has already used every individual tool in decorating that dove house of his, which he must show you."

"Tell me about Woody and his pond also," she asked, and she was told and was promised a visit to it, as soon as he had it ready for inspection.

The camp was resolved upon as a gift to him, when Woody had declined Mother's invitation to live in our home with us while he was bridge building. She finally got a promise from him to come to the house on rainy nights, and then asked Father to order a suitable tent and have Woody's initials painted on the canvas, so as to make it distinctively his own.

The tent was to be a surprise to him, and a day was appointed when Father and the boys were to go to view the completed pond, and to bring Woody down to the bridge site. We were all there to welcome him. A basket lunch was

spread, when the party came in view over the hill, Artie and Woody walking far ahead of Father and the boys. Mother welcomed Woody to Woodman's Camp, and the boy was so completely surprised that he turned and went away without speaking a word to her. She occupied our attention with details, and left it to Artie to go and coax him back. She told him to hasten Woody's return to see the little flag hoisted on the entrance pole. This was Marion's part, and Woody came and stood, with face averted, but near to her. Then when all of us applauded her success at flag raising, Woody turned to Mother and took her hand and kissed it. Father grasped the hand extended to him, and then told him to go into the tent with Fairfax and see the big Community Tool Chest, which was really worthy of an examination.

Woody regained his composure while we were eating sandwiches, and drinking lemonade or milk. Many were the predictions of smashed fingers, and crushed toes, when the boys should begin their apprenticeship under Woody. Arbors and gates were promised us, and a supply of bridges planned that would require another stream, Father said.

That was the beginning of a long association with Woodman Earle, and not only with him, but with a group of lads who gathered every day to learn of him to do rustic work. No one ever knew where he gained knowledge for the practical work he did that summer, but it was a revelation in character building to his friends. From being a reticent, unsociable boy, Woody grew to be companionable, and helpful to others. The boys visited his pond and aided to make the paths he surveyed about it. His parents added a pathway over their land leading to "Woodman's Pond," which became a popular gathering place for his friends.

Father started "an eruption of rustic work" all over the neighborhood, as Mr. Earle said to him, "by offering prizes for ornamental bird houses." Father felt he had discovered so much native talent that it suggested a summer school for technical instructions—an idea which later bore fruit in the several schools about us.

Edith and Marion caught the infection of work, and had to be taught light carpentry. So many were the workers

finally, that Mother told Father he must restrict the output or open a depot in the city for the free distribution of fancy gate posts, honeysuckle frames and rustic chairs. The old caretaker of the kitchen garden complained the birds would destroy everything on the place if any more houses were put up for them, and the carpenter reported the stock of fancy boxes, flower stands and vine poles would be large enough to supply the whole county. We did have a superabundance of amateur rustic articles about our place thereafter, but the two bridges that Woodman designed and completed were really things of beauty as well as of enduring use.

Woody grew in grace, and in the knowledge of his true self, until he was as one transformed. Mother had encouraged him to read the books selected for him by those competent to direct his studies, and the pretty bookstand she had given him was overcrowded before the season ended and the school term began again. Often I watched him reading to Mother, and thought of the wonderful improvement a few months' work had wrought in that undeveloped, shy boy. I thought, too, of the opportunities that had been opened for others through Mother's effort to serve him, and I knew that never would all the results of that love work be reckoned. That it was an unmixed blessing to my brothers, and indeed to all of us, I fully realized, and also, that in advancing Woody's welfare Mother had helped an ever-widening circle of people, whose children had been benefited through association with the Craftsman's Amateur Club, as Landon had styled Woody's imitators and co-workers.

How many lives had been broadened and enriched through this endeavor to help one boy to a larger outlook on life, no one could estimate. But Mother thought it was not necessary to dwell upon that point.

The effort had brought its own reward to us all and the lesson designed to be imparted, had been well learned.

"It was a demonstration in soul culture," Mother said, "with the idea firmly implanted in the mind of each of those boys, that the only thing to be considered of absolute value in this world is the Soul, and that the one way to enrich the Soul is through loving service to others."

To be continued



THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

Chapter VI.

WHEN the Zohar calls Heh the "mother," and says creation took place therewith, it refers exclusively to the second letter of the name Yahveh. A Heh is also the final letter of that word; but it indicates a group of ideas quite distinct from those assigned to the second letter.

This conflict of meanings is reason for supposing that the two Hehs in the Tetragrammaton are merely arbitrary symbols, like the "x" that stands for an unknown quantity, or the "n" that is the sign for an indefinite number. A book older than the Zohar, the Sepher Yetzirah, offers further

support to this opinion by setting forth the occult significance of Heh in decidedly masculine terms; and the Tarot, as a development of the Sepher Yetzirah, represents the letter by a male figure, the Emperor.

In early Semitic alphabets, the character for Heh bears little resemblance to any object whatsoever. According to Papus, it means aspiration, or breath; but Papus derives his opinion from Kircher and Fabre d'Olivet, who are no longer regarded as competent philological authorities. Taylor, in "The Alphabet," expresses the conclusion of modern scholarship when he says that the primitive sign for Heh was probably a rough picture of the thing indicated by the letter-name, which means "window."

The most obvious thing to be said about a window is that it is a part of a house; yet this commonplace shows that the sign for window must be related to the symbol for house, which is the letter Beth. We may look, then, for some sort of correspondence between the implicits of Heh and Beth; and because Beth, in the Tarot, is the Magician, some likeness to the Magician is to be expected in the symbolism of the Emperor.

Another letter also qualifies the meaning of Heh. A window is not only a part of a house, but windows probably followed doors in the evolution of architecture. The "door" is Daleth, the letter of the Empress, whose name shows her close relationship to the Emperor. The nature of this relationship, and the reasons why the Emperor follows the Empress in the Tarot sequence, were discussed in the preceding chapter.

Our analysis of the letter-name now brings us to another significant commonplace. A window admits light and air. In symbolic language, "light" is intelligence, and "air" is energy. Therefore Heh is a sign of a phase of mental activity which brings about the influx of the intelligence and energy of Spirit into the house of personality.

Some hint of this influx or concentration of spiritual energy, has been given by every major trump that we have

studied. The Fool's imminent fall into the abyss, the Magician's uplifted right hand, the High Priestess's book, and the waterfall behind the Empress, all suggest the passage of spiritual force into various special forms of expression. They all imply a change from the general to the particular, suggested by movement toward the center, as it were, from the circumference. This motion may be likened also to the downward arc of the ever-turning wheel of life. Occultists term it involution.

Its complement, evolution, is also implied by the window, because windows afford a means of outlook. Here an outflow of intelligence, from particular states of personal existence into more general conditions of environment, is the idea suggested.

By means of it the personal factor is introduced into the operations of nature. This factor is the personalized intelligence of the Supreme Spirit, or Purusha. This intelligence, finding expression through human beings, enables man to discover the laws of nature, and adapt those laws to his ends. The Knower who discovers natural laws is, however, not any limited personality, but the One Ego, Purusha. Hindu philosophy says nature, or Prakriti, works because Purusha looks on; and when the Bhagavad-Gita calls Purusha the Ego seated in human hearts, it implies that he is the Outlooker, as well as the Onlooker. Precisely this idea lies behind the second meaning of Heh.

The spirit in man is identical with the pure Consciousness that is the Source of all. One I AM expresses itself through countless persons. In doing so it provides for communication between the outer and inner worlds; permitting the influx of impressions from without, and allowing the power within to flow outward into the phenomenal world, where it exercises a supervising and controlling influence. Such, in part, is the doctrine implied by the letter-name, Heh.

Kabbalistic interpretation of the letter emphasizes the outward movement of the personalized consciousness. The Sepher Yetzirah, for example, makes Heh correspond to the

sense of sight. This attribution is directly related to the idea that a window affords a means of outlook.

Of all the "gateways of knowledge," sight is the most wonderful. About two million different color-sensations, it is estimated, can be distinguished by a cultured Caucasian. Savages have less delicacy of perception. They are blind to many hues; so that in sorting yarns they will often mix several different colors in a single skein. Browns and purples, in particular, look alike to the uncivilized eye. This lower color-sensibility of uncultured races probably accounts for their characteristic preference for bright reds, yellows, blues, and greens; just as their comparative insensibility to nice distinctions of flavor makes them excessively fond of sweets and spices.

Great, however, as is the difference between the vision of a European and that of a Bushman, the difference between a Bushman's sight-centers and those of even the highest lower animals is greater still. Comparative anatomy has demonstrated that man has the most complex brain-machinery for seeing. In man vision has reached its highest development.

No one will deny that this development has been a dominant influence in human progress. When we call knowledge "enlightenment" we bear witness that we civilize ourselves by seeing. Civilization is the fruit of science, and trained vision leads to scientific discovery. This is just as true of the civilization now being established through the spread of occult science as it is of that which is the product of purely physical investigation. To discover the laws of superphysical planes one must have eyes to see the facts of those planes; hence one of the principal aims of occult training is to develop a higher faculty of sight, now latent in most people, that enables its possessor to see things invisible to the untrained man.

Sight is a constructive sense. The modern world, considered as a human adaptation of natural conditions, has literally been seen into existence. Our cities, our railroads,

our great canals, are all materialized visions, and in every stage of their construction, from beginning to end, sight guides the whole operation.

Sight rules the world of art. Painting, sculpture, and all their derivatives, including photography and motion-pictures, address themselves directly to our eyes. Moreover, the progress of literature, in all its branches, and the development of music, has been made possible by the conversion of sounds into visual symbols.

In Plato's day practically all instruction was oral, and the orator was a great force in the affairs of nations. To-day we have correspondence schools for almost everything, and editors mould public opinion. Some, indeed, try to persuade us that we write and read too much; yet they themselves contribute to the very condition they deplore. They have to write against writing to get what, in remembrance of bygone ways, we still call a "hearing."

We might go on to show how religions invariably spring from the experience of seers possessing the higher order of vision previously mentioned; how the very propagation of the species is probably more affected by vision than by any other sense; and so multiply examples until this one topic had been expanded into a large book: but we should add nothing to our certainty that sight dominates our lives. Let us, then, turn our thoughts from what it does to some consideration of what it is.

In seeing we are most directly influenced by the radiance which is the motive power in all terrestrial activity. Our eyes transform light into thought. Hindu scientists knew this long ago, and their books tell us that the subtle principle of sight is Tejas, the fire-element.

Tejas is red; its form is triangular; its property is expansion. Among the planets it is represented by Mars. It has more centers of influence in our bodies than any other Tattva. Among them are: the eyes; the optic nerves; the sacral plexus; the prostatic ganglion; the solar plexus, which is the great storage-battery of Tejas in the torso; the

stomach; and the duodenum. "Tejas" is also the Sanskrit name for the brain. This Tattva maintains the bodily heat; is active in digestion; and is the sex-force that yoga practice transforms into "Ojas," which Swami Vivekananda defined as "the highest form of energy attained by constant practice of continence and purity."

In the Hindu pantheon, Tejas is personified as Agni, primarily the god of the altar-fire, but later the Supreme God of the Vedas. He also represents lightning (that is, electricity) and solar force. Like the Latin Janus, also a sun-god, Agni has two faces. As the sacrificial fire, he is the mediator between the gods and men. As a rule he rides a ram, and carries a notched banner.

Now, the Bible compares God the Father to a consuming fire; declares the Son, Christ, to be one with the Father, and the mediator between God and men; and compares his countenance to the sun. The symbology of the Roman Catholic Church, moreover, represents Christ as the "Agnus Dei," and more than one writer on comparative religion has been struck by the similarity between "Agnus" and "Agni." Even more remarkable than this likeness of names, however, is the fact that the Agnus Dei is a young ram, carrying a notched banner, which displays a solar cross of equal arms.

This representation of Christ is stamped on a circular wax medal, the circumference of which is divided into twenty-four equal parts, indicated by dots on the face of the medal, near the edge. Such an Agnus Dei is illustrated in Webster's New International Dictionary. The circular shape, and the cross on the banner, show that it is a solar emblem; and the dots around the edge correspond to the twenty-four hours of the day.

Both Agni and Christ, then, are associated with fire, and their common symbol is the ram, which, in astrology, is Aries, the first sign of the zodiac. Aries is the positive sign of the fiery triplicity. Its ruling planet is Mars. In the Sepher Yetzirah it is assigned to Heh. Thus we see that Kabbalists associate Heh, not only with sight, but also with

the element, the planet, and the symbolic animal that suggests sight to every properly instructed Hindu.

Each sign of the zodiac represents a part of the body. Aries corresponds to the head. Thus it denotes the controlling power in human personality; for the head governs the whole organism. It contains the sense-organs that give us our experiences, and is the seat of the mental faculties that explain experience and make it a guide for action. All that a man does begins in his head. It decides the whole course of his life. From the raw material of sensation it forms the desires, judgments, and volitions which, taken together, make up the history of the man. We build our lives in our heads, which therefore correspond to the kind of consciousness Kabbalists have in mind when they say that the letter Heh stands for the path of Constituting Intelligence.

To constitute is to make anything what it is; to make up; to frame; to compose. These definitions are all grouped around one central thought. They bring to mind a power able to form the elements of existence into a coherent whole.

This power, says the Kabbalah, "constitutes creation in the darkness of the world." That "darkness" is the primordial substance from which all forms are built. It is the inferior nature of Spirit, the "mysterious illusive power, difficult to cross over." Through it, and in it, the Constituting Intelligence finds expression. By the works of Prakriti, Purusha becomes manifest as the Grand Architect and Master Builder of the universe; but Prakriti is absolutely dependent upon Purusha. The power that sets matter to work is not the power of matter, but of Spirit. Matter is the mother-principle symbolized by the High Priestess and the Empress; it is the great procreatrix; but its generative activity results from its union with the father-principle, which the Tarot personifies, first as the Fool, and then as the Magician. The High Priestess becomes the Empress by her union with the Magician; and by his union with her the Magician becomes the Emperor.

Heh, then, as a symbol of Constituting Intelligence, denotes the executive and realizing power that initiates our thought-processes and controls their results. This is the objective mind, which, in controlling the operations of the subjective mind by suggestion, determines the character of our thought-habits, and thus influences all our actions, and rules our destinies. For what we do is the result of what we think, and our circumstances are the fruit of our deeds.

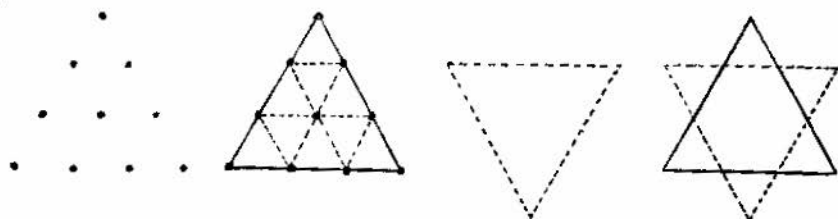
It will be seen that one main thought lies behind all that is implied by Heh and its Kabbalistic correspondences, and this is the thought which is embodied in such words as "authority," "supremacy," "regulation," "supervision," and the like. The same idea is at the root of the occult meaning of the number Four, concerning which Eliphas Levi writes as follows:

"The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, source of all numerical combinations, and origin of all forms—the quaternary or tetrad, the tetractys of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad."

The number Four, that is to say, is the mathematical sign of the Supreme Source of all existence. It represents the One Self, called Purusha by the Hindus, Yahveh by the Hebrews, and recognized by both races as Lord of all.

Occultists agree that Pythagoras knew the secret of the name Yahveh, and symbolized it by the tetractys, a triangular figure composed of ten dots, which is the geometrical basis for many ancient emblems of the Secret Doctrine, including the swastika and the pyramid. The swastika is a solar emblem, like the cross worn by the High Priestess. The pyramid typifies the primal fire, or universal radiant energy. Thus the Pythagorean conception of the number Four reminds us that the "source of all numerical combinations, and origin of all forms" is manifested on earth as the light and heat of the sun.

By joining all the points of the tetractys, a great equilateral triangle may be formed, containing nine smaller triangles. Of these only three have sides which form no part of the sides of the great triangle; and the combined length of the lines composing these three triangles is equal to the length of the sides of the great triangle. These lines, therefore, might be used to form a triangle of equal area to that of the great triangle. Thus the tetractys figure implies two equilateral triangles of equal area; and the length of the lines required to join all the ten dots is exactly the length of the lines required to form a hexagram, or Shield of David, composed of two triangles of the same area as the great triangle of the tetractys. This will be clear from the accompanying figure, where the dotted lines represent what may be called the "involved triangle."



HOW THE TETRACTYS IMPLIES THE HEXAGRAM

The Shield of David is a Hebrew sign for Yahveh: the cross, implied by the number Four, represents Christ. Between these two symbols, long opposed to each other in the field of exoteric religion, stands the tetractys; based on the Four of the cross, yet showing the Ten, which is a prominent number in the Kabbalah; and implying the hexagram that summarizes the whole secret doctrine of Israel.

In considering the application of the number Four to the Tarot, we must give special attention to Eliphas Levi's conception that it represents the combination of unity with the triad. The Magician is unity, and the Empress is the triad. Hence Four denotes the union of the Magician with the Empress. It is a sign of the reciprocal activity of the two modes of consciousness, and of the dominance, in that ac-

tivity, of the superior term—Purusha, or objective mind—symbolized by the Magician.

The title of the fourth trump confirms the conclusions we have reached in our study of the letter and number. An Emperor represents (though usually the better word, in these days, would be "misrepresents") the controlling intelligence that constitutes all the conditions of his empire. He is the husband of the Empress, who is Prakriti; hence he must be Purusha. He personifies supervision, oversight, and leadership. He is that aspect of Purusha in which the Supreme Self is manifest as the Ruler of the Universe, the Law-giver, the Sovereign Authority.

Authority and authorship are very closely related. In primitive civilizations the headman of a tribe is literally its father. His right to govern springs from the fact that he is the source of the life of each member of the tribe. Hence the Emperor suggests the intimate relationship of the Sovereign Power to its creatures. The latter are the same, in kind, as their Author. They are God's children, and not his puppets. Moreover, to follow out this line of thought to its logical conclusion brings us, at last, to the conception that all nature, as proceeding from God, must be essentially divine.

The new design is based on the version given in Court de Gebelin's "Monde Primitif," and retains all its essential features. What changes have been made simply emphasize the correspondence to the letter Heh. No essential of the original symbolism, however, has been altered; for if the card had no picture at all, and were distinguished only by its number and title, the implicits of these, as we have endeavored to show, are sufficient to establish its connection with Heh.

The Emperor sits in his palace, near a window, through which he looks out upon a fertile prospect. The window refers to the letter-name. The view it commands is of the same rich valley wherein the Empress has her seat. Thus the picture, as a whole, suggests the immanent Purusha, surveying the field of the phenomenal world from within the house of personality.

As in Mr. Waite's version, the throne is decorated with ram's heads, to call attention to the correspondence to Aries. Some Tarots make the throne a cubic stone; but, as Mr. Waite has pointed out, this departure from the older versions confuses the meaning of the design.

Aries is called "the throne of Mars," in astrology. Hence the Emperor wears the armor of the war-god. It will also be remembered that in mythology Mars is occasionally referred to as the consort of Aphrodite, whom the Tarot typifies as the Empress. He is also the lord and protector of the fields, just as the Emperor may be supposed to be.

The helmet, adorned with twelve triangular points corresponding to the signs of the zodiac, is an emblem of the controlling power which expresses itself throughout the whole cycle of existence, symbolized by the year. It is the masculine counterpart of the crown of twelve stars worn by the Empress.

The scepter and shield are also the same as those of the Empress, and have the same general meaning. Their positions, however, are reversed. This is to show that the power represented by the scepter is the positive expression of the Emperor's activity, while the formative response of substance, of which the shield is an emblem, is the negative, or passive, aspect of his sovereign control of all things.

The globe in his left hand is the conventional symbol of regal authority. It does not appear in the older versions of the design; but both Papus and Waite include it in their Tarots, and we have retained it because it rounds out the meaning of the picture without corrupting the original sense.

We come now to the most curious feature of the symbolism, which might pass unnoticed by a casual observer, though it is obvious enough when attention has been called to it. The Emperor sits in a most unnatural position; his arms are held in a peculiar manner; and his legs are crossed in a way that takes no account of anatomy. The reason for this is that the composition of the design is based upon a right-angled triangle, surmounting a cross. This is no

innovation. Eliphas Levi mentions the geometrical basis for the picture of the Emperor, and it may be observed in the oldest Tarots.

The Tarot of Oswald Wirth, reproduced in "The Tarot of the Bohemians," makes the triangle one that has two equal arms, and similar proportions are suggested by Mr. Waite's version. Careful measurements of Court de Gebelin's picture of the Emperor lead, however, to the conclusion that in his day the triangle was one with sides of three, four and five units, respectively.

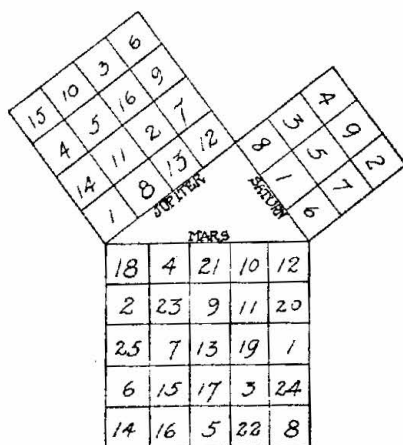
In his illuminating monograph upon the Masonic Apron, Mr. Frank C. Higgins explains this 3-4-5 triangle as follows:

"In Egypt this was apparently termed 'the triangle of **Hur-Amun**' or Horus-Amon, the Savior Sun God with the ram's head, the type being that of the young Spring Sun, at the moment when the year began, in the sign of Aries. The peculiar shape of this triangle, which is composed of a right angle of three units of measure by four, the hypotenuse of which is exactly five, was likened to the form of an eye, the symbol of the Sun-god, the Sun itself being termed the 'Eye of Heaven.' This figure was the original type of the celebrated Egyptian amulet, the 'Eye of Horus,' which has in course of time descended to our Masonic institutions as the 'All Seeing Eye.'"

We lack space to discuss the extraordinary properties of this triangle; for a book of considerable size would be needed to do justice to this one topic. We must avoid the temptation to digress into an explanation of some of the mysteries represented by this figure, and concentrate our attention on the perfect correspondence between Mr. Higgins's explanation of it, and what we have learned of the letter Heh from the Kabbalistic view-point. Heh suggests Sight, and so does the "All Seeing Eye"; Heh is a sign of the Constituting Intelligence, and the 3-4-5 triangle represents Horus-Amon, the Egyptian personification of the constructive power in nature; Heh is assigned to Aries, and the triangle also indicates the first sign of the zodiac.

The cross formed by the Emperor's legs is placed below the hypotenuse of the triangle. Thus we know it must be one of twenty-five cells, since the hypotenuse has five units. This particular square, with the numbers from one to twenty-five placed in a certain order in its cells, is known as the magic square of Mars.

Now, in symbolism, the part often stands for the whole; and in the present instance we have, in the composition of the Emperor, the triangle and one of the squares used by Euclid in demonstrating his Forty-seventh problem, also known as the Pythagorean proposition. Hence we may assume that the fourth major trump is intended to call our attention to this geometrical proposition, and to the three magic squares to which it gives rise. The accompanying illustration shows the complete geometrical basis of the Emperor, with the magic squares properly numbered.



The square of nine cells corresponds to Saturn; that of sixteen cells to Jupiter; and the one of twenty-five cells, as we have said, to Mars. Hence we may suppose that the Emperor will represent a combination of the ideas represented in mythology by Saturn, or Cronus; his son, Zeus, or Jupiter; and his grandson, Mars, or Ares. As the husband of the Empress he must be Cronus, whose wife, Cybele, is a form of Aphrodite. His globe and scepter, and the eagle on

his shield, are attributes of Jupiter. We have already seen that his armor suggests Mars. He is the seed-sower (Saturn), or Source of all; he is the governor and chief (Jupiter); and he is the protector of the fields (Mars), who is also a destroyer and a transformer. In a word, he is Creator, Preserver, and Transformer; and thus he corresponds to the three aspects of Purusha, the Supreme Spirit, which Hindus distinguish from each other as Brahma, Vishnu, and Siva.

What, then, have we learned from this trump? This, that the central fact of human personality, the I AM, is really the Master Principle of the universe, governing all things, originating all things, and making all the transformations that constitute our daily experience. He is the Lord. His sovereignty is that of reason. He knows what all things are, and why, and how they exist. From his omniscience nothing can be hid. Nothing escapes his control. His omnipotence is the essence of all power, and the root of all forces.

From this doctrine it follows that most people suffer because they look in the wrong place for that which will enable them to overcome unfavorable conditions. The only place that we can find the power we seek is within ourselves. For each human being is not merely an effect of the Supreme Cause. Human personality embodies the ability of the Supreme Self to exert conscious direction over whatever happens. Men who grasp this truth, and meditate upon it until, at last, they come to a full realization of its meaning, are the miracle-workers and spiritual leaders of every generation.

(To be continued.)



MAN AND THE STARS

By Edwin Adams.

NO older science exists than that of astrology, and its origin is lost in the mists of antiquity. But this science in modern times and especially in the West has fallen into bad odor, and we find the philosophical doubting mind of Mr. Balfour enquiring if any basis has ever been shown for it. That would be a strange question to ask in the East, where every native has a horoscope drawn at birth, and affairs are arranged according to the aspect of the stars.

No doubt according to some theories of modern physical science, which split nature up into numerous departments, and lose sight of the great principle of Unity which binds the whole Universe together, astrology has no basis, but according to ancient philosophy, the conclusion is just the opposite. But of this more anon. The reason of the bad repute of astrology in modern times is not far to seek. Even in ancient times, says a great authority, "There was a vast difference between the Sacred Science taught by the first astrologers mentioned in the Egyptian manuscripts, who are believed to have lived during the reign of Ramses II and the miserable charlatanry of the quacks called Chaldeans, who degraded the divine knowledge under the last Emperors of Rome." It is the memory of this degradation, and its presence also in modern times in the form of astrological quacks, that has caused the opprobrium before alluded to.

"Primitive astrology was as far above modern judiciary astrology, so-called, as the guides (the Planets and Zodiacal

signs) are above the lamp-posts." Modern judiciary astrology, as it is now known, is correctly denominated by the Latin Church, the Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector (the male of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals); the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death. To find out, therefore, what astrology really is, its true nature and basis revealed in its highest aspect, we must appeal to occultism to tell us.

Real spiritual astrology, so to speak, depends upon the knowledge of the Initiates of the Forces or Spiritual Beings that affect and guide matter. These are the types or models on the higher planes of the lower and more material beings on the scale of evolution, the latter being called elementals and nature spirits. Higher astrology is concerned with the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Sidereal influence is double; the lower astrology is concerned with the physical and physiological influences alone, exerted by the lower material principles of the Stars. Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but on the astrologer himself. Respecting higher astrology, occultism teaches "that the heavenly bodies are closely related during each great life cycle with the mankind of that special cycle, and that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling spirit of that particular star."

Now what are these souls of the stars or "star angels"? To quote St. Thomas Aquinas, "I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. It seems to me that it may be proved to demonstration that the celestial

bodies are guided by some intelligence, either directly by God, or by the mediation of angels. But the latter opinion seems to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies." So much for the opinion of Christian theology, which has its base in what St. Paul says, I. Cor. chap. 8, verse 5, "For though there be that are called Gods whether in heaven or in earth, as there be Gods many and lords many," this passage clearly showing the recognition by St. Paul of a plurality of Gods.

Now, what is the teaching of ancient Philosophy on the same point? Hermes says, "Listen, O my son—the Power has also formed seven agents, who contain within their circles the material world, and whose action is called destiny. When all became subject to man, the Seven, willing to favor human intelligence, communicated to him their powers." Both Denys of Thracia, and Clement of Alexandria, describe the sectors or lords of the planets as shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion. Another ancient author says, "The Emperor Heraclius on his entry into the city of Bazaem was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the 'angels presiding over them.'"

Hence both ancient philosophy and theology agree in supporting the astrological idea of the Regents of the Stars. Occultism teaches that the human monad, or the highest principle in man, in its first beginning is the soul of a star (planet) itself. As the sun radiates its light and beams on all bodies in our solar system, so correspondingly does the Regent of every planet-star, the parent monad, "emanate" from itself the Monad of every "pilgrim" soul born under its house within its own group. Thus the soul of the stars and the soul of man are really one; of the same essence. Mankind first came on earth in seven groups, manifesting on seven zones; each group being the direct representative

of a particular star angel, in body, soul, and spirit. As each planet has its own particular color, metal, and sound, so in each human constitution one particular planetary principle predominates, although the others are always present, and constitutes each individual as the representative of one particular planet. Supposing, for instance, the planetary metal was gold; in the corresponding individual occult gold would predominate, and that individual would attract material gold to himself in virtue of his special constitution. This ancient idea that each person belongs to a particular planet, has been preserved in common speech, when we talk of jovial men, saturnine persons, mercurial temperaments, etc.

A great authority thus writes, "astrology was believed in by most of the great men in history, such as Caesar, Pliny, Cicero—whose best friends, Nigidius Figulus and Lucius Farrutius were themselves astrologers, the former being famous as a prophet. Marcus Antonius never traveled without an astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of astrology and divination; Vitellius dared not exile the Chaldeans, as they had announced the day of their banishment as that of his death; Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned astrologer himself; and all of them, ending with Julian, believed in and addressed their prayers to the planetary Gods." The Emperor Adrian, moreover, predicted from the January calends up to December 31st, every event that happened to him daily. Under the wisest emperors Rome had a School of Astrology wherein were secretly taught the occult influences of the sun, moon and Saturn. Judiciary astrology is used to this day by the Kabalists; and Eliphas Levi, the modern French magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic astrology with the teraphim and the urim and thummin of magic, is lost to Europe. Hence our century of materialism shrugs its shoulders and sees in astrology a pretender.

We may be told that this is all very well for the ancients and theology to believe in, but what connection is there between the ideas of modern science and astrology, if any. Let us see, then, how this aspect of the matter stands, and whether science is justified in thinking astrology a mythical science, and the stars, therefore, merely material bodies moving in space, under the impulse of blind mechanical forces; in short, a soulless universe. In the first place, it is easily demonstrated that astronomy has not discovered any blind, unalterable, perfect, mechanism in the starry heavens, but the reverse. "The so-called unalterable motions of celestial bodies, alter and change incessantly; they are very often disturbed and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out and out reform in the arrangements of the planets or Lagrange maintain the gradual narrowing of the orbits; or our modern astronomers again declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behavior of the celestial bodies are immutable, such modifications and wearing-out of substance of fuel, of force and fluids, would be impossible"; yet "they are not denied," remarks an occult writer.

Sir Isaac Newton confessed that the world needs repairing very often, and Herschel speaks of considerable deviations, besides those which are only apparent, and hopes that somebody or something will see to things in time. Herbert Spencer, says in his *Introduction of the Study of Sociology*, that no event even in the exact science of astronomy, is ever perfectly repeated. Reynaud observes that, "The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to perpetual mutation in position, as to form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed * * * and all this on a plane which seems to vacillate."

In this matter then, there is very little of mathematical

and mechanical precision, for we know of no clock which having gone slow for several minutes should catch up the right time of itself and without the turn of a key. So much then for the idea of blind mechanical force. We see that it has no basis in observed planetary motions. On the contrary, modern science has to favor the idea of Von Haller, who declares that, "The Stars are perhaps an abode of glorious spirits; as vice reigns here, there is virtue master." The star angels exist then, known to the Jews and Christians as Principalities, Thrones, Dominions, Rectors; the Archangels and Angels being the same as the Dhyān Chohans and Devas of ancient philosophy.

Let us now quote a modern man of science on astrology, namely, Lebas, who writing on this subject in the Dictionnaire Encyclopédique de France, says, "While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only, that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries without being based on anything save—on one hand human imbecility, and on the other charlatanry? How for fifty centuries and more, can most men have been either dupes or knaves? * * * nothing that has been dominant could be absolutely false. Is it not true, at all events, that there is a physical reaction on one another among the planets—that the planets have an influence on the atmosphere, and consequently, at any rate, a mediate action on vegetation and animals? * * * Is it any less true that human liberty of action is not absolute; that all is bound, that all weighs, planets as the rest, on each individual will; that Providence (or Karma) acts on us and directs men through those relations that it has established between them and the visible objects and the whole universe? * * * Astrology in its essence is nothing but that; * * * All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is estab-

lished in the Ptolemacian Tetrabiblos, the true astrological Scriptures."

Another scientist, Le Couturier, also says in the Musée des Sciences: "Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers, or the modern either, in the influence of the stars on human destiny." Moreover, the late Professor Jevons endeavored to establish a connection between the sun spot cycle of eleven years and the cycles of good and bad crops and trade. This was an intuitive attempt to astrologize on this important subject.

We may now quote from a world renowned modern scholar, Dr. R. Garnett, of the British Museum, a confirmed believer in astrology. Writing under the name of A. G. Trent, he says: "The astrologer is considered as a kind of wizard, and allowed the alternative of divination or imposture. He need not be pitied for a misconstruction which he has brought upon himself by his frequent quackery and habitual air of mystical solemnity, and his exclusive stress upon the weakest part of his science, its pretension to foretell the times of events. The fact, nevertheless, remains that astrology, with the single exception of astronomy, is, as regards the certainty of its data, the most exact of all the exact sciences * * * the astrologer takes his data from observations which the interests of astronomy and navigation require to be absolutely faultless. He works as it were under the surveillance of his brother the astronomer, and cannot falsify his data without instant detection. His calculations are performed by no more cabalistical process than arithmetic."

To come to the practical side of the subject. The investigations of modern astrological students, have established the truth of more than one of the ancient aphorisms of this science. For instance, in his essay on the "Soul and the

Stars," Dr. Garnett, writing of the ancient belief that if the Sun or Moon at birth were in conjunction with, or 90 or 180 degrees away from the malefic planets, Saturn and Mars, persons so born were most likely to meet a violent death, gives a list of some forty or fifty horoscopes of well known individuals who have suffered death by violence, all being cases in which the sun and moon were afflicted in the form spoken of in the ancient tradition. Among the most prominent were Marie Antoinette, and Charlotte Corday, who perished by the guillotine; Lord Castlereagh, the suicide; Lord Frederick Cavendish, murdered; O'Donovan, a newspaper correspondent, killed in Africa; Prado, the Parisian murderer; Lord James Douglas, who committed suicide; Mr. and Mrs. Powell, who were murdered in Abyssinia; two persons born on the same day, under similar planetary conditions, one being barbarously murdered, and the other meeting death by a suicide so romantic that it has perpetuated her name in Germany. The same scholar also gives nine horoscopes of sovereign princes who were notoriously insane or deficient in intellect, and shows that in all of these cases, the planet Mercury and the moon were very badly placed in regard to Mars, Saturn and Uranus. But Dr. Garnett likewise found that similar planetary conditions sometimes indicated genius with a tendency to insanity and at others pointed to insanity with no affinity whatever to genius. He thought this fundamental difference was due to the decisive influence of heredity. Inasmuch as heredity is only method, and not a cause, this theory does not explain the problem.

We have before noted the statement of Lebas, in support of the astrological saying: "A wise man rules his stars; fools obey them," and may now quote St. Thomas Aquinas to the same effect: "The celestial bodies are the cause of all that happens in this sublunary world, they act indirectly on human actions; but not all the effects produced by them are unavoidable."



POPULAR THEOSOPHY.

By **Eduard Herrmann.**

THE DOCTRINE OF REINCARNATION.

CHAPTER IV.

THEOSOPHY teaches that not one of us is on earth for the first time, but that we all have lived here countless times before and must return many times. Of all the ideas which in our time have influenced the inhabitants of the occident, this is the most notable and far-reaching. If there is any idea capable of causing an intellectual revolution, it must be the idea of bodily rebirth. In spite of the fact that the origin of this teaching can be proved to lie in remotest antiquity, the idea appears to us as something so new and strange that it at first confuses. Be we Christians or Jews, Free-Thinkers or Materialists, Pessimists or Optimists, this idea must make some impression upon us, were it only the desire to get rid of it again. That is not an easy matter nor one within everybody's power to accomplish, least of all of one who has the brains to examine this idea more than superficially.

In order that this doctrine be understood aright, let it be emphasized again that the subject under discussion is not that spiritual regeneration, which plays a part in all religions, but of a bodily rebirth. Our theosophical Masters state plainly and unequivocally that man lives countless times, each time, in a new human body. They tell us that life and death is waking and sleeping on a larger scale. Just as in the morning, after the refreshing rest of sleep, we begin

our day's work cheerfully, and allow ourselves to be influenced by life with its joys and sorrows, and gradually become less receptive until we finally, overcome by weariness, seek once more the rest that sleep affords, so we enter life again after the longer night of death. The child, full of vitality, absorbs and assimilates and acts upon impressions, develops into manhood, struggles, works and enjoys. The man gradually becomes calmer, less receptive, older, and at the end, being exhausted, and awaiting the well-earned rest, sees his declining years terminate in death. This is the alternate sleeping and waking of death and life.

We cannot carry on scientifically observations of our own sleep, but require others for this purpose, to whose observations we trust. In like manner we need others, more exalted beings to enlighten us with regard to the sleep of death. These beings we should meet with sufficient confidence and not reject their statements without having examined their plausibility. No religion or philosophy demands less blind faith than does theosophy. Truth has nothing to fear. It is like spiritual sunshine, which ever returns to us, breaking through the clouds, and appears as much brighter as the preceding darkness was intense.

The doctrine of reincarnation is like such a light. It becomes clearer and more distinct the oftener we discuss and examine it. This we will now do in three ways, namely, by considering it from the three viewpoints of the materialist, of the orthodox believer, and of the theosophist.

The materialist will ask, first of all, what it is, according to the above doctrine, that reincarnates. It cannot be the physical body, for we all know that this is resolved, after death, into the elements of which it was composed, and thus it disappears from us. Now if the materialist admits that the body is built, through some unknown power, of various substances, and then disintegrates as soon as that power is withdrawn, he must also admit that this process of coming into existence can take place not only once, but over and over again, as long as that power is active. According to the

theosophical view, the power is continually active, whether the power be at work in the subjective or in the objective sphere. The immortal part of man, the soul, is permeated with that power which manifests itself primarily in the desire to live. While materialists consider the soul the result of the body, theosophists assume that the body is nothing but temporarily condensed spirit; in other words, that the spirit or soul creates for itself a suitable body, in which it can act for a certain time. Similar views are held by the philosophers Leibnitz and Lotze, who maintain that the body is the product of a spiritual being. Spinoza and Hegel agree with the theosophical point of view. They teach that soul and body are the various expressions of one and the same being, the ever-active spirit. As against these opinions, materialists maintain that the soul is nothing but the product of the body. Since for them no proofs exist other than such as are tangible and visible, and furthermore, since man in his present development is rarely able to recognize the finer ethereal and astral forms, it is as difficult to convince materialists of the immortality of the soul as it is for them to prove that the soul, after the death of the body, is completely annihilated. Our experiences regarding soul life are accumulating so rapidly that the materialistic doctrine is thoroughly shaken in its foundations. For those who know that the soul, in certain circumstances, can act independently of the body, the materialistic view has entirely ceased to exist.

The orthodox Christian or Jew believes that the Divinity has lent him an immortal soul, which, after the death of the body, will receive its reward or punishment for the acts performed during its life on earth. He sees nothing startling in the idea that this immortal soul has a beginning; and if asked where and what this soul was before his birth, he will calmly answer that nothing is impossible for God, not even the creation of an immortal soul, which, however, has a beginning. Nor does he see any reason for doubt in the divine justice which causes millions of poor, innocent souls to be born in misery, tribulation, despair and crime for the purpose of testing or proving them, and later on consigning them

with the utmost cruelty to "eternal" punishment because they were not strong enough to withstand those terrible trials. Other souls, however, born in pleasant, happy surroundings, ignorant of sorrow or want, never led into temptation, and for that reason alone, living and dying as good, righteous people, are rewarded by the same divine justice with the eternal joys of heaven. These strict Christians or Jews, to be sure, would not be capable of treating their own children in this curious way. Yet they consider their all-loving, eternally just God and Father capable of such procedure. What confusion! With what pity the coming generations will look down upon us who for centuries carried such a blasphemous image of the Deity in our hearts and heads and set it up in our churches, and not only sacrificed our own lives to it, but butchered off millions of our brothers, who had formed, perhaps, a higher and nobler ideal of God!

No, we wish to have nothing to do with this creed, and rather than bow to such a God, we would prefer to be the "fatherless orphans," the "disinherited of this earth," as one of the Masters calls us. We want no gods who are deaf when we call for help, and who are more unfeeling than the most insignificant human beings. Hence we need a doctrine capable of creating order in this chaos of contradictions which has grown up out of Materialism and misunderstood Christianity. We want, if possible, a doctrine which will remove the burden of pessimism from our heavy hearts, and give us assurance that we are neither the victims of chance nor the sport of a divine caprice, but that our fate is created according to laws just as immutable as those which govern the countless celestial bodies, moving eternally in their appointed spheres.

Theosophy simply teaches, that one life is far too short to develop all the powers dormant in man. Who, in reason, will disagree with this statement? How often do we feel that we have infinitely more to learn, that we must continue to develop spiritually and morally, and that by all means an opportunity should be offered us to re-

pair the wrong done to others. Not only did great poets like Goethe and Victor Hugo, at the end of their lives, say that they had not nearly finished creating and acting, but every body lives in this conviction. That is a proof of that innate sense of immortality, which probably gave rise originally to a belief in the further development of the soul after the death of the body. Our real development consists primarily in mastering the desires and lusts of the body, therefore, there can be no question of spiritual progress without taking the body into consideration. The body is the necessary house of the soul, which the soul creates for itself, by means of its firmly rooted longing for physical life. It is the same thing in this case as it is in the case of all human creations; the origin of all things is thought. A sculptor, for instance, wishing to create a statue, will first form a mental picture of it; when this has been done, he is by his creative impulse driven to embody it. The soul, after its period of rest, sets up for itself an image or picture, made up of experiences and unsatisfied longings of the past life—a picture of the body which wants to serve as housing and means of expression during the coming incarnation. Now this mental picture, becoming first the finest invisible substance imaginable, materializes through the force of the creative energy existing in every soul. Gradually the form condenses into the astral body, which is visible only under certain conditions. In the further course of development the physical body takes shape, each physical particle being built into the astral body, and when the physical covering has taken place, the soul is recalled into visible existence.

This process of becoming is everywhere the same, in a heavenly body or a tree, an animal or a human being. The visible grows out of the invisible. All is spirit, what we see is nothing but condensed spirit. As long as a person imagines that only what he sees and feels really exists, he will necessarily consider his body the only reality, and give it extraordinary significance. The body will remain the Chinese wall which separates the materialist from our philosophy of consolation and encouragement.

The doctrine of reincarnation is ancient. This is a fact which, while not a proof of veracity, should at least stimulate us to reflection; for an idea which has maintained itself through thousands of years, through many civilizations, through floods, earthquakes, the extinction of whole continents, through all the terrors of existence; which has been cherished and taught by the noblest, greatest and wisest of men, such an idea is worthy of our consideration.

Millions of people adhere to the doctrine of reincarnation, and among these would be the Christians, had the doctrine not been abolished by the Council of Constantinople; for until then the Christians believed in it, as they naturally would, since it was sanctioned by Christ, as we find in the New Testament; see Matthew XI., 13-14; XVII., 12-13; Mark IX., 12-13; John IX., 2-3; Revelations III., 12.

The ethical side of this doctrine, will be discussed more in detail in the chapter on Karma; but let it be emphasized here that no doctrine but that of reincarnation is capable of solving the problems of life in a satisfactory way. From it humanity will learn that all the evil which befalls it, is not ordained by a higher power, nor is it due to chance; we alone are to blame for it all; we ourselves fashioned our life, such as it is, in a previous existence; and what we are doing now creates the conditions of our future existence on earth. No other idea is so well calculated to satisfy our sense of justice, to help us bear our fate in patience, and to incite us to better and nobler actions.

Those who maintain that reincarnation is unjust on the ground that we should not be punished for a sin committed in a previous life, because we do not remember it, those people forget that they enjoy without any objection the pleasant results of long forgotten good deeds.

Others may not like this doctrine because, as they say, they have had enough of one life and do not care to return. Quite apart from the fact that this is a failure to recognize truth, since the desire to live is also the cause of life, we are dealing here with an immutable law of nature to which

we are all subject. Moreover, the objection just mentioned is based on false principles, as the people who raise it are unsatisfied only with the life they have now seen; a life in other circumstances, better adapted to their wishes, would suit them well enough.

Others again maintain that the increase in population is an argument against the doctrine of reincarnation. But as we have so far no accurate statistics of the whole population of the earth at various times, we cannot know whether or not there is actually an increase.

Some people imagine that the doctrine might have a baneful influence on mankind by inducing the majority of people to follow their base desires in this life, and to gratify their various passions. On the contrary, we find that the inhabitants of those countries in which the belief in reincarnation has been held for thousands of years excel Christians with respect to morals.

The doctrine of reincarnation goes hand in hand with the theory of heredity, for it maintains that the soul is attracted into a particular family whose traits are most similar to its own, and where, in consequence, it finds fulfilled or approximated the physical conditions best suited to it. The theory of heredity alone, however, will never be able to account satisfactorily for the great differences with regard to the spiritual and moral characteristics of the children of one and the same family. Take the case of twins, who differ often to a great extent in character; or of a great genius, who could not possibly have inherited his gifts either from parents or grandparents who are little if at all above the ordinary. Take as another example the decline of highly developed races and peoples; this fact is an argument rather against than in favor of the theory of heredity. A really satisfactory solution of all these problems can be given only by the doctrine of reincarnation. This doctrine furnishes the key to all, which without it would remain incomprehensible. For all non-thinkers, of course, the sheet-anchor of an arbitrary God, standing without the pale of mankind, is handier than this simple, just, immutable law of nature, whose recogni-

tion must be characterized as a logical necessity for the development of the spirit of man.

As regards the ethical value of this doctrine, we can maintain without exaggeration that a general and right knowledge of it would do more towards ennobling mankind than all the churches in the world.

As soon as we know that we alone are responsible for everything that may befall us in a future life, we will take care, to bring good upon ourselves. Since this can be brought about only by doing good now, we will of course, regulate our mode of life, accordingly, to diminish and finally abolish the evil and misery which surrounds us. All misery, all distress has its origin in the intense selfishness of those who live only for the body, convinced that death ends all.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XIV.

HAVE we not often remarked that under the influence of a strong preoccupation, we look without seeing and run against objects which were before our eyes. So "that in seeing they see not," said the Great Initiator; and the history of this Great Master teaches us that one day, finding himself on the point of being stoned in the temple, he rendered himself invisible and went out.⁴

We shall not repeat here the mystifications of vulgar conjuring-books about the ring of invisibility. Some compose it of fixed mercury, and wish it should be kept in a box of the same metal, after having enshrined there a little stone which should infallibly be found in the nest of the hoopoe (huppe).⁵ (Instead of huppe he should read dupe). The author of "Petit-Albert" directs this ring to be made of

⁴Gospel according to John, VIII, 59.

⁵The upupa, called also whoop, or lapwing.

hairs pulled out of the forehead of a furious hyena. It is very nearly the story of Rodilard's Bell. The only authors who have spoken seriously of the ring of Gyges are Iamblichus, Porphyry, and Peter of Apono.

What they say about it is evidently allegoric, and the representation which they give of it, or that can be made from their descriptions, proves that they only mean by the ring of Gyges, the great magic arcanum. One of these figures represents the cycle of universal motion, harmonious and equilibrated in the imperishable being. The other, which should be made of the amalgam of seven metals, deserves a special description. It should have a double bezil and two precious stones; a topaz, constellated in the sign of the sun, and an emerald in the sign of the moon. Inside it should bear the occult characters of the planets, and outside their known signs repeated twice, and in Kabalistic opposition to one another, that is, five to the right and five to the left; the signs of the sun and moon summing up the four diverse intelligences of the seven planets. This configuration is nothing but a pentacle expressing all the mysteries of the magic dogmas, and the symbolic sense of the ring; that is, in order to exercise the great power of which ocular fascination is one of the most difficult proofs to give, it is necessary to possess the whole science and know how to use it.

Fascination operates through magnetism. The magiste commands interiorly an entire assemblage not to see him, and the assembly do not see him. He thus enters through guarded doors. He leaves prisons before his stupefied gaolers. Individuals then experience a kind of strange numbness, and recall having seen the magiste as though in a dream, but only after he had passed. Hence the secret of invisibility is altogether in a power that we might define as that of turning aside or paralyzing the attention, so that the light reaches the visual organ without exciting the attention of the mind.

In order to exercise this power it is necessary to have a will habituated to energetic and sudden acts, great presence of mind, and ability equally great to cause absent-

mindfulness. For example, let a man who is pursued by murderers, after having dashed into a cross-street, suddenly turn about and calmly approach those who are running after him; or let him mix in with them, and appear occupied in the same pursuit, he will certainly render himself invisible. A priest whom the populace was pursuing in 1793, in order to hang him to a lamp-post, turned rapidly into a street and there he put down his clothes and squatted on the corner of a spur-stone in the attitude of a man attending to his business. The multitude of his pursuers came up immediately but not one saw him, or rather no one thought of recognizing him. It was so improbable that it was he. The individual who desires to be seen always makes himself remarked, and the one who wishes to remain unseen keeps in the background and disappears. The will is the true ring of Gyges. It is also the wand of transmutations, and in being formulated it clearly and by its own force creates the magic word (verbe). The all-powerful words of enchantment are those which express this power, creative of forms. The Tetragram, which is the Supreme word of magic, signifies: "**He is what he will be**";⁶ and if applied to some transformation, it should be with a full understanding that it will renew and modify all things in spite of evidence and common sense. The **hoc est** of the Christian sacrifice is a translation and an application of the Tetragram; therefore this simple word operates the most complete, most invisible, most incredible, and most clearly affirmed of all transformations. A dogmatic word still stronger than that of **transformation** was judged necessary by the Councils to express this wonder: it is that of **transubstantiation**.

The Hebrew words Iva, Anla, Ahia, Amea,⁷ have been looked upon by all Kabalists as the keys of magic transformation. The Latin words **est, sit, esto, fiat**,⁸ have the same force when we pronounce them with perfect understanding. M. de Montalembert seriously relates in his legend of "Saint Elizabeth of Hungary," that one day this pious

⁶ Jay was the Semitic name of the god of the higher intellect, the **Vous** Nous of the philosophers.

⁷ Iva, anla ahia, amea. He who is, He who maketh complete, life, truth.

⁸ He is, he may be, let him be, be it done.

lady, surprised by her noble husband, from whom she wished to conceal her good works, at the moment in which she was taking some bread to the poor, in her apron, told him that she was carrying roses; and, an examination being made, it was found that she had not spoken an untruth. The loaves had been changed into roses. This story is one of the most graceful magic apologies, and signifies that the true sage cannot lie; that the word (verbe) of Wisdom determines the form of things, or even their substance independently of their forms. Good and substantial a Christian as Saint Elizabeth was, why should not her noble husband, who firmly believed in the real presence of the Saviour in a true human body, upon an altar where he only saw a wafer of flour, believe in the real presence of roses in his wife's apron, under the appearance of loaves of bread? She showed him the loaves undoubtedly, but as she had said, "these are roses," and as he believed her incapable of the slightest falsehood, he only saw and wished to see roses. Behold the search of the miracle.

Another legend relates that a saint, whose name escapes me, not finding anything but a fowl to eat in Lent, or on a Friday, commanded the fowl to become a fish and made a fish of it. This parable does not require any commentary, and we recall a beautiful trait of Saint Spiridion of Tremithonté, the same who evoked the soul of his daughter Irene. A traveler arrived at the good bishop's residence on the very day of Holy Friday, and as at that time bishops professing Christianity in earnest were poor, Spiridion, who fasted regularly, only had at his house some salt bacon which had been prepared before the Paschal season. However, as the stranger was exhausted with fatigue and hunger, Spiridion presented him with this meat, and to encourage him to eat it, he sat at the table with him and partook of this charitable repast; thus transforming the very flesh that the Israelites regarded as the most impure into a love feast of penance; placing above the letter (material) of the law the spirit of the law itself, and manifesting himself an intelligent disciple of the Man-God who established his elect kings of nature in the three worlds.

(To be continued.)