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The Veil of Isis extends throughout the worlds. In our world it is the visible garment of the soul and represented by the two beings of opposite sex.

THE ZODIAC.

THE WORD.

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THE VEIL OF ISIS.

I SIS is said to have been a virgin sister-wife-mother. She was called the queen of heaven, the carrier of life, the mother of all that lives and the giver and restorer of forms.

Isis was known under many other names and universally worshipped by the humanity of early periods throughout the land of Egypt. All ranks and classes were alike the worshippers of Isis. The slave under the lash, whose web of life was wearily spun out by his daily toil on the stones of the pyramid; the pampered beauty, whose life was a whirling dream of pleasure amidst soft music and fragrant flowers, bathed in perfumes and fanned with delicately incensed air, whose every sense was stimulated by the arts and ingenuity of the race and indulged with the products of ages of thought and effort; the astronomer-magician who from his place in the pyramid observed the movement of celestial travellers, measured the rate of their speed and arc of travel, computed therefrom the time of their appearance in space throughout their history, and so knew of their origin, nature and end: all alike were worshippers of Isis, but each according to his class and kind and from his plane of knowledge.

The slave who was prompted to action by force could not see the "gracious mother of mercy," so he worshipped an object which he *could* see and which was said to be sacred to her: a graven image of stone, to which he would pour out the bitterness

of his soul and pray for release from the bonds of the taskmaster. Removed from toil and hardship, but knowing Isis no better than the slave of pain, the beauty, a slave of pleasure, appealed to the unseen Isis through the symbols of flowers and temples and beseeched that Isis to continue the bounty which the suppliant enjoyed. In the movement of celestial bodies, the astronomer-magician would see the laws and the course of the suns. In these he would read the law and history of creation, preservation and destruction: would relate them to the thoughts and impulses of mankind and read the destiny of dynasties as decreed by the deeds of men. Perceiving the harmony throughout inharmonious action, law within confusion and reality behind appearance, the astronomer-magician made known the laws of Isis to the governors of the land, who in turn obeyed those laws according to their nature and intelligence. Seeing the unalterable action of law and the harmony through all existing forms, the astronomer-magician revered the law, acted in accordance with it and worshipped the one reality in the forms produced by the ever invisible Isis.

The slaves of pain and pleasure knew Isis only by means of form and the senses; the wise knew Isis as the continual producer and supporter of all things.

Humanity has changed little since the day of ancient Khem. Its desires, ambitions, and aspirations are different only in degree, not in kind. The principles of knowledge are the same as of yore. The methods and forms alone have changed. The souls who took part in Egypt's life may again enter the arena in modern times. Isis did not die in Egypt even as she was not there born. Worship exists to-day as it did then.

The miner crawling in the bowels of the earth prays to the image of Mary to release him from the chains of toil. The phantom chaser of pleasure prays for a continuance of pleasure. The wise man sees law and order through apparent injustice and confusion and works in harmony with the only reality which he learns to perceive through all appearances. Isis is as real to-day as in the days of Khem. To-day Isis is worshipped by her votaries as an idol, an ideal, or the real, as she was then. The name and form of religions has changed but worship and religion are the same. People see and worship Isis according to their natures, characters and degrees of development. As the worship of Isis was according to the intelligence of the people of Egypt, so it is now according to the intelligence of the people of

our age. But even before the rise of our civilization to a point corresponding to the glory and wisdom of Egypt, our people are becoming as degenerate in their worship of Isis as were the Egyptians in the decadence of Egypt. In addition to the glamor of the senses, money-power, politics, and priestcraft are withholding from the people the knowledge of Isis to-day even as in the days of Egypt.

He who would know Isis must pass beyond the veil into the realms of the immaculate Isis; but to all mortals Isis is known only as she is, heavily draped and thickly veiled.

But who is Isis and what is her veil? The Myth of the Veil of Isis may explain. The tale runs thus:

Isis, our immaculate mother, nature, space, wove her beautiful veil that through it all things might be called into existence and given being. Isis began in her immaterial worlds to weave and as she wove she threw the texture of her veil, more delicate than sunlight, about the divinities. Continuing through the heavier worlds, the veil was woven accordingly until it reached down and enfolded the mortals and our world.

Then all beings looked and saw from the part of the veil in which they were, the beauty of Isis through the texture of her veil. Then there were found within the veil love and immortality, the eternal and inseparable couple, they to whom the highest gods bow low in reverent worship.

Mortals then tried to place these eternal presences into form that they might keep and feel them in the veil. This caused the veil to be divided; on the one side man, on the other woman. In the place of love and immortality, the veil discovered to the mortals the presence of ignorance and death.

Then ignorance threw a dark and stupefying cloud about the veil that unhallowed mortals might not violate love by their endeavor to enshroud it in the veil. Death, too, added fear to the darkness, which ignorance had brought, so that mortals might not entail unto themselves an endless woe in striving to outline immortality in the folds of the veil. Love and immortality, therefore, is now hidden from mortals by ignorance and death. Ignorance darkens the vision and death adds fear, which prevent the finding of love and immortality. And mortal, fearing that he might utterly be lost, hugs and clings closer to the veil and shouts feebly out into the darkness to reassure himself.

Isis still stands within her veil waiting until the vision of her children shall be strong enough to pierce it and see her

beauty undefiled. Love is still present to purify and cleanse the mind from its dark stains and wounds of selfishness and greed, and to show the fellowship with all that lives. Immortality is for him whose gaze stops not within, but who looks steadily through the veil of Isis, and beyond. Then finding love he feels akin to all, becomes a defender, a sponsor for, and the savior or elder brother, of Isis and all her children.

Isis, pure and undefiled, is homogeneous primordial substance throughout boundless, infinite space. Sex is the veil of Isis which gives visibility to matter though it clouds the vision of beings. From the thoughts and deeds of the men and beings of worn-out worlds, which Isis (nature, substance, space) has retained impressed within herself, our world was reproduced according to the law of cause and effect. So Mother Isis began her movements in her invisible realm and there was slowly brought into being all that had taken part in past evolutions; so our world was formed out of the invisible as a cloud is drawn out of the cloudless sky. At first the beings of the world were light and airy; gradually they condensed in their bodies and forms until they finally are as we find ourselves to be to-day. In those early days, however, the gods walked the earth with men, and men were even as the gods. They did not know sex as we do now, for they were not so deeply enmeshed in the veil, but they gradually became aware of it as the forces condensed and became more turbulent. The vision of the beings who were of neither sex was less clouded than is ours; they could see the purpose of the law and worked according to it; but as their attention was ever more taken up with things of the world, and in accordance with natural law, their sight closed to the inner world of spirit, and more fully opened to the outer world of matter; they developed into sex and became the ordinary beings which we are to-day.

In ancient times our bodies were produced by will operating through natural law. To-day our bodies are generated by desire, and most often come into existence against the wishes of those who generate them. We stand in our bodies at the lower end of the involutory arc and at the upward arc of the evolutionary cycle. To-day we can begin the climb, from grossest and heaviest folds to the lightest and thinnest strands of the veil of Isis, and even pierce the veil entirely, rise above it, and look on Isis herself instead of at the myriad forms which we conceive her to be, interpreting her by the veil.

According to the laws by which our world is ruled all beings who come into the world do so by sanction of Isis. She weaves for them the veil which they must wear during their sojourn here. The veil of Isis, sex, is spun out and woven by the fates, whom the ancients called the Daughters of Necessity.

The veil of Isis extends throughout the worlds, but in our world it is represented by the two beings of opposite sex. Sex is the invisible loom on which are woven the garments which the formless beings put on to gain entrance to the physical and to take part in the affairs of life. It is by the action of the opposites, spirit and matter as the warp and the woof, that the veil gradually becomes the visible garment of the soul; but warp and woof are as the instruments and material which are being constantly changed and prepared by the action of the mind on desire. Thought is the result of the action of the mind on desire and through thought (♃) the spirit-matter of life (Ω) is directed into form (♁).

Souls take the veil of Isis because without it they cannot complete the cycle of their journey through the worlds of forms; but having taken the veil, they become so enmeshed in its folds that they cannot see as the purpose of its weaving, anything other than social or sensual pleasures which it gives.

The soul itself has no sex; but when wearing the veil it seems to have sex. One side of the veil appears as man, the other side as woman, and the mutual interplay and turning of the veil evokes all the powers which play through it. Then there is created and developed the sentiment of the veil.

The sentiment of sex is the gamut of the human emotions which extends through every phase of human life, from that of the lowly savage, to the emotion of a mystic, and through all the poetic fancies attendant upon human culture. The sentiment and morals of the veil of Isis are exhibited alike by the savage who buys his wives or increases the number of them by the right of capture; by acts of chivalry; by the belief that each sex was created for the other by God; and by those who interpret the purpose of sex according to all manner of fantastic notions. All alike are sentiments which enhance the value or attractiveness of each sex to the other. But the sentiment which seems to be most pleasing to many wearers of the veil is the notion of the twin soul doctrine, presented under many forms according to the nature and desire of the believer. Simply put it is this, that man or woman is only half a being. To complete and per-

fect the being, the other half is needed and is to be found in one of the opposite sex. That these two halves are made solely and expressly for each other, and they must wander through the cycles of time until they shall meet and be united and thus form a perfect being. The trouble is, however, that this fantastic notion is used as an excuse for disregarding the established moral code and natural duties.²

The twin soul belief is one of the greatest obstacles to the soul's progress, and the argument for the twin-soul emotion destroys itself when viewed calmly in the light of reason by one who has not found his soul's affinity or other half and who is not too keenly suffering from the sting of the snake of sex.

The word sex has a thousand different meanings to as many who hear it. To each it appeals according to the heredity of his body, his education, and his mind. To one it means all that the lust of body and animal desire would imply, to another a more refined sentiment of sympathy and love as exhibited by the devotion of husband and wife, and in the responsibilities of life.

The idea of sex is carried into the sphere of religion, where the devotee thinks of an ever-present, omniscient and almighty God—i. e., as father and creator of all things—and a loving mother of mercy, who is beseeched by the devotee to intercede for him with God, the Father or the Son. Thus the idea of sex is conceived by the human mind, not only as ruling on this gross earth, but as extending through all the worlds and even prevailing in heaven, the incorruptible place. But whether one conceives of sex in its lowest or highest sense, this veil of Isis must ever veil mortal eyes. Human beings will always interpret that which lies beyond the veil from the side of the veil on which they look.

It is not to be wondered at that the human mind is so impressed by the thought of sex. It has taken long ages to mould matter into its present forms, and the mind who has had to do with the various changes of the forms of matter must necessarily be impressed by them.

And so sex, the veil of Isis, was gradually woven about and around and through all forms, and desire of sex in form prevailed and still prevails. As the mind more fully incarnated into sex, its vision became colored by the veil. It saw itself and others through the veil, and all the thought of mind is still and will be

²See THE WORD, Vol. 2, No. 2, "Sex."

colored by the veil until the wearer of the veil shall learn to discriminate between the wearer and the veil.

Thus all that goes to make man man, is wrapped about by the veil of Isis.

Veils are used for many purposes and are usually associated with woman. Nature is spoken of as feminine, and in form and action represented by a woman. Nature is ever weaving veils about herself. By women veils are used as beauty veils, bridal veils, mourning veils and to protect them against high winds and dust. Nature as well as woman protects, conceals and makes herself attractive by the use of veils.

The history of the weaving and of the wearing of the veil of Isis to the present time, as well as the prophecy of its future, is outlined and suggested in the life of a human being from birth to the ripened intellect and old age. At birth the child is cared for by the parent; it has no thought nor care. Its soft flabby little body slowly takes on more definite form. Its flesh becomes firmer, its bones stronger, and it learns the uses of its senses and its limbs; it has not yet learned the use and purpose of its sex, the veil in which it is wrapped. This state represents the early forms of life; the beings of that period had no thought of the veil of Isis, though they lived within its folds. Their bodies were exuberant with life, they responded to and acted with the elements and the forces as naturally and joyously as children laugh and play in the sunlight. Childhood has no thought of the veil which it is wearing, but of which it is not yet conscious. This is the golden age of children as it was of humanity. Later the child goes to school and prepares itself for its work in the world; its body grows and develops into youth, until its eyes are opened—and it sees and becomes conscious of the veil of Isis. Then the world changes for it. The sunlight loses its rosy hue, shadows seem to fall about all things, clouds gather where none were seen before, a gloom seems to enwrap the earth. The youths have discovered their sex and it seems ill fitted to the wearers. This is due to the fact that a new influx of mind has come into that form and is incarnate in its senses, which are as the branches of the tree of knowledge.

The old myth of Adam and Eve in the garden of Eden and their experience with the serpent is again gone over, and the bitterness of "the fall of man" is once more experienced. But the sense of so-called sin becomes a sense of pleasure; the cloud of gloom which seemed to enfold the world soon gives way to

vari-colored rainbow tints and hues. The sentiment of the veil appears; grey misgivings turn into songs of love; verses are read; poetry is composed to the mystery of the veil. The veil is accepted and worn—as a lurid cloak of vice, a gauzy vesture of sentiment, the purposeful robe of duty.

The childhood of the race ripened into the early manhood of responsibility in which the race has since existed. Though often impulsively, gradually, and unthinkingly, yet, nevertheless, the responsibilities of the veil are taken. The bulk of humanity to-day are like men-children and women-children. They come into the world, live, marry, and go through life without knowing the cause of their coming nor of their going, nor the purpose of their stay; life is a garden of pleasure, a hall of vice, or a young-folks seminary where they learn a little and have a good time without much thought for the future, all according to their inclination and environment. But there are members of the human family who see a sterner reality in life. They feel a responsibility, they apprehend a purpose, and endeavor to see it more clearly and work in accordance with it.

Man, after living through the first flush of his manhood, having assumed the cares and responsibilities of family life, having engaged in his work of life and taken his part in public affairs, having rendered service to his state when he so desired, feels at last that there is some mysterious purpose working through and within the veil which he is wearing. He may often attempt to catch glimpses of the presence and the mystery which he feels. With increasing age, the intellect will become stronger and the vision clearer, providing that the fires still slumber in the veil and have not burnt themselves out, and providing that these fires do not smoulder, causing smoke to ascend and to cloud the vision and suffocate the mind.

As the fires of lust are controlled and the veil remains intact, its fabrics become cleansed and purified by the action of the mind contemplating the ideal world. The mind is then not limited by the veil. Its thought is free from the warp and the woof of the veil and it learns to contemplate things as they are rather than as given form and tendency by the veil. So old age may ripen into wisdom instead of passing into senility. Then, as intellect becomes strong and divinity more evident, the fabric of the veil may be so worn that it may be laid aside consciously. When with another birth the veil is taken again, vision may be strong enough and power great enough in early life, to use the

forces held within the veil for the purpose to which they are ultimately destined, and death may be overcome.

The veil of Isis, sex, brings to mortals all their misery, suffering and despair. Through the veil of Isis come birth, disease, and death. The veil of Isis keeps us in ignorance, breeds envy, hatred, rancor and fear. With the wearing of the veil come fierce desire, phantasies, hypocrisy, deceit and will-o'-the-wisp ambitions.

Should, then, sex be denied, renounced, or suppressed in order to tear away the veil which shuts us out from the world of knowledge? To deny, renounce or suppress one's sex is to do away with the very means of growing out of it. The fact that we are wearers of the veil should prevent us from denying it; to renounce sex would be a refusal of one's duties and responsibility, to suppress one's sex is to attempt a lie and to destroy the means of learning wisdom from the lessons which the duties and responsibilities of sex teach, and of understanding the forms which Isis shows us as pictures on her veil and as object lessons of life.

Acknowledge the wearing of the veil, but do not make the wearing of it the object of life. Assume the responsibilities of the veil, but do not become entangled in its meshes so as to lose sight of the purpose and become intoxicated with the poetry of the veil. Perform the duties of the veil, with the veil as an instrument of action, but unattached to the instrument and the result of action. The veil cannot be torn away, it must be worn away. By looking steadily through it it fades away and allows the union of the knower with the known.

The veil protects and shuts out from the mind of man influences and entities which would be very harmful in his present ignorance of the powers of the veil. The veil of sex prevents the mind from seeing and coming into contact with the invisible powers and entities that swarm about him, and which, like birds of the night, are attracted by the light his mind throws into their realms. The veil of sex is also a centre and playground for the forces of nature. Through it the circulation of the grades of matter through the different kingdoms is carried on. With the veil of sex, the soul may enter into the realms of nature, watch her operations, become acquainted with the processes of transformation and transmutation from kingdom to kingdom.

There are seven stages in the development of humanity through the veil of Isis. Four have been passed, we are in the fifth, and two are yet to come. The seven stages are: innocence, initiatory, selection, crucifixion, transmutation, purification and perfection. Through these seven stages, all souls must pass who have not obtained release from the cycle of reincarnations. These are the seven stages which have to do with the manifested worlds, they mark the involution of souls into matter to gain experience, overcome, instruct, and obtain freedom from matter in the completion of their evolutionary journey.

To those familiar with the meaning of the signs of the zodiac, it will be of assistance in understanding the stages or degrees mentioned, to know how the seven are to be applied and understood by the zodiac, and also to know what signs are those to which the veil of Isis applies. In figure 7, the zodiac is shown with its twelve signs in their accustomed order. The veil of Isis begins at the sign of gemini (♊) in the unmanifested world and extends downward from its immaterial realm through the first sign of the manifested world, cancer (♋), breath, the first manifested through the spiritual world, through the spirit-matter of the sign leo, (♌), life. Becoming coarser and heavier in its

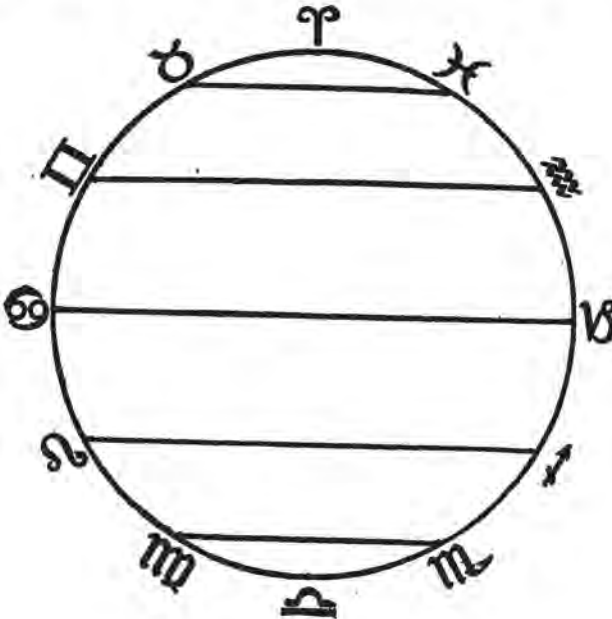


FIGURE 7.

descent through the astral world, represented by the sign of virgo (♍), form, it finally reaches its lowest point in the sign libra (♎), sex. Then it turns upward on its evolutionary arc, corresponding to its downward curve, through the sign of scorpio (♏), desire; sagittary (♐), thought; capricorn (♑), individuality; there is the end of all personal effort and individual duty. Passing again into the unmanifested it ends at the same phase, but at the opposite end of the plane from which it began in the sign aquarius (♒), soul.

The veil of Isis is draped over high and spiritual as well as the lowly and sensual worlds. It begins at the sign of gemini (♊), substance, the homogeneous primordial element, there securely fastened, and passes downward in its sweep. Isis on her high plane no mortal eye can see, as mortal eyes can never pierce the realm beyond the manifested; but when a soul has passed through all seven stages, it then, from the viewpoint of aquarius (♒), soul, perceives Isis as she is at gemini (♊), immaculate, pure, innocent.

The natures of the seven stages are indicated by the signs. Cancer (♋), breath, is that stage or degree at which all souls to take part in or having to do with the physical world begin; it is the world untouched by guile or impurity, the stage of innocence. There the ego is in its spiritual and god-like state, acting in accord with universal law it breathes out and puts forth from itself the spirit-matter, life, of the next stage or degree, leo (♌), and so likewise passing on the veil, spirit-matter builds itself into form.

Life as spirit-matter, is in the initial stage of sex. Beings at the initiatory stage of life are dual-sexed. In the following sign, virgo (♍), form, they enter the stage of selection, and the bodies which were dual now become separate in their sex. In this stage the human physical form is taken, and mind incarnates. Then begins the stage or degree of crucifixion, in which the ego passes through all the sorrow which saviors of every religion are said to have endured. This is the sign of equilibrium and balance in which it learns all the lessons of physical life: incarnated in a body of sex it learns all the lessons which sex can teach. Through all incarnations it learns through performance the duties of all family ties and must while still incarnate in a body of sex, pass through all other degrees. The physical bodies only of humanity are in this degree, but humanity as a race is in the next sign, scorpio (♏), desire, and degree of transmutation. In

this sign the ego must transmute the desires from purely sexual affinity (\sphericalangle), into the higher purposes of life. This is the sign and degree in which all passions and lusts must be transmuted, before it may perceive from its plane the inner forms and powers which stand within and behind the physical appearance.

The next degree is that in which the desire-forms are purified. This is done by thought, (\ddagger). Then the currents and forces of life are perceived and guided by thought, through aspiration into the final human stage, where the human becomes immortal. The final and seventh stage is that of perfection, at the sign capricorn (♄), individuality; in which having overcome all lust, anger, vanity, envy and the myriad vices, having purified and cleansed the mind of all sensuous thoughts, and having realized the indwelling divinity, the mortal puts on immortality, through the perfective rites. All uses and purposes of the veil of Isis are then clearly perceived, and the immortal aids all those who are still struggling in their ignorance in the lower folds of the veil.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done; has already blended itself with the boundless, ever-living, ever-working Universe, and will also work there, for good or for evil, openly or secretly, throughout all time. But the life of every man is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets, as a tributary; or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters, among millions of other brooks and rills, increase the current of some world-river? Or is it to be itself a Rhine or Donau, whose goings-forth are to the uttermost lands, its flood an everlasting boundary-line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case, we know, its path is to the great ocean; its waters, were they but a handful, are *here*, and cannot be annihilated or permanently held back.

—Carlyle, *Voltaire*.

“SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.

A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

PROLOGUE. THE NIRMANAKAYA.¹

THE TRAGEDY of life was finished, and one in whose soul had dawned the light of the higher life (it matters not what his name or when he lived) quitted the frail worn-out body now an empty shell, and wended his flight onward and upward as though drawn by some mystic force and impulse towards the place he had prepared for himself, in the silent unknown land that no mortal may know.

His career in earth life had not been a pleasant or a prosperous one, but marked and fraught too much with disappointment and apparent failure, with suffering and unmerited ingratitude, ridicule and neglect from his fellowmen, to make its memory and reminiscence a source of delight and joy. It had not, however, been altogether an unsuccessful one, as amidst many trials and conflicts a good fight had been waged, obstacles great and almost insuperable had been surmounted and Self conquest, of all victories the greatest, had been achieved and won. For years a lone pilgrim, he had walked on the straight and narrow path of duty, self-abnegation and denial, that must be threaded and traversed ere the goal of human perfection, the soul's ultimate destiny, can be attained and realized. Taking a last and farewell glance at the world he was leaving behind and ascending higher and higher, his soul became the subject of feelings and emotions of mingled sorrow and regret: sorrow for those amongst whom he had lived, who were immersed in spiritual darkness and error; regret that his labors to raise and uplift humanity onto the plane

¹A term signifying one who, having attained human perfection, and won the right to enter into Nirvana, makes the grand refusal, preferring to return to earth life and labor in the cause of humanity.

of a higher and truer life had been so unfruitful and unproductive of results.

Gaining and standing on a lofty eminence, he gazed in rapture on the transcendent beauty and gorgeous loveliness of the prospect that presented itself to his view: a boundless region of light and splendor, with its sunny plains and shaded dells, far as the eye could perceive, bedecked with trees and flowers of infinite variety in form and color, resplendent and glowing with the radiant light of a sun that never sets. Here and there he beheld abodes and palatial edifices beautiful and elegant in architectural outline, beyond a poet's power to imagine or describe. There, too, scattered throughout that illimitable domain, were myriads of once human beings who in their forms were bright and pure and clear as crystal and who had come from out of every nation and people and tongue, and there also were those who like himself had suffered and come out of great tribulation, and were now waiting to welcome him into their midst; but he moved not; stirred not. He saw, assembled in companies, sages and students pursuant and still engaged in the search for knowledge, still filled and animated with the desire to investigate into the laws of the new and higher existence they were now enjoying. Anon he heard the strains of a sweet melody sang by voices—the enchanting tones of which thrilled through his whole being—and listened to the greeting words:

Come to the land of peace,
 Come where the tempest hath no longer sway,
 Come where the shadow passes from the soul away—
 All sounds of conflict cease.
 Come to the land of rest,
 Come where amidst the radiant band
 Of loving souls, gathered here from every land
 My spirit shall be blest.

Still he hesitated and stirred not. Then a voice spake, and when he heard it he hid his face beneath his hands and knelt in reverence as Moses bowed himself when, in the lonely wilderness, he heard the voice speaking out of the burning bush.

“Child of earth!” it said, “Why standest thou, what delayest thy entering into thy place of rest and peace?”

He knew who it was that spake unto him and in lowly tones of adoration.

"Great and Eternal Spirit," he replied, "when thy light and truth came to me in earth life, and dawned within my soul, with them came also a great love for my fellowmen, a love that enabled me to bear and carry life's heavy burden, and suffer in silence and without murmuring the ills and afflictions that assailed me. It gave me strength and led me forth to those that were living in darkness and ignorance, to make known unto them thy truth and reveal unto them the Good Law, a love that caused me to endure ingratitude and insult, to bear persecution, to live on in poverty and want, despised and rejected. It believed all things, hoped all things, endured all things and abideth still, operating in my soul."

"What then, oh child of earth, wishest thou?" "I have come out of the world where ignorance of thee and of thy law prevail, and many are wandering to and fro seeking for happiness that never comes to them, and men and women are living in mad pursuit of pleasure and wealth, whose cry is 'Let us eat and drink and be merry, for tomorrow we die.' Let me go back again and be thy prophet unto them, proclaiming the evangel of a higher and diviner life."

"Understandest thou, child of earth, what thou askest? Knowest thou the prophet's doom in a world where selfishness is rampant, and sensual enjoyments and delights are the prevailing rule of life, a doom of mockings and scourgings, of bonds and imprisonments, yea, moreover, to be stoned or slain with the sword, to live destitute, afflicted, tortured and tormented?"

"I know, Oh Holy One! blessed be thou, that darkness and error endure not forever, that truth only is eternal and will finally prevail and reign throughout the universe, that men will not always love darkness rather than light, of which suffer me to return and become again thy messenger and evangelist."

"Be it then as thou wilt, oh child of earth. Take thy rest for a season, then shalt thou return and be my prophet in the world. Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament and they that turn many to the right way as the stars forever and ever. Many shall be purified and made white, and tried. The wicked shall do wickedly and shall not understand, but the wise shall understand. Go now thy way; as thy day, so shall thy strength be, and at the end thou shalt stand in thy lot and see of the travail of thy soul and be satisfied."

INTRODUCTION.

In the year 1475, on the 24th of April, a stranger stood and knocked at the gateway of the Dominican convent in the city of Bologna, at that date, one of the cities in Northern Italy, famous for its university. The appearance of his travel-stained garments and the traits of weariness and fatigue manifested in his drooping and tired form, betokened that he had come a long distance and was greatly in need of rest and refreshment, which he craved from a darkhooded monk who opened the gate and conducted the stranger in silence to the refectory, where were already assembling the inmates for their evening repast. As they silently trooped in, without noise or bustle, they took their accustomed places at the supper table and then turned furtive glances towards their unknown guest. They were impressed, they could not tell why, with a something about him in his mien and appearance they could neither understand nor define, that attracted their gaze and riveted their thoughts and attention upon him. He had not that venerable aspect that old age oft-times presents, for he was young and only in his twenty-third year. It was not because of his stately form, nor the masculine beauty of feature that claimed their regards, for they were nothing out of the ordinary. As they sat in solemn silence partaking of their evening meal and wondering within themselves and asking the question: Who is he? they became conscious of a something infusing itself within their souls, waking and rousing them out of their torpid lives and bringing back to them the light and enthusiasm of their youthful novitiate days which had dwindled and gradually faded away in the dull monotonous drudgery and degrading bootless inactivity of convent life. Whatever it was, there was a power surrounding this strange guest they could not resist, and whose effects were manifest in the mental calm and tranquillity, the inward sense of peace they felt from his presence in their midst. There was a halo, a spiritual exhalation or emanation of something ineffable and indefinable they had never felt or experienced before, and therefore could not comprehend nor explain. All they knew was that as they gazed into the calm and lucid depths of his sparkling eyes (*resplendente, e di color celeste*) they caught glimpses of a new and to them an unknown world of life and light, a something high and divine that transcended all power of thought and analysis, and before which they felt constrained to bow in acknowledgment of its influence.

At the completion of their humble meal, the stranger suddenly arose and bowing his head respectfully thanked the sub-Prior at the head of the table for his kind hospitality that evening, and begged that he might be conducted to the Prior with whom he earnestly desired to have a personal interview.

"Not to-night canst thou see him, oh stranger," answered the sub-Prior, "but sleep and refresh thy wearied frame, and at dawn of morn I will lead thee to his reception room."

Giving the customary sign of retiring to their cells, those fratres slowly and silently passed out, each to his own dormitory. The sub-Prior beckoning the guest to follow him, conducted him to a small chamber in an adjoining corridor which contained a low bedstead with a straw mattress and a single blanket. It was unfurnished either with couch or chair and unadorned save with a black wooden crucifix suspended over the doorway. Uttering a *pax vobiscum* (peace be with thee) he parted from his guest and retired to his own apartment, also asking himself the question: Who is he? It was Savonarola.

On that day had come the crisis of his life. He had cut himself adrift from the past, had parted with and given up all that a man counts dearest in life, had become a fugitive from his childhood's home and forsaken father and mother and renounced kindred and friends whose loved faces and forms he was never to have the pleasure of beholding again.

GENERAL OBSERVATIONS.

If biography, as it has been said, be philosophy teaching by example then that of Savonarola is filled and fraught with the greatest interest and instruction, not only to the general reader but also to the theosophical student. As a rule, biographies, if interesting, are frequently disappointing. They give copious details and facts and *ex parte* statements and accounts of an individual's external life and character, but leave unsketched and unnoticed his or her inner life, the mode of its development and the inner working of those principles of the great law of life, from the study of which we may gather instruction that shall be profitable to ourselves and form a criterion by which to gauge and judge of our own individual progression or retrogression in the divine life. The basis of all true knowledge and science is comparison, as it enables us, from the observation and consideration of things and facts and their inter-relationship, to form

correct judgments and arrive at right conclusions necessary and essential for the comprehension of those principles and forces operating within and without us, towards the purification, enlightenment and perfection of humanity in general. Comparison, however, to become effective and profitable needs and demands observation and reflection, forming a trinity of faculties, the right exercise of which is the *open sesame* to that treasury of true knowledge and wisdom, which enables us at the end of each incarnation to leave the world more advanced in truth and better than we found it.

In unfolding the panorama of Savonarola's eventful life and stormful career, in the presentation of the most interesting and extraordinary incidents from childhood to his exit from off the world's stage on which he played such an important and leading part, it will be our chief aim and principal endeavor to give an outline of the inner development of a life respecting which the most diverse and antagonistic views and opinions have been entertained, some of his biographers regarding him as a political charlatan, and a religious impostor and enthusiast, others, with a deeper and truer insight, viewing and esteeming him as a reformer whose only object was the purification of national life and the inauguration of a more truly spiritual form of church polity and government throughout Italy and the whole of Christendom. Beneath the phenomenal incidents of his career we shall attempt to merge and assimilate our individuality with his so that we may be better able to understand and appreciate the principles of the Higher Life and its manifestations which was the polestar by which all his acts and deeds and teachings were directed for the execution and discharge of his mission and the accomplishment of his own extraordinary and strange destiny. In doing this we hope to discover the true secret of his life and character of the great power and influence he wielded, which so many historians and biographical writers have failed to divine and recognize, and so place him on the pedestal of the world's honor and respect which is rightly and truly his. Honor to whom honor is due is an old adage and is still an expression of the general sentiment of mankind, evincing that after the subsidence of passion and recovery of its normal tranquillity of mind and right judgment, human nature is, as it has always proved, responsive to whatever is true and just and noble, and ever ready and willing to repair, as far as lies in its power, and atone for the injustice and cruelty of the past,

to redress the wrongs of the injured and rehabilitate the reputation and fair name of the innocent, by posthumous monuments and memorials of honor.

To the theosophical student it is cheering to remark this tendency and characteristic of the present age with reference to the life and character of Savonarola. An inquiry and a hankering are being manifested and becoming prevalent, to know something more and further concerning one who so unselfishly and at the expense of his life, labored and worked for the uprearmment of humanity on to higher planes of life and thought, and established a loftier and purer standard of public national morality than what had prevailed before, and thus lead it into the path of true progression. After going through the picture gallery of his life and making ourselves acquainted with its trials and sufferings, its endeavors and failures, its successes, disappointments and reverses, also with the barbarous cruelty and inhuman tortures and torments to which he was subjected and had endured, it may be, we shall catch glimpses and come into touch with the invisible power, the something which can invest humanity with a fringe of divinity and endow it with a dignity of nature and a nobility of character that no royal letters patent of monarch or princely potentate can bestow or confer and at the same time realize the great truth uttered by an American, yet a true world poet of humanity:

"We can make our lives sublime"

by a faithful obedience to the divine monitor within us, our Higher Self, and following in the wake and track of a great soul who has preceded us in the pilgrimage which sooner or later all have to attempt and undertake.

SAVONAROLA, THE YOUNG STUDENT.

The ancestors and parents of Savonarola were citizens of Ferrara, the capital of a small state in Northern Italy. His grandfather, Michel Savonarola, occupied an important position in society and was greatly and justly respected as being the court physician and also for his philanthropy and general kindness towards the poor and indigent, whose wants he relieved by his purse and mitigated their suffering by his art.

The father also of Savonarola was attached to the court, and though not in affluent circumstances, passed through life without acquiring any great degree of fame or reputation. He was con-

tent to be a hanger on and a dependent in the retinue of the reigning house of Este, squandering the fortune acquired by the genius and talents of his father, and would doubtless have sunk into ruin and poverty but for the restraining influence of his wife Elena, a lady of an illustrious Mantuan family, endowed with a lofty mind and great firmness of character.

They had seven children, but the third, Girolamo, was the one upon whom the hopes of the family were placed to keep up and preserve the family reputation in society. He was by no means an attractive or beautiful child, being rather shy, reticent and retiring in his ways and habits. His parents could not understand how it was that he appeared to keep himself aloof and refrained from mingling and indulging in the sports and frolicsome pastimes and games of his childhood's companions. To them it seemed something unnatural and uncanny that whilst his playfellows were romping and running about in those joyous ecstasies of pleasure and delight that are characteristic of happy childhood's days, Girolamo would retire to some lonely place and sit as though lost and absorbed in deep thought. He was an enigma and puzzle to them they could not unriddle nor solve. This was not, however, the case with his grandfather who, gifted with the clairvoyance and prescience of genius, read and comprehended the boy's inner nature, within which, though latent inactive, was a great soul in embryo, with faculties and powers that needed only proper and suitable training for their expansion and development. He therefore resolved to take upon himself the care and superintendence of his early education. It was with him truly a work of faith and labor of love, bringing to him a twofold blessing; it expanded his own heart, preserving it young and tender, and attracted the boy's love and affection, the tendrils of which embraced and twined round his aged grandfather as twines the ivy round an old oak tree, so that in his declining years he enjoyed the inestimable prize and priceless asset of a child's loving friendship, a source of joy that never diminishes and wastes away, but amidst all that is fleeting and evanescent, remains stable and abides unchanged and always the same.

He soon discovered and gauged the boy's abilities and capacities for learning and retaining knowledge. His system of education was not so much a process of instilling knowledge as educating what was already stored up within him. His pupil readily and quickly acquired the rudiments of Latin, and in a

wonderfully short space of time was able to construe and translate with great accuracy and precision the most difficult passages in the works of the great Latin authors. Thus Savonarola grew up to youthhood, under the fostering care and supervision of his grandfather whose intention it was to train and educate him for the medical profession. He spared no expense and neglected no means to qualify him for occupying ultimately a high position in the ducal court. It was, however, decreed otherwise, for his grandfather died very suddenly, and the boy came under the guidance and control of his worldly minded father, who then began to instruct him in the philosophy of Aristotle, whose system of logic and ethics, together with the works of Thomas Aquinas, were the recognized textbooks in the public schools and colleges throughout Europe.

Savonarola proved a diligent student and as Burlamachi, his earliest biographer and personal friend, states, "worked night and day to master the laws of syllogistical reasoning, of definition, and the right apposition of major, minor and middle terms, and the full application of the *dictum de omne aut nullo*, so that in a few years he became a practised and skilful disputant." No task seemed too difficult, no subject in science, as it was then taught, was beyond his grasp and comprehension. He revelled and delighted in learning, studying and making himself acquainted with the principles and teachings of Platonic philosophy which was then becoming known to the learned world through the labors and writings of Marsilius Ficinus, the greatest classical scholar of his time, and whose translations of Plato's works and those of Plotinus will ever remain a lasting monument of his genius and great erudition. There was no author, Greek or Latin, whose works were accessible, that Savonarola did not read and study. He also cultivated the art of poetry and wrote verses that gave evidence of a poetic vein in his nature that needed only culture to make him distinguished amongst the literati of his country. He also excelled in drawing and music, especially the latter, and was an accomplished and proficient performer on the lute, with which he was accustomed to relieve the tedium and weariness of his long and protracted studies.

Various and eccentric have been the explanatory theories put forth to account for such early exhibitions of youthful genius and manifestations of precocious intellect. The annals of science and philosophy teem with speculations and now for-

gotten and exploded interpretations of these extraordinary mental phenomena, originating from erroneous conceptions of the human constitution and ignorance of the true law of human development. Owing to the rapid progress made and achieved in all departments of science and philosophy, and the widespread doctrines and teachings of Theosophy, they have now become discarded and regarded as debris marking the pathway traversed by humanity on its upward ascent to realms and regions of more accurate and certain knowledge. Such we venture to predict will be the fate of the present accepted theory of heredity to which some scientists and professors of psychology cling so tenaciously because unwilling to step out of the narrow and contracted path of investigation they have marked for themselves in the investigation and pursuit of truth. With its extraordinary and unproven assumptions, its equivocal and dubious inferences, the doctrine of "Heredity," like the Ptolemaic system of cycles and epicycles in astronomy, and that of the specific creation of species and genera in the science of biology, will eventually pass away and become supplanted by the more satisfactory philosophy of the "Septenary Constitution of Man," and its corollary doctrine of "Reincarnation," that so luminously and clearly explains and elucidates all the mysteries and anomalies of human life in its various phases of aberration, as also of its normal or extraordinary mental and spiritual development, thus strengthening man's belief and confirming his trust and confidence in the divine Ruler of the universe, the only true basis of religion which is the vestibule leading to the Higher Life.

Applying the principles and teachings of Theosophy to the case of Savonarola, we can readily and clearly divine the reason and explain the cause, the why and wherefore of his rapid progress in his studies and the acquisition of knowledge. As with Gautama the Buddha in India, and with modern geniuses such as Mozart, the child musical composer, Sir William Jones, the great philologist, and many other prodigies of learning, he had, in previous incarnations, cultivated and developed his intellectual faculties and acquired stores of knowledge and experience and attained to that high state of mental, moral and spiritual elevation which enabled and qualified him on his reappearance on the earth plane to display such extraordinary genius and take a leading position in the sphere of life and in the age in which he lived.

Savonarola had therefore only to follow the trend of his previous antenatal existence, to gather together its scattered threads and acquire the modes of grammatical expression then in vogue, in order to advance to a higher grade of perfection and thus fulfill his mission in life. This was not difficult to him, for he had learned the great secret of success and true progress: "To labor and to wait." A secret so few acquire because they fail to divine and grasp the law of their individual lives, and to realize what has been forcibly and pithily expressed by an old writer,

"Nil sine labore Dii vendunt mortalibus."

"The gods give us mortals nothing without labor and exertion," a truism which must be accepted and acted upon without exception by all who desire to know and understand the problem of human destiny and progression. There is no royal road of ascension to them but that of labor and strenuous endeavor, the *Via Sacra* that leads up to their temple and brings us ultimately into close acquaintance and intimate association with them. The further we tread it, the higher we ascend, the greater becomes our assimilation to them through the acquisition of that divine knowledge, while at the same time it enlightens the mind, purifies also those ingrained instincts in human nature to which a blind and ignorant subservience is the source of all unhappiness and non-progression.

On the attainment of his twentieth year and standing on the threshold of youthful manhood, the future career of Savonarola became the subject of his parents' serious and thoughtful consideration. His elder brother Ognibene had already adopted the military profession, whilst his second brother, displaying no ambition or inclination for public life, devoted himself to the economic superintendence and management of the parental estate. Since the death of the grandfather, the family had somewhat suffered and declined in fortune and prestige, and its position and status in court circles had also become considerably weakened and lowered. To retrieve this reversal of fortune and regain their former station of dignity and affluence, all their hopes were now concentrated upon Savonarola, whom they fondly expected would prove the means by which this object might be accomplished and their wishes gratified and fulfilled. They dreamed delightful dreams, as all parents do at times, of personal aggrandizement and indulged in pleasing visions of

coming splendor, of rank and princely favors. They proved delusive dreams, unreal and beguiling visions like the phantom *Fata Morgana* which by its deceptive appearance misleads, betrays and disappoints the lone traveler wandering over the silent and solitary plains of a barren sandy desert. It is said that man proposes, but a higher will than his, inscrutable and invisible, disposes and decrees, moulding and shaping our plans and designs, rough-hew them as we will. And this was so with the parents of Savonarola, who lived in utter ignorance of the great silent process of spiritual development that had been going on in the youth's inner nature, and of which he himself could not understand and comprehend the meaning.

He had been, as has been observed, from earliest years, a thoughtful and reflective child, and betaking himself to some retired spot would sit pondering and thinking and thinking and pondering on what, as yet, he could not clearly define nor explain to himself. After receiving the lessons of his lovable and gentle-hearted grandfather, he would go to his own little study and sit for hours, meditating on the instructions given and imparted to him. Often, whilst so engaged, he felt the influx of a mysterious something or power that raised him into a new world of thought, a higher life of light and experience in which he felt himself no stranger, why he could not then divine; he only knew it was native to him. As years advanced these states of mental and spiritual elevation became more intense, resulting in, not only an expansion of his intellectual faculties which enabled him to acquire learning so rapidly, but also in the purification and enlightenment of his moral and spiritual nature, enabling him at once and quickly to distinguish and separate truth from error and learn the great initial lesson in acquiring true knowledge, that "Things are not what they seem." A lesson useful and salutary, though not always a pleasing one, when after entering into the society called the world we eventually discover that all is not gold that glitters, that jewels flashing on and bedecking many a fair young brow, are not real diamonds, but only paste, that what is accounted beauty, elegance of manners and gentility, is but a flimsy veneer that, when torn off, reveals a depravity and vileness, revolting and shocking to witness and terribly shakes all faith and confidence in human nature, and the old disturbing and disquieting question is heard: "Can any good thing come out of Nazareth?"

We have said it is a salutary lesson at all times and so it proved, as we shall presently see, to Savonarola on his first and last introduction to the seductive gaieties and frivolities of public and court life. Over and above this inward process we have just adverted to, there was another of a higher and more spiritual character we must notice or we shall fail to learn fully the secret of his life and extraordinary career. Like as the sunlight falling upon the surface of the earth enters and becomes latent in it, pervading it, cherishing and vivifying it and at last manifests itself in the infinite variety of shapes and forms of flowers with their beautiful colors and exquisite perfumes, so entered and inflowed into Savonarola's nature, a subtle penetrating something, let it be called as it may, which, operating in that part of his nature called the soul or heart, expanded and filled it with a sense and love of the true, the good and the beautiful, and eventually manifested itself in a boundless never ceasing affection and sympathy for humanity; and there in Ferrara, like a fair flower budding and blossoming in a strange and solitary place so Savonarola grew up to youthful manhood unnoticed and unregarded. As he wandered through and traversed its stately piazzas, or in the market place commingled with the poor and ignorant and superstitious peasantry, his sensitive nature became deeply and painfully impressed with witnessing the great amount of suffering and privation silently and uncomplainingly endured by beings too weak and helpless to defend and shield themselves from the tyrannical and cruel exactions of avaricious nobles, who regarded them as mere hewers of wood and drawers of water born into the world to minister and supply the means wherewith to indulge themselves and spend their lives in one continuous course of vice and dissipation.

In his lonely perambulations through crowded courts and alleys of the city, noticing the wretched tenements in which men and women with pale looking and sickly offspring were living penned and huddled together like animals, and his ears listening to the still sad music of humanity, the floodgates of love, of pity and compassion, within the heart of Savonarola, opened wide so that he never forgot, but always entertained and felt the deepest sympathy for the suffering poor throughout his life.

(To be Continued.)

MODERN PROBLEMS.

BY FREDERICK FRANCIS COOK.

ACCORDING to the logic of evolution, when uninformed by involution, man's appearance on earth, i. e., his assumed development from the animal form of mind, is due to chance, or what is specifically (and most significantly) called "sport." And if the planet Mars be inhabited, as is now generally believed, a like "sportive" event once happened there, and so throughout all the habitable worlds of the universe.

Over against this evolutionary Monism, the Soul doctrine of Pre-existence not only affirms an inherent dualism, but clearly distinguished modes of involution, resulting in two equally distinct types of psychical expression: one animal, the other human. The involution to animal life is affirmed to be from a state of approximately undifferentiated consciousness, and throughout its manifestation in discrete form, its activities are instinctive or automatic—a mode wholly void of responsibility. Over against this, in clearest distinction, stands man, self-aware, a reasoning being, and endowed with that divinest attribute, conscience.

The Adamic theory, which accounts for man by special creation, being no longer in favor, it clearly devolves on any substitute theory that undertakes to bridge the chasm between animal and man, to do so by a consistent and logical process. Materialistic science is now diligently rummaging among the dry bones of Mother Earth for missing links; yet when found the real problem will be not one jot advanced: for it is wholly a psychical one, and involution, not evolution, holds the key. Biologists are quite agreed that the evolution of man from animal is not now possible. Obviously this is so because there is no longer any need for the process. In other words, that kind of "sport" has had its day.

Psychically the animal and the human aspects are respectively distinguished by consciousness and self-consciousness—phenomena characterized by wholly different connotations. The highest potentiality of simple consciousness is instinct. This attribute under favorable conditions, may, however, be developed to points nearly indistinguishable from reason. This brings us to the border line where the two processes make the closest

touch, and where, when in the evolution of worlds the transcendent psychological moment arrives, an involutory self-conscious soul impulsion is enabled to lay hold upon (or enmesh itself, for purposes of embodiment with) the product of consciousness raised through automatic function to its highest power of apperception. And even as adventurous man hails with eager expectancy the opening of hitherto unexplored regions for exploitation, so souls may regard the opening of a new world for spiritual conquest; while the initial essays to embodiment (at best scarcely distinguishable from the highest product of the regnant instinctive order) may well fall to those best equipped by "overcomings" on other planets. It is an epic moment when the first embodiment is achieved: the first step taken into a new world of illusion.

Yes, physically, we may well regard ourselves as brother to the ape; but mentally, or better, spiritually, we have no manner of kinship with his kind: for where the evolution of instinct comes to the end of its tether, an involution of a wholly different order of potencies takes over the work to progress; and it is through a line of inherent self-consciousness that man, though the physical product of a material line of evolution, is heir to immortality.

Is there then no future for animal life as there is for the human? The answer to this question is largely one of definitions. Through a psychic law called into operation by intimate association, there may be animal appearances for us in the astral or form-illusion sphere in which we first realize ourselves on transition. But as our own form in the subliminal is only as a garment put on for self-identification, any animal form projection that may come within our cognizance in this sphere, can hardly be conceived as possessing attributes of persistence, and must inevitably, sooner or later, escape our ken into the limbo of the for us psychically undifferentiated.

For any reasonably satisfactory elucidation of animal psychology we are not yet sufficiently advanced in human psychology: its varied aspects and modes, its subtle affections, interactions and blendings, often to virtual obsessions. For any commensurate progress in this direction we are still too much wedded to form and functions. So much may, however, be affirmed as a logical deduction from the law by which all higher states dominate lower ones, that the closer a relation between animal and man subsists on earth, the more nearly will the ani-

mal's astral exhalation approach to a self-representation cognizable by the eye of love or inner discernment in the astral sphere. In other words, the nearer we mould the mind-forms of our animal friends in likeness to our own (somewhat through the initiative faculty, but above all through the affections, thus making their minds in a manner a reflex of our own) the closer we shall come to giving them a psychological status within our spiritual perceptions. Let us clearly understand that there are no objects *per se*, no fixed forms, in the subliminal: that it is wholly a world of thoughts or images, of affections and aspirations. If you have no love for music, you will hear none; if no appreciation of art, none will be visible to you; if no love for your kind, utter isolation will be your portion; each quality awaiting its awakening.

In applying this law of possession through inner perception to the question of persistence of animal life, let us assume for illustration that a dog was here your best friend, a being which truly loved you, and for whom you in turn had a real affection. Let us further suppose you were in peril together, and he gave his life in a vain endeavor to save yours. Together, therefore, you passed the portals of the beyond; and through the alchemy of your common fate, but above all through the bond of reciprocal love, there will, beyond a doubt, evolve for you, if for no one else, in the astral sphere, some sort of reflection or self-representation of your canine friend. You will, however, in the streets of the New Jerusalem (in quite startling contrast with the old in Palestine) find no dogs at large: and by parity of reasoning, no forms whatsoever not related to you by some manner of intimate association or inward discernment: hence there may be no indulgence of vacuous "sphere-trotting;" no inane envisionings of things not understood.

To the mind that seeks for the reality behind phenomena, the astral or form-sphere of the discarnate world (into which so-called death first initiates us) must to the reflective mind appear even a greater illusion or sense-phantasmagoria, than this world of initial sense effects, since it is in a way only a reflection or imported reproduction of what our senses created for us here: a mere phantasm of a phantasm, and by contrast all the greater illusion, as it directly impinges on the sphere where through formal abstraction or disillusion, we shall, in the language of St. Paul, come "face-to-face" with approximate reality.

In the most literal sense we create our spirit-world from the very beginning, and always it remains, however refined and spiritualized, the measure of our affections, perceptions and aspirations: for the "clod" there are his kind; for the miser, mountains of useless gold; for the true bird-and-nature lover, there may well be enchanted groves; for the ministering spirit, revelations of bleeding wounds; and to those who in humbleness strove to live the Christ-life, he will be an informing presence and possession, though unseen of the many whose proclaimed love for him was measured by their selfish desire for personal salvation.

In the astral sphere each personality reflects its own moral or corporeal image: and, away from this formal self-presentation, through escape from sense domination, the spiritual image gradually emerges to higher perceptions of itself. However, so long as there are retributive experiences growing out of the matter state for the translated ego, its mind form must continue to reflect its "prison" garb. The astral plane is then a world of objectified subjective images; and, therefore, to the degree that an animal is able to "form" a mental concept of itself here, it will be enabled to appear as image there. That the higher animals realize their own images here is clearly shown by their possession of a dream faculty; and, if the vast accumulation of testimony about ghost-seeing has any evidential weight, animals have a clairvoyant faculty far in advance of that of the ordinary human endowment; obviously an excellent asset on which to found astral projection.

Formal images will, however, persist no longer than there are associative reasons for being. And inasmuch as all personifications must sooner or later decompose their formal images to spiritual abstractions, so will the animal world cease to exist for us in terms formally cognizable, though with this fundamental difference in the resultant separation: that while man, because of his primary and inherent self-consciousness succeeds to ever more intense and refining degrees of self-awareness, the animal through a similar loss of subjective objectivity will (at least so far as our cognizance of lowermost states is concerned) remerge its identity with the body of consciousness from which it emerged through organic specialization: thus each, in its ultimate expression, reverting to its archetype.

It is, however, as a light on the invo-evolution of religious ideas and movements, and particularly on the momentous ques-

tions bound up with the Christ principle, that these revelations of another world order (and above all in their hierarchical aspect) are most significantly solvent. It is well (nay, it is essential to all-round progress) that the eyes of mankind be occasionally turned with an absorbing interest from the speculative realm of causes to that of determinable effects. Indeed, not until the evolutionary side of the problem of existence had been quite thoroughly exploited, could a complementary involutory aspect be successfully advanced into recognition. Hyper-physical phenomena once jauntily consigned to the muck-heap of imposture, are now freely (if somewhat too pathologically) affirmed; and even while through its correlating and conserving concepts science is laying deep and broad foundations on which to rest man's faith in immortality, it is empirically opening door after door into the mystic realms of the subliminal.

So long as man regarded this speck of earth as the center of the universe, an anthropomorphic God as its immediate and particular ruler could well go along with the circumscribed physical concept. But with the thought of an illimitable universe, and its implications of life throughout unfathomable realms, our conceptions of a divine ruler and His government must needs become more impersonal. Therefore, to receive a consistent answer to our causal quest, we must either follow the uncompromising materialist into the darksome crypt where blind Nature compounds the ingredients of chance into "natural law," or our logical reason constrains us to affirm some manner of supervening spiritual order, intimately related to the human order as cause to effect. When once this is done, we may still not be able to read all the riddle of this sphynx, but much will surely be made clearer.

Man's backward vision is now fairly trained, and much in the past that may have had an abhorrent aspect to a contemporary conservative, is seen by us to have had a most beneficent effect upon things in general. And when we contemplate this or the other concurrence of the man with the hour, and note how far afield our learned expositors are sometimes compelled to go for an explanation—when, for example, they bring forward some imaginary "law," and endow it with qualities indistinguishable from intelligent design—the conclusion is irresistible that an answer somewhat simpler and more direct would be more convincing.

When we have such absolute faith in progress—such an

indubitable belief that the matter is in us to work out to infinitely perfect ends—the strange thing is how we escape the conclusion of an informing and directing intelligence. And it is surely no less strange, when we consider that for aeons of time (assuming the after-life) men have been born into other spheres, that we should not instinctively conceive them in terms of hierarchies of spiritual potencies; and we consider how unconsciously yet decisively we influence each other here, how subtly mind acts on mind: and when we add to this the conception now common amongst thoughtful Christians (and undoubtedly in no small degree due to the modifying influences of Modern Spiritualism) that “heaven” is immediately about us, if not literally “within,” it is indeed difficult to escape the conclusion that we are not wholly the “sport” of uninformed “law.” And if we refer one religion to a super-sensible source, what valid reason is there for denying a like source to others, though different in presentation or expression? And this happily compels us to institute comparisons, to consider and weigh intrinsic moral and spiritual values, to discriminate the higher truths from the lower, and so discern for ourselves, through developed spiritual perceptions, the measure of divinity in the various presentations.

That in such an estimate and comparison of intrinsic values the attributes of Christ, his example and teachings in their spiritual essence, have nothing to fear, may go without saying: and the sooner his visible Church discards the creedal letter for the living spirit revealed through and personified by him, the quicker will it move with a new and compelling power on the children of men—for in such case the Messianic spirit, through its co-operating “witnesses,” (thus expressing literally Christ’s “Second Advent” in terms of spiritual power) will again be manifest among us in his name. Clearly what “witnesses” there now be, are distinctly not in evidence under organized Christian aegis.

To give to the Christ embodiment its due place in the hierarchy of spiritual potencies, is now a pressing problem with interpretive Christianity. Between the orthodox acceptance of an only and absolute incarnation of the God-head, and his relegation by the “New Theology” to a position indistinguishable in its genesis from the common origin of man, there yawns a gulf as wide as that which separates the universe of effects from the infiniverse of cause. Obviously, some middle position must be sought, and such is happily found in the revelation of another

world order in which he appears as a Messianic Embodiment, the efflorescence of a culmination of an innumerable series of embodiments—and while this conception distinguishes him from the ordinary man by the infinitely greater measure of his conquests over the “powers of darkness” inherent in the earthly estate, and raises him to a height where he is truly a light that lighteth “the way,” it is yet, though sufficient for emulation, far from that immeasurable contention by which he is made one with Omniscience and Omnipresence.

How and when, one may well ask, did Christ “overcome the world” in any sense morally allied to human endeavor, if not by and through past embodiments?—for any “overcoming” by another, in order to inspire us to comparably like achievements, must surely be in manner possible to ourselves. That Christ’s teachings were to a degree an adaptation to limited conditions he again and again makes plain. But for seeing eyes he gives glimpses of suggestive beyonds. In “Before Abraham I am” he unmistakably avers his pre-existence; and when his disciples are permitted to interpret a certain cryptic saying as meaning that John the Baptist was an incarnation of Elias, he clearly opens the door to “embodiments.”

It is taught that while the transmutation of the Soul, from a state of innocence to one of purity or angel-hood, through the alchemy of successive embodiments, results in a status comparable to that exemplified by the man Jesus, it is significant that such embodiments (whether on this or other planets), as Christs or Messiahs, are arch-angelic in their perfections, i. e., are the progressive products of far higher and more subtle reactions than the particular planet affords where they make their Messianic appearance: are therefore unique embodiments. Having overcome “the world” in past aeons, they are above it, and come not to acquire perfection but to express it: and so are indeed “Sons of God,” in a sense far more intimate and exalted than any earth product. Obviously such a conception of the founder of Christianity, while it may fail to answer all that is comprehended under a literal trinitarianism, yet clearly removes his advent very far from the common, and this on strictly evolutionary as well as rationally comprehensible lines; and his place in the celestial hierarchy, therefore, accounts logically for the spiritual power that marked his advent, and through which his dispensation has been upheld and carried forward to the disquieting present. With such a Messianic incarnation come a

“cloud of witnesses.” There is then a spiritual pentacostal in-pouring. Once again the carnal bones of a material unbelief are spiritually clothed upon. Through such vivification myriads of men are “born again” (realize the Christ supremacy, and yield themselves to his power); the many in the past through sordid fear, the few because his very love entered their hearts—and of such are the “blessed.”

That the Christ of “vicarious atonement” is withdrawing himself and his “witnesses” from the ken of what may be called objective Christianity hardly needs proof: and his church visible is only too well aware of it. That the body which today stands for Christ is undergoing rapid changes—is in a state of transition quite bewildering—is surely only too obvious. That this transition is from the crucified to the living Christ is the world’s hope. For this there must be and is preparation. For this there must be above all a widening of the spiritual horizon. Clearly the new wine will not be confined in the old bottles. For the new vintage of the spirit new vessels are shaping. However far those now so insistently brought and kept in evidence may be from any ultimate form, they surely serve a purpose. That some are given in this hour only to be broken should permit of no doubt. That science might have its day, i. e., that man might possess himself of the secrets of the material universe to ends of his well being—an important truth (the supremacy, in the last analysis of mind or spirit over matter) for a period fell into neglect. Now it is once again brought so strongly to the fore—(and just now most conspicuously through a masquerader in borrowed raiment)—that only the wilfully or normally blind may not take heed of it. Representative of the spirit of Christ this Mummer surely is not, however vociferously it proclaim itself “Christian;” and equally void of any characteristic of science, though “Science” in name. Yet this hybrid is in our midst, nor will it be gainsaid. And who shall say that it has not a lesson for both the Christian Church and Science? It is within the memory of the present generation when Science denied every scintilla of evidence for the existence of what it now pretends to have a complete explanation in hypnosis and its “suggestive” variants. And at the same time we see a bewildered segment of the church having recourse (through so-called “Emanuel classes”) to pseudo-scientific, pseudo-spiritual imitations—as if the spirit did not move where it listeth, ever choosing its own methods and instruments.

So long as the student of social dynamics fails to include a consideration, however imperfect, of what may be called super-mundane dynamics, he works without the dominant, i. e., the impulsive-factor. Whence the motor force that so mightily moves, aye impels mankind into new lights? And in what laboratory is generated the spirit that all at once lifts a people out of itself, to complete transformation? Evolution can only work out what is within—is at best only a revealer, not a first-hand contributor. Some day, beyond a doubt, it will be possible to measure with a fair degree of exactness the spiritual dynamics of a social or religious impulse, in its relation to the totality of mankind, as we now calculate in terms of energy the motor dynamics of a given phenomenon in the physical universe.

With the larger inclusion of contributing causes that will reasonably be possible to future students of past religious developments, this period so remarkable for its fresh impulses and radical revolutions in thought, will be one of transcendent interest. And while some day the springs to far-reaching movements will not be sought for as now chiefly, and for the most part only, in fickle human nature—i. e., in the sphere of determinable effects rather than explicit causes—neither, on the other hand, will these causes, as is usual now, when admitted at all, be referred directly and in all their minutia, to a single divine personality: for that is surely over-taxing man's rational understanding, with the added danger that the Church, in its zeal to glorify God, and bar the notion of any results being attributable to spiritual intermediaries, may some day exclude the divine concept as an all-pervading potency from the fold altogether.

Mystery *per se*, as an element of belief, has neither the authority, nor the charm it once had. What the rational man now insists on, as a condition precedent, is that the things he is asked to believe shall at least be self-consistent and reasonably comprehensible. We may well worship an all-inclusive Supreme Being; and so long as man was conceived as created out of hand, (and it was at the end of his jocund career a mere matter of dividing his kind into the saved and the damned,) a distributor of rewards and punishments *en bloc*, however morally repugnant, was at any rate logically comprehensible. But with the decadence of this magisterial conception, and the possession of deeper insight into the moral complexity of the problem of existence: compelling the conviction that each life is so intimately bound up with every other that an injury to one is in a very vital sense

an injury to all—that man's salvation is not by faith alone, but is worked out through his dealings with his fellow men, each act to be finally weighed by the light of his illumined conscience, in an infinitely adjusted balance: surely, in such circumstance, any faith in over-world influences or terrestrial beings, to bear examination, must rest on something more concrete, immediate and intimate than a divine exhalation. In the Christian church this want is distinctly felt, and at least partly met by the "divine incarnation;" and additionally so, in the Church of Rome, by the position assigned to the Virgin and a host of lesser instrumentalities, though as propitiatory rather than directing influences.

If there be immortality for man, what *a priori* reason can be advanced for excluding the immortal world, from participation in this world's affairs?

On the physical side we are intent to discover the precise measure of influence exerted by the various bodies of our own and other systems on this speck of earth; and our wizards in the domain of physics are devoting their time to devising means to communicate with the inhabitants of Mars. Nature reveals herself to us in ever subtler forms. Ever more imponderable becomes the web and woof of the Cosmos. On the outer side we have wireless telegraphy; on the inner, its spiritual complement thought transference. The two worlds approach each other ever nearer, and by supernally adjusted degrees, lest the "up set" be too sudden or too violent, the mind of man is being brought to a state where a belief in the super sensible world as a contributing cause in this world's effects will not seriously affect the social order. When the skeptic insists (as a condition to belief) that the over-world give us groundlings unvarying, indubitable proofs of its existence, and the part it plays in human affairs, he simply advertises his ignorance of his fellow man—the sort of unprepared, unstable quantity he is—and of how infinitely complex is the problem to keep the mass in progressive equilibrium.

Short-sighted man has neither the constructive imagination nor the courage to take any long view of progress: in which the individual is ever sacrificed for the good of the many, and martyrdom is accepted or sought only under a high impulsion. Every new impulse from the realm of causes meets with resistance and persecution, (by which it is humanly fertilized) and it is only when the "new thought" has won a free field for

itself, that it is seen to have a place in a spiritually progressive scheme of things.

That so far-reaching a movement as that miscalled "Christian Science" should receive only the most superficial consideration at the hands of our physio-psychologists is sad evidence of their contracted outlook. And on the religious side the case is unfortunately not much better. Here is a new cult, claiming Christian affiliations, with undeniable "testimonies" of a sort once an important factor in the Christian propaganda, but no longer an orthodox asset. To add to the church's perplexity, along comes a scoffing science, a bit belated to be sure, and boastfully affirms that it can account for all this much-ado on purely "natural" grounds, comprehended under such potent terms as "suggestion, self-deception and their like. Now, what is a sadly perturbed Church to do? Shall it turn opportunist, accept one form of pseudo-science to pit against the other, and so give support to the implication that all religious movements with their varied "experiences" are founded on deception, or at best self-deception, with attendant illusions; or as so often in the past when disturbed by aberrant phenomena, will it rehabilitate for emergent service his satanic majesty, even as those infallible twins, the Church of Rome and Mrs. Eddy are doing: the former directing its anathema against Spiritualism, the latter hurling her "malicious demonology" against the phantasms of "Mesmerism;" or will the Church Protestant rise to the thought that her besetting foes but reflect her own shortcomings (though perchance somewhat as contorting mirrors) to the end of helping her to rise to higher conceptions of her mission: to express through herself the Christ spirit as proclaimed in the beatitudes?

"Christian Science!" Was there ever growth so rootless: a parasite so devoid of legitimate increment? While Christ had not where to lay his head, this new cult is cradled in temples, unailing symbols of self-glorification if not also of spiritual decadence, that rival the structural entombments of the most ancient cults, while personified infallibility and an authoritative canon represent only a few of its by-products. And what a perfect adaptation it all is to the "Made while you wait" of this time-saving generation! And while it fairly reeks with "prosperity," what a haven for the tired, mortal mind! Verily, has not Mrs. Eddy thought it all out, converted it into shekels and hedged it with anathema! Truly, if there be one offense against

the human intellect omitted in this scheme, it is clearly an oversight, and subject to correction before its originator leaves her Concord shrine for an awaiting throne, as Queen of Heaven!

"But has not Christian Science worked many wonders?" Granted. Is it, however, not also a fact that it is precisely by like signs that all religions have been furthered, and because of which its devotees claim for them a divine origin and possession of the only and the whole truth? If, therefore, all such "testimonies" could be regarded as neutralizing one another; and there could be put out of court at the same time such other obstacles to higher spiritual ideals as "vicarious atonement," "redemption by blood," and their like, "salvation through Christ" would take on a very different meaning from that commonly given to it. May one not cherish the hope, therefore, that certain lower forms are at this time emphasized to compel regard for the higher?

Christian eschatology, once epitomized by the extremes of heaven and hell, as places of unalloyed bliss or perpetual torment, through the spirit of the age, is now rather suddenly reduced to a state of "innocuous desuetude." No longer permitted to discriminate the good from the bad along merely formal lines, the Church has yet done little to further insights into spiritual states based upon natural reactions in a purely spiritual *milieu*: nor has it yet found the courage to apply the logic of such reactions with insistence to human conduct. Whenever this shall come to pass, certain sayings of Christ now esteemed only for their imagery will suddenly become instinct with startling conclusions: for the "eye of the needle" has not been one whit enlarged since Christ made it the symbol of the "narrow way."

When the physio-psychologist tells us that Christian Science is wholly a self-delusion, does he reflect to what status of instability he condemns his twentieth century fellow man; and, by parity, what hope is there for civilization if these "delusions" arise within ourselves? If regarded as superposed, as an effect of spiritual hypnosis, it is at least possible to presume some measure of intended good; but if it is a purely mundane phenomenon, an effect solely of the interaction of unstable human mentalities, there is opened an abyss whose possible depths none can contemplate without a shudder. If there be much "madness" in the world it would really seem as if science, in its present position towards the abnormal, is but adding rather more than its share of ingredients to this psychical witch's cauldron. When

we permit ourselves to hope that this "madness" is but an appearance, a superposed phenomenon informed with a profound purpose and method, we may look hopefully into the future, because assured that what we postulate of progress is based upon inherent, purposive determinations; but if naught but chance governs the world, the pessimistic uncertainty now so much in evidence* is surely not without its reason for being.

By most insistent forces outside of its communion, the Church is now urgently moved to an acceptance of a higher Christ; and who can doubt (unless the impulsive forces of the present dispensation are already marked by a permanent recession, perchance to make way for another and yet greater Messianic impulsion) that these promptings to higher concepts will have their due effects: in a displacement of dogma by the spirit of Christ illumination. Allowing for no permanent recession of impulsion, if the church has nevertheless come to a comparative standstill, it must be because it is not pointing in the right direction: has not yet adapted itself to the higher light. That it is not now an aggressive force, a Master over doubt and skepticism, needs no argument, and even in social and political ethics it is by no means a rallying or inspiring leader; while its chief rivals, Spiritualism and Christian Science, far outdo it as proselytizing foci. With the first it need not now concern itself, for its work of conversion to a belief in a future existence is carried forward where the Church has now little or no influence: the field of rank materialism. But Christian Science is a different matter. This has boldly entered the Christian communion, and by "making good" where the church is now in default, takes captive the very elect.

To know the right, the wrong must often be brought into strongest relief or contrast: and so it is by pseudo-lights that the exacting light divine is best revealed. In whatever way the higher aspect of Christianity and this presentment of another-world order may differ, both represent intrinsically an inexorable cost principle, and neither will permit escape, by denial, easement or short cut, from the penalties with which matter handicaps the soul in its effort to transmute its celestial negations into divine affirmations.

*In his recent Harvard Phi Beta Kappa address, entitled, "What is Progress?" even so philosophical and generally optimistic a thinker as James Bryce, comes to this discouraging conclusion: "The bark that carries man and his fortunes traverses an ocean where the winds are variable and the currents unknown. He can do little to direct its course, and the mists that shroud the horizon hang as thick and low as when the voyage began."

MAN A CITY.

REPUBLIC IX-X.

BY ALEXANDER WILDER. M. D.

(Continued from Vol. 5, page 367.)

THE decision just arrived at that the man most good and just is the most happy and fortunate, and that he is royal master of himself, while the man of opposite character is both most wretched, and the greatest tyrant of himself and of the city, Sokrates now proceeds to consider the matter from another point of view. As the city has three classes of population, so the soul of every individual may be considered in a threefold aspect, with a form of delight peculiar to each in like manner as there are in case of governments. With one department, the individual learns; with another he is passionate and excitable; but the nature of the third is manifest in so many modes and phases that we can not express it by a single term that shall be peculiar to it, but must name it from its most forceful and distinctive features. He accordingly denominates it the epithumetic or sensual from the impetuosity of the desires for corporeal pleasures; and money-loving, because by money the means of gratification are to be obtained. He classifies individuals accordingly in three groups, namely: as the money-loving, the lovers of conflict and honor, and those who love learning and wisdom. Corresponding to these three classes are the pleasures peculiar to each. The man devoted to the love of money considers the accumulating of wealth as the chief pleasure, and that the delight from honor or learning is a matter of little account. The ambitious man regards the pleasures from acquiring wealth as a sort of burden, and those coming from learning as mere smoke and trifling, except as there may be accompanying honor. The philosopher, the lover of wisdom, looks upon those other delights as being of little account in comparison with the knowledge of truth, and considers that while he shall be engaged in learning something of this kind he is not far from the real delight. He simply calls those pleasures

necessary as wanting none of them himself except when compelled by necessity.

With these modes of life so distinct and the delights peculiar to them varying so greatly, the question arises as to which is the most pleasant and which the most painful. It is to be answered by experience, discernment and reason. Individuals of each class are very certain to disparage the delights incident to the others. The man devoted to the acquiring of wealth has not that taste for knowing the absolute realities which distinguishes the philosopher, and accordingly does not appreciate the pleasure which is thus to be derived. The ambitious man delights in honor, as indeed all do; for the rich man is honored by many, and so is also the brave man; but in the contemplation of the Real, it is not possible for any one but the philosopher to taste the delight. Hence on the ground of experience, the philosopher judges best of all. If we include sagacity, likewise he alone is endowed with experience. For the organ, the instrumentality, by which these matters are determined, is not an endowment of the lover of gain, nor of the lover of honor, but only of the lover of wisdom. They are to be judged by reasoning, and reason is chiefly an endowment of the philosopher. For if the matters to be determined related solely to riches and gain, that which the lover of gain commended or disapproved would be most agreeable to truth. So likewise, in regard to honor, victory and courage, the lover of honor and conflict is the one to determine. But since it is by experience, sagacity and reason, it follows as a matter of course that what the lover of wisdom and the lover of literature approve is to be accepted as most certain to be true. Hence of the three kinds of pleasure, that which pertains to the part of the soul by which we learn, must be the sweetest, and the individual in whom this part of us is predominant lives the pleasantest life. The person endowed with the faculty to discern, therefore, being supreme arbiter of what is praiseworthy, commends his own mode of life. The second mode of living, and the second form of pleasure, are to be awarded to the military man, the lover of honor, as they are nearer to his own than those of the other. The life and the incident delights of the lover of gain are inferior in all respects.

"The just is victor twice over the unjust," the philosopher declares, "but the third trial is sacred to the Savior, Olympian Zeus." But no delight, he adds, no delight except that of the sagacious is altogether genuine, nor is it pure, but as a wise man

has suggested, it is a something overshadowed. This, Sokrates asserts, would certainly be the greatest and most complete of calamities.

Sokrates illustrates this description by comparisons. Between pleasure and pain is a certain tranquility of soul in reference to both emotions. The sick person recognises the sweetness of cessation from pain as superlative, but a person feeling vividly the emotion of joy would regard tranquillity in such case as painful. This shows that tranquillity is both pain and pleasure. There are pleasures which, when they cease, do not leave pain behind them. Those arising from smell are examples. Nevertheless, though pure pleasure is not simply cessation from pain, or pain the removing of pleasure, yet most of what are called pleasures are simply such cessations.

The matter is further explained in this way. There are in nature three regions in our nature: the upper, lower and intermediate. A person who has just been brought from the lower to the middle region will look down upon the place from which he was brought, thinking he is now in the upper. In the same way persons experiencing cessation from pain imagine that they are now in the positive state of pleasures. Thus, while individuals lack experience in the actual truth, they are liable to unsound opinions. Knowing only the lower and intermediate states, their perceptions are confined to the two, and they have no conception of anything higher. When relieved from pain they imagine that they have attained the supreme pleasure. They are like the persons who have always been familiar with black, and behold gray as being the superior, having no conception of white. Just like this are those who think of pain and freedom from pain, who are deceived because of having had no experience of real pleasure. For instance, hunger and thirst and such like privations are depletions of condition as relates to the body; and in analogous manner, ignorance and want of understanding are depletion of condition as regards the soul. The one may be supplied by food, the other by the exercise of reason. The more genuine nourishment, the philosopher demonstrates, is that of superior essence. This is that constituent of us which partakes of true judgment, knowledge, mind, and summarily of all excellence. That which is allied with the always alike, with the immortal and true being itself, such and existing in such, is a reality, rather than that which is different in all these respects. The body is of less importance than the

soul. After further argument Sokrates sums up this feature of the discourse. They who are wanting in intelligence and virtue, but are always conversant with banquets and entertainments and things of that kind, are carried to the region below and again to the intermediate, and wander about in this way during life. But as they do not pass beyond, they do not look upward to the region truly above and are never carried to it. They are never filled with knowledge of the reality of the Real, nor do they taste of pleasure that is solid and pure; but after the manner of cattle, always looking downward and attentive to matters of earth and to tables, they live their lives feeding and copulating as animals, and on account of the insatiable desire for these things they kick and push at each other as with iron horns and hoofs, and so perish through their own insationableness. Such is the actual life of the many, Glaukon declares. "Then," replies Sokrates, "they are necessarily conversant with pleasures that are blended with pains, mere semblances of true pleasure portrayed in outline, and colored by their position relative to each other. Hence they both appear vehement and breed violent longings in those who are destitute of understanding."

Similar will be the case where the spirited element of the soul is concerned, when gratification is obtained by envy through ambition, by violence through contentious disposition, or by passion through peevishness, aiming at the satisfying of honor, victory and anger without reflection and intelligent thought. Hence it may confidently be affirmed that such desires as relate to love of gain and love of conquest, which accompany knowledge and reason, and with these pursue the pleasures which intelligence points out, are duly obtained. So far as it is possible to attain true delights these will reach the truest; and as they accompany truth these will be of their own family group, if what is best for each individual is that which is most natural to him.

When, therefore, the whole soul follows upon the wisdom-loving principles and does not swerve, then it is essential for each department in other respects to perform its own functions, to be equable and to produce each its own harvest of pleasures, the best being the most genuine that are possible. But when any of the other departments are in control it happens that it fails of finding its own peculiar delight, but compels the pursuing of some pleasure that is alien and not genuine. It is in

this way that that which is most remote from philosophy and reason operates; and whatever is most remote from reason is also remote from law and order. The most remote have manifestly been the sexual and tyrannic desires, and the least remote the royal and orderly. So, too, with the individuals that are thus characterised, the tyrant leads the most disagreeable life, and the king the most pleasant. There are three forms of pleasure, one of them legitimate and two illegitimate. The tyrant in his flight from law and order, carries the latter pleasures to the extreme, dwells with certain servile delights as his guardsmen; and how far he is inferior is not easy to tell. The tyrant is the third remove from the oligarchic character as the democratic plane is in the middle between them. Then again, the oligarchic is the third from the royal, if the royal and aristocratic be assumed to be in the same category.¹

The philosopher then illustrates the matter by numerical computation according to Pythagoric method. The tyrant then, he remarks, is removed in number, from genuine pleasure, a third of a third. The symbolic image of tyranny is therefore determined according to the number of length. But considered according to the next power and the third increase, the distance is thus seen to be very remote. A person computing the space between the tyrant and the king will find the king living the more pleasant life and the tyrant the more painful by a ratio of 729.²

In order to illustrate the subject more forcefully, Sokrates proposes to construct ideally an image of the soul. It is to be the ideal figure of a wild animal diversified, and many-headed—having numerous heads of tame as well as wild animals, and able to change them and to develop them out of itself. Then let there be another ideal figure of a lion, and one of a human being, but let the first be by far greater and the second the next in dimension.³ Then join the three together so that an observer can perceive but a single individual creation. We can declare to him

¹Aristocracy, as the word is strictly defined, signifies ruling by the best individuals. As the basileus or king is classed in that number, the two are treated by Plato as essentially identical.

²In this computation, the royal degree is counted as one. The oligarchic being third from the royal, is reckoned as 3; and this number multiplied by itself produces the square, 9. Then 9 multiplied by the 3 gives the product, 27; this being therefore the third augment. Lastly, 27 multiplied into itself, thus squaring the cube, gives the product, 729. This number being the sixth multiplication of 3, and 6 being itself a 'perfect number,' the philosopher deduces that the king is 729 times distant from the tyrant. The days in two years are 730, and there are also calculations from this fact—729 being virtually identical.

³The human figure to represent the superior principle in the soul, and the lion the spirited and ambitious quality of the 'mortal soul.'

who maintains that it is profitable to do unjustly and unprofitable to do justly that by thus feasting the many-phased wild animal to make it strong, and likewise the lion and what may relate to the lion, he is famishing the man and making him feeble, so that he is dragged in whatever direction the others may drag him, and no one live in harmony with another or be friendly in any way, but always quarreling.

But he who advocates acting justly insists that he ought to say and do the things which will give the interior man superior power over the whole man. Then as a skilful agriculturist, he will manage the many-headed nursling, feeding and taming the heads that are gentle and repressing the wild ones. Making the nature of the lion his helper, and having a common care for all, he brings them into harmony with one another and with himself, and so gives them each due nourishment. Hence he who praises justice speaks truth, and he who commends what is unjust utters falsehood. He who enslaves the most divine part of himself to the most godless and impure part of the soul and shows mercy to no one, is wretched; acquiring gold for a more direful ruin. Hence an irregular life has been blamed from olden time because they who led it permitted that fearful, huge and many-shaped nursling to lead them beyond what is proper. Stubbornness and discontent are likewise to be blamed when the lion-like and serpent-like qualities are encouraged and cultivated beyond a proper degree. Fastidiousness and undue softness come also under censure in respect to their influence to relax the temper, when they result in cowardice. So, too, are flattery and lack of generous feeling when any individual makes the spirited principle of the soul subordinate to the brutal multitude of passions and desire, and for the sake of wealth and its unappeasable desire accustoms it from early life to be trampled in the mire, and instead of being a lion to become an ape.

Even the life of the handicraftsman brings a reproach. This, Sokrates suggests, is because of some weakness in the superior qualities of the soul owing to inability to control the lower elements of the being, so that he is obliged to follow in their path. Hence, in order that the individual who is morally deficient may be governed as the best person is, he should be the servant of the one who is best, who has in himself the divine governing principle, and never contemplates employing it to the injury of the subject. It is not to be thought of at all that this governing shall be to the injury of the individual in service.

But as it is best for every one to be governed by the divine and sagacious principle of the soul, especially having it native in himself; but if not, then being subject to it externally; then in this way we may be all alike in power and friends, being governed by the same authority. Thus the law is the friend and ally to every individual in the city. In the managing of children, we do not let them be free till we have established a polity in them as in the city. Then, having accomplished this by what is best in ourselves, we make them free.

By no kind of reasoning can it be shown that it is profitable to be a doer of wrong in any way, nor for the wrongdoer to be concealed and so not suffer punishment. When he is not concealed, but is duly disciplined, the brutal element is subdued and tamed, but the gentle part is set at liberty. The entire soul, thus established in the best nature, possessing self-control and justice with discretion, acquires a habit more honorable than the body, in acquiring vigor and beauty with health, in so far as the soul is more precious than the body. The man of thought, therefore, will conduct his life after this manner, directing his attention to those branches of learning which operate to render the whole soul of this character. He will give proper attention to the body and diet, but not so much with secondary notions as to good habit, ability to indulge in irrational pleasure, or even to become strong and beautiful, except as these are a means to self-control. He always appears to be endeavoring to adjust the harmony of the body for the sake of the concord of the soul. In the matter of wealth, he will not be influenced by the speech of people, but seek to govern himself, adding to his property as he may be able and spending of it as is proper. He will accept such honors as he may judge will make him a more useful man, but will avoid all others.

"Then," remarks Glaukon, "he will not be willing to be a politician." "Aye," replies Sokrates, "but he will in the city certainly which is his own, but in his native country probably not, unless some divine opportunity shall befall."

"I understand," says Glaukon, "thou art speaking of the city which we have been describing and establishing in our discourses; for I do not think that it is anywhere on the earth."

"But," Sokrates insists, "there is a model set up in heaven,⁴ for him who desires to contemplate, and with such contemplating

⁴Schelling has expressed the same conception in other words. "The universe is made upon the model of the human soul," he declares.

to establish himself accordingly. But it makes no difference whether it is anywhere or will be; for he will mind the affairs of this city and no other."²⁵

Sokrates insists, accordingly, that they have established this ideal city after the right manner, and that it is superior in many respects to every other. By no means is this the case in the regulations in regard to poetry. Glaukon at once demands what these are, and Sokrates replies, that such as is imitative is not to be permitted. He avows affection and even veneration for Homer, and describes him as the leader and teacher of all good writers of tragedy. But he adds that a man is not to be honored above the truth.

Glaukon asks him to explain what he means by imitation. He accordingly proposes his usual method, an idea which includes within its scope many individual things under a common name, as for example, beds or tables. Workmen make these having regard to the idea, but not one can make the idea itself which he is copying. Nevertheless, there is an artist, an architect, who makes the idea, and so is the real manufacturer of all the articles which these handicraftsmen make. He also creates everything that grows from the earth, and all living beings, both himself²⁶ and the others, and besides these, the earth, the sky and the gods, all things in heaven and in Hades under the earth.

"Thou art describing one wonderfully wise," says Glaukon, apparently seeking to evade the main point. Sokrates puts the question accordingly whether he does not think that there is such a Creator; or does he suppose that he becomes in one view the maker of all things, but not in another; or does he not perceive that he himself might be able, at least in a certain way, to make all these things himself. He could take a mirror, and carry it around everywhere. He would quickly make the sun, the luminaries in the sky, the earth, himself and other living beings, and everything that they had mentioned.

"Yes," replies Glaukon, "but they would be apparitions and in no sense in fact the real objects."

²⁵The philosopher Plotinos, receiving from the Roman Emperor authority for the purpose, attempted to establish a city in Italy upon the Platonic basis. He did not succeed, however. Whether he made the Republic or the Laws his plan for the polity, we are not informed. A similar experiment was made in France, with no better result. Several writers have imagined that the philosopher was in his peculiar suggestive way pointing out certain conditions at Athens, indicating the decline of the commonwealth. It seems plain enough, however, that Plato is, as is declared, in the description of the city and the individual, setting forth the ruling principles of right action as imparted to the human soul from beyond the present world of sense. Having led to that concept, he now proceeds to criticism of the writers of tragedy as dealing in fiction and lowering the standard.

²⁶The Demiurgos or Creator is styled by later philosophy, "The Self-Begotten, Father of Himself."

“The painter of pictures is a creator of this kind,” Sokrates replies. “Speaking in a certain sense, he makes a bed, yet what he makes is not the genuine object, but only its apparition. Take the case of the bed-maker himself. He does not create the idea which is the actual reality, but only a particular bed. He only makes something which resembles the reality, but to say that it was a reality would not be true.”

In order to obviate as far as possible the obscurity involved in this reasoning, Sokrates is more definite. Beds are three-fold, he explains one being in the absolute nature which we call the workmanship of God; another which the cabinet-maker makes; and the third, the production of the painter. Thus the three, the painter, the manufacturer and God, are the ones in charge respectively of the three beds. God has made only one bed, and never has made another, and never will. If he were to make two, there would appear also a third behind them which would contain the ideal of the two, and so it would be the ideal bed instead of the two others. God, knowing this and purposing to be the maker of a bed which would be a reality, but not of a particular bed and not to be himself a cabinet-maker, produced naturally only that one. As he made all things else, it is right to call him the maker in this case. The cabinet-maker may also be so called. When, however, Sokrates proposes to include the painter as a creator, Glaukon demurs. He declares the painter to be only the imitator of what the others construct. He is the third in line from nature. Sokrates calls to his attention that the writer of tragedy is likewise an imitator, the third from the king⁷ and the truth. The painter imitates objects as they appear, the works of these makers, not as they really are, in idea. He is at a long distance from the actual truth.

⁷In ancient tragedies the chief character was a king.

(*To be Continued.*)

The first aim of the earliest teaching is commonly the subjugation of the mind, and among all the artifices of the art of education this generally succeeds the first. Even you, though endowed with great elasticity of character, yet appear destined to submit readily to the sway of *opinions*, and even more inclined to this than thousands; and this state of infancy might last very long with you, as you do not readily feel the oppression of it. Your head and heart are in very close connection.

—Frederick Schiller, *Theosophy of Julius*.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

(Continued from Vol. 5, page 349.)

AND God said "Let there be light" (Gen. i.14); the word meoroth (lights) is defective in the Hebrew, being written without vau and therefore is it that offspring suffer from epilepsy and similar complaints. When the primal light was as yet invisible or unmanifest, a qalepha¹ (sheath or covering) formed itself around it, which, becoming enlarged, produced a second that extended itself to "little form"² with which it wished to be united and bear its form permanently. The Holy One dismissed and sent it below. When he created Adam in order that the "little form" might appear in the world, the qalepha, seeing Eve was conjoined with Adam, flew towards the paradise above desiring, as at first, to be joined with and form part of "little form," but the angel watchers on high would not allow her to enter and the Holy One, having rebuked her, cast her into the depths of the vast abyss of space. When Adam sinned, however, she was permitted to ascend thereout and allowed to have power and influence over the offspring of "little form," who are punishable for the actions of their progenitors. Thus she goes throughout the world. When she came to the gate of the earthly paradise and saw it guarded by cherubim, she seated herself next to the one that wielded the flaming sword, but, on observing its threatening attitude towards her, fled back to the world and finding these little ones as just described, killed them when the moon was on the wane. This is wherefore the word meoroth (lights) is, as has

¹A term applied to the world of elementals void and destitute of mind who desired to become united and associated with humanity.

²Little Form, denoting the world of forms and beings before incarnating as human beings on the earth plane. The psalmist, speaking of man, says, "Thou hast made him 'littler' than the angels, that is, in form and mind."

been stated, defective. Until the birth of Cain took place, she was unable to get near Adam, but eventually succeeding in doing so, she brought forth evil offspring and flying or winged demons.

This association with Adam continued a hundred and thirty years until the coming of Naamah, by whose great beauty Aza and Azael, sons of God, were seduced and fell from their high state of light and purity. From them came forth a brood of evil spirits into the world. Naamah it is who wandereth through the world at night time, causing men to lose their virility, and wherever they are found sleeping alone in a house she acquires power over them, especially in times of physical weakness and ill health, whilst the moon is waning. When, however, the moon is increasing, the letters of the word meoroth are changed into the term imrath (the word), as it is written: "Imrath Jehovah, the word of the Lord, is refined" (Ps. xviii. 30) as gold tried in the fire. "He is a shield and buckler to all them that put their trust on him," a buckler and shield against evil and malignant spirits who roam and fly about in the world during the decadence of the moon, to such as those whose trust is in the Holy One.

When King Solomon went down into the garden of nuts, as saith the scripture: "I went down into the garden of nuts" (Cant. vi. 11) he took up a nutshell, that gave rise to reflections and ideas that enabled him to understand the reason and cause why anything that is pure and holy becomes environed by what is evil, as the nut enclosed within a shell. He perceived that evil spirits attach themselves to the pure and good, environing them similar to shells by exciting and producing certain kinds of pleasing emotions and feelings, the tending of which is to defile and corrupt, as it is written: "The pleasures of man produce and bring forth evil spirits" (sadah and sadoth) (Eccle. ii. 8) which occurs during the hours of sleep. It was necessary that the Holy One should create them in the world in order that it might be complete.

The universe as a whole is a system of worlds, enveloping the other from the lowest to the highest, from the most material to the highly spiritual, from the darkest and most dense to the most luminous and ethereal, all is a scale of graduated worlds of being and existence, and therefore the saying: "as above so below, and as below so above." Each world is a garment or envelope to the next in sequence. From the primal point of light issue forth luminous rays which extend through and pervade all the separate encircling worlds of existence, converting them into

palaces of the great king, the splendor, beauty and magnificence of which are beyond description, and, as with these worlds rising in their order one above the other, so is it with regard to the human form, which in its grace and beauty of contour is the highest expression and approximate image of the divine, more than all other physical forms below it in the scale of being. All this is in accordance with the divine plan of creation, man himself being a microcosm or miniature of the universe, and composed of a series of coverings or envelopes, one within the other, as spirit, astral form and physical body. As long as the substance of the moon was conjoined with that of the sun, it shone with its own light, but becoming separated and disjoined from it and independent, it reflected a diminished luminosity and became itself enveloped with zones of decreasing light, so that we may now understand why the scripture saith: "Let there be lights," using the defective word *meoroth*, by which is designated occultly the zones or planes of existence of varying degrees of light which encircle each star and planet in the universe, as also this, our earth, through whose circumambient envelopes of more ethereal substance the primal life-giving light is reflected, and thus differentiated and adapted to become a blessing to man and every animate and inanimate creature.

"And God made two great lights" (Gen. i. 16). The Hebrew word *vayas*, "and he made," refers to the creation as a whole, everything in its kind being subject to its law and order. These two great lights were at first joined together and formed one whole and were of equal light, being both of them impressed with the two same sacred names, *Jehovah* and *Alhim*, though this latter name was as yet manifested only in an occult manner; yet scripture calls them both by the word *great*, in the plural, with the article of distinction, *hagedolim* (the great), because of their absolute identity, each bearing the same mysterious name *Matspats*, understood only by students of the secret doctrine, and which form the two highest of the thirteen degrees of divine mercy and goodness upon which the world is founded. The moon, unable to rule along with the sun, and feeling its loss of dignity in becoming disjoined from the sun, said: "Where feedest thou" (Cant 1, 7), or "whence derivest thou thy light and glory?" The sun answered and said: "Where thou restest thyself at midday." The light of the moon was therefore diminished in order that the light of the sun might be greater and more manifest at noon, and accordingly the scripture further adds, "that

I may not be as one that turneth aside from following in the path of the flocks." Constrained to be similar to the sun, the moon humbled herself, diminished her light at midday, as it is written: "Go thy way in the footsteps of the flocks" (Cant. 1, 8). The Holy One said to the moon: "Go and humble thyself," after which she lost her own light and now reflects only that of the sun, though at first she was the same in rank and dignity with it, thus intimating occultly that the female can never fulfil her destiny and discharge her function except in joint union with her husband. The greater light designates Jehovah; the lesser light, Alhim; the one being a reflection and manifestation of the other as a word is of thought.

At first Alhim was expressed by the four letters of the sacred name, or tetragrammaton, but afterwards through manifesting on lower planes of existence, was known and distinguished by this name; yet nevertheless it radiates its power and glory in all directions in boundless space, as the mediator between the known and the Great Unknown, between the spiritual and material, the celestial and terrestrial scales and grades of life and existence as indicated esoterically by the letter H, which in Alhim conjoins Al with im, Al denoting God and im (or yam) the sea as symbol of matter. Thus Alhim becomes the word or Logos mediating between the world of pure emanations and the worlds of creation. The former being higher or prior in existence, is termed the light that rules by day, the latter, the light that rules by night.

The scripture further states: "He made the stars also," referring to the countless and innumerable hosts of angelic and ministering spirits existing in and by him who is the light and life of the universe, as it is written: "And God set them in the firmament of the heaven to give light upon the earth" (Gen. i., 17); that is, upon this lower world which is a replica or reflection of the world above it, and on the fourth day became illuminated with divine light and termed the Kingdom of David, the Asiatic world of effects, the fourth pillar of the divine throne of glory. This being completed, the four letters of the sacred name became adjusted one to another in their place and position in creation. Notwithstanding this, the throne was not completed till the sixth day, when the form of man was created and all the worlds throughout the realms of space were fixed in their relative orders and position and classed under the four letters of the divine name, viz., the Atzilatic, Briatic, Ietziratic and Asiatic worlds. The fourth day is called in scripture the day rejected by the

builders, as it is written: "The stone which the builders rejected" (Ps. cxviii., 22), and also "My mother's children were angry with me" (Cant. i., 6), the esoteric meaning of which is: the light of the moon became diminished on that day and the enveloping worlds were established in their relative positions around the glittering and resplendent orbs of light in the firmament, in order to support the throne of David.

All these worlds send forth reflections of their light upon the earth which they receive from other worlds higher and more glorious than themselves, which in their totality form the Grand Archetypal Man, whose image, all who bear it, are called Man. This is the signification of the words: "Ye are men" (Ez. xxxiv., 31); that is, ye are called by the name of Adam (man). This, however, does not apply to the idolatrous nations. Every living spirit is therefore called Adam, for it is a divine emanation of which the body is a raiment or covering, as it is further written: "Thou hast clothed me with skin of flesh" (Job. x., 11), showing that the flesh of man is only a garment, and does not constitute the man. The souls that became incarnated on the earth plane in animals are in form similar to the garment that covers them, some of them being pure animals as mentioned in scripture, the ox, the sheep, stag, wild goat, giraffe and others.

Those souls who have been created and appear as men take upon them the human form and are called human souls, whilst the term, "flesh of beast" signifies that the soul that has incarnated in this form has the name, the qualities and nature of a beast. For instance, the ox is a soul residing in an ox form, the flesh being its garment. This same applies to the rest of animals, and as idolatrous nations are not in scripture called men, so those impure souls have nothing in common with the truly human.

The bodies of idolatrous people are called impure flesh, as it is defiled by the soul of which it is the covering. The body is impure so long as the impure soul resides within it. As soon, however, as the soul quits it, it becomes pure again, being only a shell or covering. The souls of idolaters who incarnate on the earth plane take upon them the forms of unclean animals, such as the camel, swine, coney, and others. It is for this reason that animals have been distinguished into two classes, the pure and impure. Each have their peculiar tendencies and natural inclinations, and gravitate to the source whence they first originated.

The heavenly lights suspended in the firmament are types and figures of things in the world, as it is written: "And God placed them in the firmament" (Gen. i, 17), the greater light to rule by day, the lesser light to rule by night. By the greater light scripture denotes the males who rule by day in that they provide for and look after the household and its necessary requirements and needs. On the arrival of night the sway of the female begins, as the proper manageress of the household, for, as saith the scripture: "She riseth also while it is yet night and giveth meat to her household and a portion to her maidens" (Prov. xxxi. 15). *She* and not *he*. Thus the light ruling by day signifies the male, or husband; the light ruling by night, the female, or wife. We further read: "He made the stars also." When the wife relinquishes domestic cares and duties in order to attend to her husband, she leaveth the direction of them to her maidens who abide at home to carry on the management, which again reverts to the husband when day begins.

"And God made two lights"; that of the sun is termed "flames of light" and go upward; that of the moon is termed "flames of fire" and descend upon the earth, and exercise their power and influence during week days. This is why at the close of the Sabbath, the blessing of the fire is pronounced. "Blessed art thou, Oh Lord, who has created the flames of fire," for then its rule and influence begins again. The fingers of the hand are occult symbols of a deep spiritual mystery the back of them being furnished with nails. It is therefore lawful to regard and fix attention on them at the close of the Sabbath, for the light of the fire whose rule begins at that moment is represented by the exterior part of the fingers, whilst the flame of light that comes from above must only be meditated upon by regarding the interior part of the fingers to which it corresponds. This mystery is expressed in Scripture thus: "Thou shalt see my back part, but my face shalt thou not see" (Ex. xxxiii. 23). Therefore a man should not regard and meditate upon the interior part of the hand at the close of the Sabbath when he repeats the prayer ending with the words: "Who hast created the flame of fire." The words "Thou shalt see my back part" refer to the back of the fingers symbolizing the light that rules and prevails during week days. "My face shalt thou not see," to the front part, the "flames of light," which rule during the Sabbath, on which day the Holy One himself presides over the invisible hosts of spirits surrounding his throne of glory, who are under his special

charge. Therefore, on the Sabbath, rest from toil and labor is granted to all the worlds. The holy nation is the only one upon the earth that inherits and enjoys this heritage of the "flames of light" proceeding from the primal light and manifested only on the Sabbath day, and from which also emanate all the lesser lights that prevail below. At the departure of the Sabbath these "flames of light" become invisible, but the flames of fire, each of them in their appointed place and manner, rule and prevail during the week days. For this reason the nails of the fingers should be only regarded and meditated on by the glare of a fire.

It is written: "And the living creatures (hayoth) ran and returned as flashing flames of light" (Ez. i. 14). No human eye is able to view these angels going to and fro. They are the angels of "The Wheel," the occult meaning of which is this: Metatron is the chief and highest among the angels. Above him at a distance of five hundred leagues are those hayoth, or living moving creatures, whose flight through the realms of space is so rapid as to be indistinguishable to mortal eye; they are concealed beneath the two supreme letters of the divine name, Y and H, which rule and dominate the two remaining letters, V and H, that form their chariot. The great mysterious, the Unknowable, ruleth over all these hayoth, of whom those that are invisible rule over those that are visible and reflect their light and glory down upon them. All these living creatures are placed in the firmament of heaven, and respecting them it is written: "Let there be lights in the firmament of heaven" (Gen. i. 14), that is, let the living creatures called hayoth be in the region called the firmament of heaven. Above and beyond them, however, is another heaven as it is written: "And the likeness of the firmament above the heads of the living creatures was as the color of the terrible crystal" (Ez. i. 22).

It was the higher firmament of heaven whose glory and magnificent splendor (like that of the starry mist of the Milky Way, which includes within its dim and remote recesses innumerable and countless worlds of ineffable brilliancy and beauty) dawned upon the prophet's vision, and there it exists a universe of light and love hidden and concealed from mortal gaze like the thought of the Divine Mind, ineffable, transcending all human comprehension and powers of conception. As man has never been able to divine and understand the nature of thought, much less can he gauge the thoughts of Ain Soph (who is as a mighty ocean in which all thought is drowned) the Infinite

and Boundless One, the concealed of all concealments, without beginning and without end, the great invisible center and fount of all life and motion existent in worlds known and unknown, careering in their mighty orbits in the fathomless abysses of space, the Great Being the smallest portion of whose glory and might and majesty is reflected and seen in sun and moon and the splendid galaxies of stars and constellations, all glittering and flashing in a midnight sky, and in the mystic music of the spheres are forever singing as they shine: "The hand that made us is divine."

In the present world of shadows and uncertainties, man must have wandered and lived ignorant, uninstructed and unenlightened, unable to acquire the faintest glimmer or notion of the mind and nature of the Divine Being but for the intermediation of the Logos or Word that, operating through the sephiroth kether (crown) produced the letters of the alphabet which, in their forms, simple and multiplex, are symbols of spiritual ideas by means of which we obtain conceptions, though inadequate, defective and incomplete, of Him in whom we live and move and have our being.

The letter aleph symbolizes the beginning and the end. Throughout the universe, all classes of beings are impressed with its signature, both those in heaven and those on earth. Though it includes many forms, yet they are but one full letter. By the higher part of it is symbolized the divine mind and thought, as also the upper firmament of the spiritual world. Beneath it and in the middle of aleph is the letter vau, the numerical value of which is six, denoting the six degrees between the Supreme Mind and the firmament above the hayoth, or "the hidden living creatures." The light emanating from the Divine is expressed in the word "brashith," of which the first part, bra, contains the initial letters of the name Abraham, to which scripture refers: "And the Lord appeared to Abraham as he sat at the door of his tent in the heat of the day" (Gen. xviii. 1), the esoteric meaning of which is as follows: When Abraham sat at the door of his tent; that is, at the gate separating the higher and lower world, symbolized by the letter aleph, he felt the great heat of the day; that is, he became mentally and spiritually enlightened by the divine light of the First Logos.

The light of the Second Logos was beheld by Isaac when, in the cool of the evening and the sun was going down, he prayed for the coming of this light, as it is written: "And Isaac went

out to meditate in the field at eventide" (Gen. xxiv. 63). It was then he foresaw the contention that would arise between Jacob and Esau.

The light of the Third Logos, that proceeds from the other two, was that seen by Jacob, as it is written: "And as he passed, peniel the sun rose upon him and he halted upon his thigh" (Gen. xxxiii. 31). At eventide he beheld the light called and known as the Netzach of Israel (victory of Israel), and he halted on his thigh, because this light of sephirothic origin constitutes the thigh in the sephirothic figure. His thigh, not thighs, for as just said, he beheld the light of netzach, which is only of the fourth degree.

For this reason, after Jacob no one was endowed with the gift of prophecy until the coming of Samuel, as scripture states: "The netzach, the strength or victory of Israel" (1 Sam. xv. 29). "And he touched the sinew of his thigh." When the angel of Esau who struggled with Jacob saw he could not prevail against him because he derived his power and strength from the two first sephirothic degrees or emanations; that is, from the supreme light and that called Adam Kadmon, the archetypal man, he touched the sinew of his thigh in which was contained the force symbolized by netzach (denoting firmness, inflexibility), and from that time as we have observed, prophecy was not found in Israel until the coming of Samuel, when it is said: "The netzach or strength of Israel is not a man"; that is to say, comes not from that sephirothic degree called man, but from that named netzach. Joshua indeed prophesied but only in an inferior manner because of his intimate and close association with Moses, as it is written: "And thou shalt put some of thine honor upon him" (Num. xxvii. 20). This was the case with David, as he says: "At thy right hand are the pleasures of Netzach" (Ps. xvi. 11). Not *in* but *at* thy right hand, that is netzach.

(To be Continued.)

Neither is that sequence, which we love to speak of as "a chain of causes," properly to be figured as a "chain" or line, but rather as a tissue, or superficies of innumerable lines, extending in breadth as well as in length, and with a complexity which will foil and utterly bewilder the most assiduous computation. In fact, the wisest of us must, for by far the most part, judge like the simplest; estimate importance by mere magnitude, and expect that what strongly affects our own generation will strongly affect those that are to follow.

—Carlyle, *Voltaire*.

MOMENTS WITH FRIENDS

The subjects dealt with in these columns are such as are of general interest and suggested by readers of THE WORD. MOMENTS WITH FRIENDS, we desire to remain all that the title suggests. They are not intended in any way to be controversial. Questions propounded by friends are endeavored to be answered by one of them and in the manner of friends. Arguments, for the sake of argument, are seldom conducive to friendship.

The following article, received soon after the issue of the March WORD, may not seem to the reader to be exactly as former questions and answers under MOMENTS WITH FRIENDS, but owing to the general interest of the subjects discussed and to the correspondent's earnest request to have his objections published in THE WORD, A FRIEND will reply to his objections as requested, it being understood that the objections are to the principles and practices of Christian Science, and not to personalities.—Ed. THE WORD.

New York, March 29, 1907.

To the Editor of THE WORD.

Sir: In the March issue of THE WORD, "A Friend" asks and answers a number of questions about Christian Science. These answers show that the writer has adopted certain premises unfavorable to Christian Science, which, if carried to their logical conclusions, are alike unfavorable to the practice of all religious bodies. The first question, "Is it wrong to use mental instead of physical means to cure physical ills?" is answered practically "yes." It is stated that "there are instances where one is justified in using the power of thought to overcome physical ills, in which case we would say that it was not wrong. In the great majority of cases it is decidedly wrong to use mental instead of physical means to cure physical ills."

If by the use of mental means the writer refers to the operation of one human mind upon another human mind, to remove physical ills, then I agree with him that it is wrong in every case. Christian Scientists do not employ the human mind in any case to remove physical ills. Therein lies the difference between Christian Science and mental science, which is overlooked by "A Friend."

Christian Scientists employ spiritual means, through prayer only, to cure disease. The Apostle James said, "The prayer of faith shall save the sick." Christian Science teaches how to make "the prayer of faith," and, since the sick are healed through Christian Science prayer, it is proof that it is "the prayer of faith." "A Friend" has unwittingly confused Christian Science treatment

and mental treatment. Christian Science relies wholly upon God, through prayer, whereas so-called mental science, whether it operates through mental suggestion, hypnotism, or mesmerism, is the operation of one human mind upon another human mind. The results in the latter case are transitory and harmful, and fully merit the condemnation put upon such practice by "A Friend." No one, however, can object to prayer to God, nor can any one say that sincere prayer for another can ever be injurious.

Another question is, "Did not Jesus and many of the saints cure physical ills by mental means, and if so, was it wrong?"

In answering this question "A Friend" admits they did heal the sick, and that it was not wrong for them to do so. He says, however, "Jesus and the saints received no money for their cures," and he also says, "How unlike Jesus and unsaintly it would seem for either Jesus or his disciples or any of the saints to charge so much per visit to every patient, cure or no cure."

The facts are that Jesus healed the sick, and taught his disciples how to do likewise. These disciples in turn taught others, and for three hundred years the power to heal was regularly exercised by the Christian church. When Jesus first sent out a band of his disciples with the command to preach the gospel and to heal the sick, he bade them not to accept pay for their services. When he sent them out the next time, however, he told them to take their purses along, and declared that "the laborer is worthy of his hire." This text has been accepted for nearly two thousand years as sufficient authority for the clergy and others

engaged in Christian work to accept compensation for their services, and there can be no reasonable ground for making an exception in the case of Christian Scientists. Clergymen are employed by churches to preach and pray, and in almost all cases are paid a fixed salary. Christian Science practitioners both preach the gospel and pray, but they receive no fixed salary. Their charge is so small as to be trivial, and is paid voluntarily by the individual who seeks their aid. There is no compulsion about it, and in any event it is a personal matter between the patient and the practitioner with which outsiders are not concerned. In order to be a Christian Science practitioner, one must give up secular business and devote his or her entire time to the work. In order to do this, they must at least have some

means for ordinary necessities. If no provision were made for compensation it is apparent that the poor would be excluded entirely from this work. This question has been settled by the Christian Science church on a basis that is eminently proper and satisfactory to the parties themselves. There is no complaint from those who turn to Christian Science for help that they are overcharged. Such complaint usually comes from those who have had nothing to do with Christian Science. In any event, it must be admitted by all who wish to treat the subject fairly, that if it is right to pay clergymen to preach, and to pray for the recovery of the sick, it is equally right to pay a Christian Scientist for such services.

Very truly yours,
(Signed) V. O. STRICKLER.

The questioner says that we have "adopted certain premises unfavorable to Christian Science, which, if carried to their logical conclusions, are alike unfavorable to all religious bodies."

That the premises are unfavorable to Christian science is true, but we do not see how from their logical conclusions these premises would be unfavorable to the practice of all religious bodies. Christian science maintains that its teachings are unique among modern faiths, and that is no doubt true. Because those premises are unfavorable to Christian science, it by no means follows that the same premises apply to all religious bodies; but if all religious bodies were to deny facts and teach falsehoods, then we should unhesitatingly be unfavorable to them in our premises to their doctrines and practices, when the occasion required that our views be expressed.

Referring to the first question and answer thereto, which appeared in the March WORD, 1907, the writer of the above letter says in the second paragraph that he agrees with us that "the operation of one human mind upon another human mind, to remove physical ills, is wrong in every case."

On reading this, the question naturally arises, what then the need for further objection or argument; but we are astonished at the statement which follows: "Christian Scientists do not employ the human mind in any case to remove physical ills."

If it is true that the human mind is not used by the Christian scientist in his efforts and practices to remove physical ills, then the case is removed from the courts of the world, and is not then for any court of inquiry. Therefore the Christian scientist need not be concerned with any unfavorable comment on his practices, and it is out of the sphere of MOMENTS' WITH FRIENDS to attempt to deal with a subject not concerning the human mind. But it hardly seems possible that such a statement can truthfully be made. If it is claimed that it is the divine mind (or any other kind of mind) which removes physical ills, and not the human mind, then how without the human mind can the divine mind take action? If the divine mind, or whatever principle the "scientist" claims, does act, how is that action induced without the suggestion or employment of the human mind? But should the divine mind be capable of acting and removing physical ills without the employment or use of the human mind, then why is it that the intervention of a Christian scientist is necessary to remove physical ills of any kind? On the other hand, the only alternative is that neither any divine nor human mind is employed in the removal of physical ills. If that is so, how are we human beings, without the use of the human mind, to know or fancy that physical ills, or a divine mind, or the human mind, exist. The writer of the letter concludes the second paragraph by saying: "Therein lies the difference between Christian Science and mental science, which is overlooked by 'A Friend.'"

We acknowledge that we did not know this distinction between Christian science

and mental science. The distinction made by the Christian scientist is in favor of the mental scientist, in that, according to the statement in the letter, the mental scientist still uses the human mind, whereas the Christian scientist does not.

In the beginning of the third paragraph the writer of the letter says: "Christian Scientists employ spiritual means through prayer only to cure disease. The Apostle James said, 'The prayer of faith shall save the sick.'"

These statements confuse rather than elucidate the foregoing quotations. The question naturally arises, what distinction does the Writer intend to infer between spiritual means and mental means? To the psychic, the mesmerist, and amateur psychologist, all action not believed to be due to a physical cause is lumped under a common head and called either psychic, mental, or spiritual; preferably spiritual. It is not clear how the Writer intends to employ his phrase "spiritual means," except that he holds that prayer is not a mental operation. But if prayer is not a mental operation, or has not to do with the human mind, what then is prayer? Who is the one who prays? What does he pray about, and to whom does he pray, and for what?

If the one who prays is a Christian scientist, how can he start his prayer without the human mind? But if he is no longer human and has become divine, then he need not pray. If one prays, we take it that his prayer is directed to a power higher than his own, hence the prayer. And if he is human he must use his mind to pray. The one who prays must pray about something. The inference is, that he prays about physical ills, and that these physical ills shall be removed. If the import of the prayer is for the removal of physical ills, the human being who prays must use his humanity and his mind to know of the physical ill and to ask for its removal for the benefit of the human sufferer. Prayer is the message or request addressed to the person, power or principle who is to remove the physical ill. It is said that the prayer is addressed to God; but one who wishes to address effectively a message or petition to an inferior, equal, or superior, must know how to address such message or petition in a manner which will obtain the desired ends. One who prays or petitions would not petition a power inferior to himself, as it could not grant his request, nor would he ask of one his equal to do what he himself could do. It is reasonable, therefore, to suppose that the one to whom he appeals is superior. If he is superior in power and all-wise in action, then the petition must be to apprise the one to whom it is addressed of something which he does not know. If he does not know it, he is not all-wise; but if he does know it, it is an act of insolence and impudence on the part of the petitioner to request an all-wise and all-powerful intelligence to perform an action, inasmuch as the request suggests that the all-wise intelligence either neglected to perform that which he should have done, or did not know that it should be done. If allowing, on the other hand, that the intelligence is all-wise and all-powerful, but did not concern himself with human affairs, then the one who intercedes or prays for the removal of physical ills must be aware of those physical ills, and uses his human mind in some initial way to make known the physical ills through prayer to God, the intelligence. The petition must be for the removal of the ills, and so in any case the mind is used for physical ends. The beginning is physical, the process must be mental (whatever else may follow); but the end is physical.

As to the prayer of faith, the question arises: what is faith? Every being in human form has faith, but the faith of one is not the faith of another. The faith of a sorcerer in the successful results of his practices differs from the faith of the Christian scientist who may succeed in his practices, and both these differ from the faith of a Newton, a Kepler, a Plato, or a Christ. A fanatic who has blind faith in his wooden god obtains results as do any of the above mentioned who also have faith. What is termed successful action may be based on blind belief, on confident speculation, or on actual knowledge. The results will be according to the faith. The principle of faith is the same in each, but faith differs in the degree of intelligence. Therefore, if the Christian scientists claim to heal through the prayer of faith, then the cures effected must be according to the degree of faith in its

intelligent use. It may be infernal or divine; but in any case, because the Apostle James said "the prayer of faith shall save the sick," does not make it so. The facts are the witnesses and not the Apostle James.

The Writer continues: "'A Friend' has unwittingly confused Christian Science treatment and mental treatment."

If this is the case, "A Friend" acknowledges his mistake; yet he does not see how Christian scientists can learn to make, and "make 'the prayer of faith,'" without the use of their human minds. This doubt seems to be supported by the following statement: "Christian Science relies wholly on God through prayer, whereas so-called mental science, whether it operates through mental suggestion, hypnotism or mesmerism, is the operation of one human mind upon another human mind. The results in the latter case are transitory and harmful, and fully merit the condemnation put upon such practice by 'A Friend.'"

While we do not here speak as to the mental scientists and say that the above statements are correct, still in their books the mental scientists claim together with Christian scientists to rely wholly upon God, or by whatever term they might designate God. This does not make plain the difference claimed by the Writer, for the reasons already advanced. The cures effected by mental scientists are claimed by them to be as effective and as numerous in proportion to the practitioners as the cures of the Christian scientists. Whatever the principle of cure involved may be, cures are effected by the two kinds of "scientists." The claims, however, of the writer of the above letter for Christian science are very pronounced, as accentuated by his denouncement of the mental scientists on whom he looks with displeasure. This is made apparent by the use and absence of capital letters in the terms "Christian Science" and "mental science." Throughout the letter the words "Christian Science" or "Scientists" are capitalized, whereas in speaking of mental science or scientists, capitals are noticeably absent. At the close of the above paragraph we read: "No one, however, can object to prayer to God, nor can anyone say that sincere prayer for another can ever be injurious."

"A Friend" endorses this statement, but must add that prayer for another, to be sincere and beneficial, must be unselfish; prayer even though it be for the apparent benefit of another, if there is to be personal remuneration or the receipt of money, cannot but be tainted and ceases to be unselfish, because personal benefits are to be received other than the benefit which comes from the knowledge of performing service.

In the paragraph beginning: "The facts are that Jesus healed the sick, and taught his disciples how to do likewise," our Correspondent attempts to prove the legitimacy of the action of Christian science in taking pay, by the following: "When Jesus first sent out a band of his disciples with the command to preach the gospel and to heal the sick, he bade them not to accept pay for their services. When he sent them out the next time, however, he told them to take their purses along, and declared that 'the laborer is worthy of his hire.'"

The first reference in the New Testament applying to the statement of our Correspondent is found in Matt., chap. x., vs. 7, 8, 9, 10: "And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

We can see nothing in the above to warrant the Christian scientist for exacting compensation. In fact the statement "freely ye have received, freely give," argues against it.

In Mark, chap. vi., vs. 7-13, we find: "And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse. But be shod with sandals: and not put on two coats. . . . And they went out, and preached that men should

repent. And they cast out many devils and anointed with oil many that were sick, and healed them."

The above does not argue in favor of the practices of Christian scientists, and in fact Christian scientists cannot claim to follow any of the above instructions.

The next reference we find in Luke, chap. ix., vs. 1-6: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart.....And they departed, and went through the towns preaching the gospel, and healing everywhere."

There is no mention in the above of compensation, and the same instructions concerning the absence of pay, the plainness of dress, is noticeable. The above does not support our Correspondent in his claims.

The next reference is in Luke, chap. x., vs. 1-9, where it is said: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.....Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking, such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."

The above contains the quotation in the letter "that the laborer is worthy of his hire"; but this hire is plainly the "eating and drinking such things as they give." Certainly from this reference our Correspondent cannot claim the right to receive compensation other than the simple eating and drinking given him in the patient's house. All of the references thus far have been against the receipt of any compensation other than the food and shelter which is given the healer. And as shown in MOMENTS WITH FRIENDS, nature always provides this for the true healer.

We now turn to the last reference, Luke, chap. xiii., vs. 35-37: "And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: And he that hath no sword let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end."

The meaning in the foregoing passages seems to be that Jesus would be no longer with the disciples, and that they would have to fight their own way; but there is absolutely no reference to compensation for the curing of disease. In fact, the instruction to take their purses and their scrip along with them would suggest the opposite of compensation: *that they would have to pay their own way*. In this fact, what our Correspondent advances as proof in support of the claims and practices of Christian science, turns out to be against them. Our Correspondent has injured his case by what he advances in favor of it. The instructions which are given by Jesus are not followed either in the spirit nor in the letter. Christian scientists are neither Christians in their teachings nor are they the disciples of Jesus; they are disciples of Mrs. Eddy, and the promulgators of her doctrines, and they have no right to advance the teachings of Jesus either as their or Mrs. Eddy's teachings or in the support of their claims and practices.

The Correspondent continues: "This text has been accepted for nearly two thousand years, as sufficient authority for the clergy and others engaged in Christian work, to accept compensation for their services, and there can be no reasonable ground for making an exception in the case of Christian Scientists."

It does not seem right for Christian scientists to follow certain practices of the clergy of the Christian church, and excuse themselves for accepting compensation because the clergy do it, and at the same time to entirely ignore the Christian church in its principal doctrines, and to attempt to supplant Christianity by Christian science. The Christian church observes certain practices and teaches certain doctrines, which hundreds of thousands of the people of Christendom condemn, and the leaders of the Christian church of every denomination act against the teachings of Jesus, though they hold the doctrines; but this has nothing to do with the wrong, if it is wrong, for Christian scientists to accept money for removing physical ills by mental means, or, if the phrase is preferable, by spiritual means, because if God or spiritual means, effects the cure, then the cure is of God, and it is a gift of the spirit, and the Christian scientist has no right to accept physical money where he did not effect the cure, and he is obtaining money under false pretenses.

The Writer continues: "Clergymen are employed by churches to preach and pray, and in almost all cases are paid a fixed salary. Christian Science practitioners both preach the gospel and pray, but they receive no fixed salary."

This is no doubt true, but, good business men, they collect pay for their time and work. Continuing on the question of compensation, the Writer says: "Their charge is so small as to be trivial, and is paid voluntarily by the individual who seeks their aid."

That the charge is small and trivial and is paid voluntarily may possibly be so in the same sense that a man may give up his purse when he thinks he had better, or that a hypnotized subject will voluntarily deed his possessions and give his money to his hypnotist. The claim that the Christian scientists have no fixed salary and that the charges made are so small as to be almost trivial, is exceedingly naive and must appeal to the ingenuousness of the reader. The income of some of the practitioners and readers in the Christian science church is "so small as to be trivial" only when future possibilities of the Christian scientist's income are considered.

Referring to the statement of our Correspondent that "their charge is so small as to be almost trivial," and "this question has been settled by the Christian Science Church on a basis that is eminently proper and satisfactory to the parties themselves. There is no complaint from those who turn to Christian Science for help that they are overcharged."

We relate the following from the many cases to which our attention has been called. An engineer on a local railroad had a nervous affection of the right arm which threatened to incapacitate him for work. Help was vainly sought from many physicians. Advices of his physicians were followed whenever possible, and his fellow employees even furnished the means for him to take a sea voyage as advised. But this did not result in any benefit. He then tried a Christian science practitioner and was somewhat relieved. This caused him to join the cult and he became an ardent believer, and endeavored to convert such of his friends as would listen to him. But he was not cured. One day he was asked, why, if he had been so much helped, his Christian science practitioner could not cure him. His reply was: "I cannot afford to have him cure me." When asked for an explanation, he said that it had taken all the money he could scrape together to be relieved as much as he then was, and that he could not get money enough together to be cured entirely. He further explained that the Christian scientist could not afford to give enough of his time to effect a thorough cure unless he was paid for it; that the Christian scientist must live, and as he depended for his living on the pay received for his cures, he could only cure those who could afford to pay for the cures. This votary of Christian science seemed to think that it was eminently proper not to be cured unless he had the money to pay for his cure.

Continuing on the subject of receiving money from the patient for benefits given, the Correspondent says: "There is no compulsion about it, and in any event it is

a personal matter between the patient and the practitioner, with which outsiders are not concerned."

Apparently, there is no compulsion as to receiving pay or giving it. This is a question which is left to inference, but the Correspondent cannot so easily dispose of the matter of the latter part of the sentence. That outsiders are not concerned with personal matters between man and man is true; but this does not apply to the practice of Christian science. Christian science endeavors to make its doctrines known, and its practices are not merely a matter of private and personal interest between man and man. The practices of Christian science are a public matter. They affect the interests of the community, the nation, and of the world. They strike at the vitals of humanity; they deny facts, assume falsehoods, attack the moral sense of right or wrong, affect the sanity and integrity of the mind; they claim practical omniscience and omnipotence for the founder of their cult, a woman addicted to most of the frailties of her human kind; they would make and reduce the spiritual world to be the servant of this physical earth; their ideal of religion appears to be, in its chief purpose, merely the cure of disease, and the luxury of the physical body. The church of the Christian scientist is founded and built up on the cure of physical ills, with an eye to physical conditions. The whole religion of Christian science turns on worldly success and the living in physical life; though it claims to be spiritual in origin, in purpose, and in practice. Success in life and the health of the physical body are right and proper; but all of that on which the Christian science church is built, leads away from a worship of the principle of Christ and of the true God. With the Christian scientists, judging from their claims, God exists primarily for the purpose of answering their prayers. Christ exists but as a figure to be pointed at to prove that the Christian scientist is warranted in his practice, and in place of God or Christ and of religion, Mrs. Eddy is by them deified and enshrined in a halo of glory and turned by them into an oracle, whose decree is inviolate and infallible, from which there is no redress or change.

The three sentences following in the letter were answered in MOMENTS WITH FRIENDS. The following sentence, however, presents a different aspect, though it still deals with the subject of compensation. "This question has been settled by the Christian Science church on a basis that is eminently proper and satisfactory to the parties themselves."

Just so; but this is only what any corrupt political or so-called religious body might say concerning their practices. Though it may be considered eminently proper and satisfactory to Christian scientists, it is not so to the public, any more than it would be if the inmates of an insane asylum should be allowed to do what they might perchance have a notion is eminently fit and proper.

The Writer of the letter concludes it by saying: "In any event it must be admitted by all who wish to treat the subject fairly, that if it is right to pay clergymen to preach and to pray for the recovery of the sick, it is equally right to pay a Christian Scientist for such services."

Once more we draw attention to the unfairness to attempt to throw the blame, if blame there be, on the clergyman of the Christian church, and to excuse the actions of Christian scientists by the practice of the Christian clergy. It is not a practice in the Christian church for the clergyman to receive pay for praying for the sick. He, as pointed out by the Christian scientist, receives a fixed salary for preaching the gospel as the minister of the church, and not as a healer. But the question involved is not whether it is right or wrong to pay clergymen to preach and to pray for the recovery of the sick, and therefore to excuse the Christian scientists for a like service.

The attempt to throw the argument on the Christian clergy weakens the argument of the Christian scientist. The question is: Is it right or wrong to take money for the gift of the spirit? If it is wrong, then whether the clergyman does it or not, is no excuse for false pretenses or claims made by the Christian scientists.

As to the basis of Christian science, it would seem that if all possibility of making money either from the teaching of Christian science doctrines or from the curing, or the attempted curing, of physical ills were removed, the cult would cease to exist, because the Christian science money-makers would either lose respect for it, or have no use for it. As to the believers in Christian science, if the curing of physical ills were done away with, the foundation of their belief in Christian science doctrines would be shattered, and their "spirituality" would disappear with its physical basis.

—A FRIEND.

For the multitude of voices is no authority; a thousand voices may not, strictly examined, amount to one vote. Mankind in this world are divided into flocks, and follow their several bell-wethers. Now, it is well known, let the bell-wether rush through any gap, the rest rush after him, were it into bottomless quagmires. Nay, so conscientious are sheep in this particular, as a quaint naturalist and moralist has noted, "if you hold a stick before the wether, so that he is forced to vault in his passage, the whole flock will do the like when the stick is withdrawn; and the thousandth sheep shall be seen vaulting impetuously over air, as the first did over an otherwise impassable barrier."

—Carlyle, *Voltaire*.

If the doing of right depends on the receiving of it; if our fellow-men, in this world, are not persons, but mere things, that for services bestowed will return services—steam engines that will manufacture calico, if we put in coals and water—then doubtless, the calico ceasing, our coals and water may also rationally cease; the questioner threatening to injure us for the truth we may rationally tell him lies. But if, on the other hand, our fellow-man is no steam engine, but a man; united with us, and with all men, and with the Maker of all men, in sacred, mysterious, indissoluble bonds, in an All-embracing Love, that encircles alike the seraph and the glow-worm; then will our duties to him rest on quite another basis than this very humble one of *quid pro quo*: and the Marquis de Condorcet's conclusion will be false; and might, in its practical extensions, be infinitely pernicious.

—Carlyle, *Voltaire*.

The zodiac of waking extends from cancer through libra to capricorn; the zodiac of sleeping from capricorn through arles to cancer.

—THE ZODIAC.

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SLEEP.

SLEEP is such a common thing that we seldom or never consider what a wonderful phenomenon it is nor the mysterious part it plays in our existence. We spend about one-third of our lives in sleep. If we have lived sixty years we have spent twenty years of that period in sleep. As children we spent more than one-third of the twenty-four hours in sleep, and, as infants, have slept during more than half of our days.

Everything in every department and kingdom of nature sleeps, and nothing that is under the laws of nature can do without sleep. Nature herself sleeps. Worlds, men, plants and minerals, alike require sleep in order that their activities may go on. The period of sleep is the time nature rests herself from the activities in her waking. In the time of sleep nature repairs the damage done to her organisms by the fierce rush, and the wear and tear of life.

We are ungrateful to sleep for the great benefits which we derive therefrom. We often regret the time we spend in sleep as though it were wasted; whereas, were it not for sleep, we should not only be unable to carry on our affairs in life, but we should lose the great benefits which we get from that invisible realm with which we are so little acquainted.

If we studied sleep more, instead of deprecating the time lost, or tolerating it as a necessary evil, we should come into a more intimate relationship with this invisible world than that in which we now stand, and what we should learn from it would explain many of the mysteries of this physical life.

The periodicity of sleeping and waking is symbolical of

life and the after-death states. The waking life of a day is a symbol of one life on earth. Awaking from the night's sleep and preparing for the day's work is analogous to one's childhood and preparation for the work of life. Then come the interests, duties and responsibilities of home life, business life, citizenship and statesmanship, and then old age. After that comes the long sleep of what we now call death, but which is in reality the rest and preparation for another life's work, even as sleep prepares us for the coming day. In deep sleep we remember nothing of the day's life, the cares of the body, and not until we come back to waking life are these cares taken up again. We are as dead to the world when we are in deep sleep as though the body were in the grave or turned to ashes.

That which connects us from day to day is the form of the body, on which are impressed the memories of the previous day. So that after sleep we find these pictures or memories awaiting us on the threshold of life, and recognizing them as our own we continue our picture building. The difference between death and sleep in relation to this world is that we find the body awaiting us on our return to the world after sleep, whereas after death we find a new body which we must train and develop instead of having one ready for our immediate use.

Atoms, molecules, cells, organs and an organized body, each must have its period of rest and sleep in order that the entire organization may continue as such. Each must have its period of rest according to its function.

Everything in the universe is conscious, but each thing is conscious on its own plane, and according to the degree of its functions. The human body as a whole has a conscious principle which coordinates, supports and penetrates the organs and parts of the body. Each organ of the body has a conscious principle which holds and includes its cells. Each cell has a conscious principle which holds in form the molecules within its sphere. Each molecule has a conscious principle which attracts the atoms from their elements and keeps them in focus. Each atom has a conscious principle which is the spirit of the element to which it belongs. But an atom is conscious as an atom only when it functions as an atom on the plane of atoms according to the kind of atom it is, and in the atomic element to which it belongs. For instance, the plane of the conscious principle of an atom of carbon is the conscious principle of the elements, but the particular kind of conscious principle of the element is

carbon, and the degree of it as a conscious elemental principle is according to its functional activity as an element of carbon. So have all the elements each its own conscious principle which is the spirit of the element. So long as the atom remains in its element it is guided entirely by the conscious principle in the element to which it belongs, but when it enters into combination with atoms of other elements, it is controlled by a combining conscious principle different from itself, yet as an atom of carbon it performs the function of carbon.

Atoms are the indivisible particles of spirit-matter which enter into combination according to a conscious principle of design or form. The conscious principle of a molecule functions as design or form. This conscious principle of design or form attracts the atoms necessary to its design, and the atoms, each acting according to its own element or conscious principle, obey the law of attraction and each enters into the combination and design, directed and held in focus by the conscious principle of the molecule. This is the dominating influence throughout the mineral kingdom, which is the last step from the invisible physical world to the visible physical world and the first step upward in the visible physical. The conscious principle of design or form would forever remain the same were it not for the conscious principle of life, the function of which is expansion, growth. The conscious principle of life rushes through the molecule and causes it to expand and grow, so the form and design of the molecule gradually develops into the design and form of the cell. The function of the conscious principle of the cell is life, expansion, growth. The conscious principle of an organ is desire. This desire groups the cells together, draws to itself all things that come under its influence and resists all change other than its own action. The function of the conscious principle of all organs is desire; each organ acts according to its own functioning conscious principle and resists the action of all other organs so that, as in the case of the atoms of different elements acting together under the conscious principle of the molecule which held them in form, there is now a coordinating conscious principle of the form of the body, which holds all the organs together in relation to each other. The coordinating conscious principle of the form of the body as a whole dominates the organs and compels them to act together, though each acts according to its own conscious principle. Each organ in turn holds the cells of which it is composed together, each

of the cells performing its separate work in the organ. Each cell in turn dominates the molecules within itself; each molecule holds the atoms of which it is composed in focus, and each atom acts according to its guiding conscious principle, which is the element to which it belongs.

Thus we have a human animal body including all the kingdoms of nature: the elemental as represented by the atoms, the molecule standing as the mineral, the cells growing as the vegetable, the organ acting as an animal, each according to its nature. Each conscious principle is conscious of its function only. The atom is not conscious of the function of the molecule, the molecule is not conscious of the function of the cell, the cell is not aware of the function of the organ, and the organ does not comprehend the functions of the organization. So that we see all conscious principles acting properly each on its own plane.

The period of rest for an atom is the time when the conscious principle of a molecule ceases to function and liberates the atom. The period of rest for a molecule comes when the conscious principle of life is withdrawn and ceases to function and when life is withdrawn the molecule remains as it is. The period of rest for a cell arrives when the conscious principle of desire ceases its resistance. The period of rest of an organ is the time when the coordinating conscious principle of the body ceases its function and allows the organs each to act in its own way, and rest for the coordinating form of the body comes when the conscious principle of man is withdrawn from the control of the body and allows it to relax in all its parts.

Sleep is a certain definite function of the particular conscious principle which guides a being or thing in any kingdom of nature. Sleep is that state or condition of the conscious principle which, ceasing to function on its own plane by itself, prevents the faculties from acting.

Sleep is darkness. In man, sleep, or darkness, is that function of the mind which extends its influence to the other functions and faculties and prevents their conscious action.

When the mind which is the dominating conscious principle of the physical animal body is acting through or with that body, all the parts of the body, and it as a whole, respond to the thoughts of the mind, so that while the mind dominates, the faculties and the senses are kept in use and the entire ret-

inue of servants in the body must respond. But the body can only respond for a time.

Sleep comes when the different departments of the body are wearied and tired of the day's action and cannot respond to the faculties of the mind, and so that function of the mind which is sleep is induced. The reasoning principle then loses hold over its faculties. The faculties are unable to control the physical senses, the physical senses cease to hold the organs, and the body sinks into lassitude. When the conscious principle of the mind has ceased to operate through the faculties of the mind and withdrawn itself from their fields of action, sleep has taken place and the conscious principle is unaware of the sensuous world. In sleep the conscious principle of man may be quiescent and enveloped in dark ignorance or else may be acting on a plane superior to sensuous life.

The cause of the withdrawing of the conscious principle will be seen by a study of the physiology of sleep. Each molecule, cell, organ of the body and the body as a whole, performs each its own work; but each can only work for a certain period, and the period is determined by the duty of each. When the end of the period of work approaches it is unable to respond to the dominating influence above it, its inability to work notifies the dominating influence of its own inability and influences in turn the dominating conscious principle above it. Each acting according to its own nature, the atoms, molecules, cells and organs in the body of an animal, notifies the presiding coordinating conscious principle of the form of the body of the time for rest as prescribed by the nature of each, and then each dominating conscious principle withdraws its influence and allows the one below it to rest. This is what takes place in what is called natural sleep.

The conscious principle of man has its center in the head, though it extends throughout the body. While it remains in the head man is not asleep even though he may be unaware of surrounding objects, and the body be quite relaxed. The conscious principle of man must leave the head and sink into the body before sleep comes. One who remains rigid while sitting or reclining is not asleep. One who dreams, even though his body be quite relaxed, is not asleep. Sleep for the ordinary man is a complete forgetfulness of everything.

The first sign of the need of sleep is the inability to pay attention, then come yawning, listlessness or sluggishness of

the body. The muscles relax, the eyelids close, the eyeballs turn up. This indicates that the conscious principle has given up control over the coordinating muscles of the body. The conscious principle of man then disconnects from its physical seat in the pituitary body, which is the governing center of the nervous system of the physical body, or else this center is so exhausted as to be unable to obey. Then if there is not something of absorbing interest for the mind, it leaves its governing seat in the pituitary body, and the nervous system relaxes completely.

If forgetfulness of everything comes then one may be said to be asleep, but if a semi-conscious state exists, or dream of any kind appears, then sleep has not come, for the conscious principle of the mind is still in the head and is taken up with the subjective senses instead of the objective, which is only one remove towards sleep.

In dream the conscious principle is in touch with the nerve currents that affect the eye, ear, nose, and mouth, and dreams of things connected with these senses. If some part of the body is affected, diseased, or injured, or work is imposed on it, it may hold the attention of the conscious principle and cause a dream. If, for instance, there is a pain in the foot, it will affect its corresponding centers in the brain, and these may throw exaggerated pictures before the conscious principle of the mind relative to the part affected; or if food is eaten which a stomach cannot make use of, such for instance as a welsh rarebit, the brain will be affected and all manner of incongruous pictures may be suggested to the mind. Each sense has a definite organ in the head, and the conscious principle is in contact with these centers through the nerves leading to them, and by an etheric relationship. If any of these organs are acted upon, they hold the attention of the conscious principle, and sleep will not come. When one dreams, the conscious principle is in the head, or has retreated to that part of the spinal cord which is in the cervical vertebrae. So long as one dreams the ordinary dream, the conscious principle is no farther than the spinal cord at the upper cervical vertebrae. As the conscious principle descends from the first of the cervical vertebrae, it ceases to dream; finally the world and the senses disappear and sleep prevails.

As soon as the conscious principle of man has removed from the physical plane, the magnetic currents of the earth and

surrounding influences begin their work of repair of the tissues and parts of the body. With the muscles relaxed, and the body at ease and in the correct position for sleep, the electrical and magnetic currents readjust and restore the body and its organs to a balanced condition.

There is a science of sleep, which is knowledge of the laws controlling the body in its relation to the mind. Those who refuse to comply with the law of sleep pay the penalties by ill health, disease, insanity, or even death. Nature prescribes the time for sleep, and this time is observed by all her creatures except man. But man often ignores this law as he does others, while he attempts to follow his pleasure. The harmonious relation between body and mind is brought about by normal sleep. Normal sleep comes from the natural fatigue of body and is brought about by the correct position for sleep and the state of the mind previous to sleep. Each cell and organ of the body, as well as the body itself, is polarized. Some bodies are very positive in their disposition, others are negative. It is according to the organization of the body as to which position is the best for sleep.

Each person, therefore, must, instead of following any set rules, discover the position which is best for his head to lie in and which side of the body to lie upon. Each person should know these matters for himself by experience through consulting and inquiring of the body itself. These matters should not be taken as a hobby, and made a fad of, but looked at in a reasonable manner and dealt with as any problem should be: To be accepted if experience warrants, and rejected if unreasonable, or if the contrary is proven.

Usually, well adjusted bodies are polarized so that the head should point to the north, and the feet to the south, but experience has shown that people, equally as healthy, have slept best with the head pointing in any of the other three directions.

During sleep the body involuntarily changes its position to accommodate itself to its surroundings and to the magnetic currents which prevail. Usually, it is not well for a person to go to sleep lying on the back, as such position leaves the body open to many injurious influences, yet there are people who sleep well only when lying on their backs. Again it said that it is not well to sleep on the left side because there is then a pressure on the heart interfering with the circulating of the

blood, yet many prefer to sleep on the left side and find no disadvantage accruing therefrom. Anaemic persons whose vessel walls have lost their normal tone, often have pain in the back on awakening in the morning. This is frequently due to sleeping on the back. The body, therefore, should be impressed with the idea to move or adjust itself during the night to the position which will afford it the greatest ease and comfort.

Two life currents have to do particularly with the phenomena of waking and sleeping. These are the solar and lunar currents. Man breathes through one nostril at a time. For about two hours the solar current comes with the breath which flows through the right nostril for about two hours; then there is a period of balance of a few minutes and the breath changes, then the lunar current guides the breath which passes through the left nostril. These currents through the breath continue to alternate throughout life. They have an influence on sleep. If on retiring the breath comes and goes through the left nostril, it will be found that the position which is most conducive to sleep is to lie on the right side, because it will allow the lunar breath to flow uninterruptedly through the left nostril. But if, instead, one should lie on the left side, it will be found that this changes the current; the breath ceases to flow through the left nostril and instead flows through the right nostril. The transfer of currents will be found to take place immediately the position is changed. If one cannot sleep let him change his position in bed, but let him consult his body as to how it wishes to lie.

After a refreshing sleep, the poles of all the cells of the body point in the same direction. This allows the electrical and magnetic currents to flow through the cells evenly. But as the day wears away the thoughts change the direction of the poles of the cells, and by night there is no regularity of the cells, for they point in every direction. This change of the polarity obstructs the flow of the life currents, and while the mind retains its governing seat in the center of the nervous system, the pituitary body, this nervous system prevents the body from relaxing and allowing the magnetic currents to polarize the cells. Sleep is therefore necessary to restore the cells to their correct position. In disease the cells are, in a part or the whole of the body, contrary to each other.

He who desires to sleep well should not retire immediately after he has argued a question, or engaged in an interesting

conversation, or entered into dispute, nor when the mind is agitated, annoyed, or occupied with something of absorbing interest, because then the mind will be so engaged that it will at first refuse to let go of the subject and will consequently prevent the organs and parts of the body from relaxing and finding rest. Another reason is that after the mind has carried the subject for a time, it is very difficult to get away from it, and so many hours of the night may be spent in trying but failing to "go to sleep." If the mind is too much taken up with a subject, some other subject of thought of a contrary nature should be introduced, or a book read until the attention is taken from the absorbing topic.

After retiring, if one has not already determined on the best position in bed, he should lie on the right side in the most easy and comfortable position, relaxing every muscle and letting each part of the body fall in the most natural position. The body should not be exposed to cold, nor overheated, but should be kept at a comfortable temperature. Then one should feel kindly in his heart and extend the feeling throughout the body. All parts of the body will respond and thrill with generous warmth and feeling. If the conscious principle does not then naturally sink back into sleep, several experiments may be tried to induce sleep.

One of the most common methods used to induce sleep is that of counting. If this is tried one should count slowly and pronounce each number mentally so as to understand its consecutive value. This has the effect of wearying the brain by its monotony. By the time one hundred and twenty-five is reached sleep will have ensued. Another method and one which should be more effective for strong willed as well as very negative persons, is to attempt to look upward. The eyelids should be closed and the eyes turned upward so as to focus about one inch above and behind the root of the nose. If one is able to do this properly, sleep usually comes within a few minutes, and often within thirty seconds. The effect produced by turning the eyes upward is to disconnect the psychic organism from the physical organism. As soon as the attention is turned to the psychic nature the physical is lost sight of. Then dream or sleep ensues. But the best way and the easiest is to have confidence in one's ability to sleep and to throw off disturbing influences; by this confidence and with kindly feeling in the heart sleep follows shortly.

There are certain physical phenomena which almost invariably accompany sleep. Respiration is decreased, and instead of breathing from the abdominal region, man breathes from the thoracic region. The pulse slackens and the cardiac action becomes slower. In many instances it has been found that there are variations in the size of the body during sleep. Some parts of the body increase in size, while other parts decrease. The surface vessels of the body enlarge, while the brain vessels become smaller. The brain becomes pale and contracts during sleep, but on the return of the conscious principle, it assumes a more rosy hue or ruddy color. The skin is more active in sleep than in the waking state, which is the chief reason why the air in bedrooms becomes impure more rapidly than during the waking hours; but while the skin is gorged with blood, the internal organs are in a state of anaemia.

The reason for the variation of size in parts of the body is, that when the conscious principle retires from the brain, the action of the brain slackens, the circulation of the blood decreases, and, as the working organ of the conscious principle, the brain is then at rest. Not so with the periphery of the body. The cause of this is that inasmuch as the guardian of the body, the conscious principle, has retired and its active organs remain at rest, the coordinating conscious principle of the form of the body takes charge and protects the body against the many dangers to which it is exposed during sleep.

Owing to these many dangers the skin has an increased circulation which makes it more sensitive to influences than during the waking state. In the waking state the motor nerves and voluntary muscles have charge of the body, but when the conscious principle of man has retired, and the system of the motor nerves which control the voluntary muscles and movements of the body has been relaxed, the involuntary nerves and muscles of the body come into play. This is why the body in bed is moved from one position to another, without the aid of the conscious principle of man. The involuntary muscles move the body only as impelled by natural laws and to accommodate the body to these laws.

Darkness is more conducive to sleep because the nerves of the periphery of the body are not affected in darkness. Light acting on the nerves conveys impressions to the brain which might suggest many forms of dreams, and dreams are most frequently the result of some noise, or light acting on the

body. Any noise, touch or external impression, at once brings about a change in size and temperature of the brain.

Sleep is also produced by narcotics. They do not bring about healthy sleep, as a narcotic or drug dulls the nerves and disconnects them from the conscious principle. Drugs should not be used except in extreme cases.

Sufficient sleep should be given the body. The number of hours cannot be set with exactitude. At times we feel more refreshed after a sleep of four or five hours than we do at other times from twice the number. The only rule that may be followed as to length of sleep is to retire at a reasonably early hour and sleep until the body wakes of itself. Lying awake in bed is seldom beneficial and often quite harmful. The best time for sleep, however, is the eight hours from ten in the evening to six in the morning.

At about ten o'clock a magnetic current of the earth begins to play and lasts four hours. During this time, and especially in the first two hours, the body is most susceptible to the current and receives the greatest benefit therefrom. At two A. M. another current begins to play which charges the body with life. This current continues for about four hours, so that if sleep was begun at ten o'clock, by two all the cells and parts of the body would have been relaxed and bathed by the negative magnetic current; at two an electrical current will begin to stimulate and invigorate the body, and by six o'clock the cells of the body will have been so charged and invigorated as to prompt to action and call themselves to the attention of the conscious principle of the mind.

Sleeplessness and insomnia are unsanitary, because while the body remains in action and is governed and controlled by the voluntary nerves and muscles, nature cannot remove and eliminate the waste products, nor repair the damage done to the body by the wear of active life. This can only be done while the involuntary nerves and muscles have control of the body and are controlled by natural impulse.

Excessive sleep is as bad as not enough sleep. Those who indulge in excessive sleep are usually of dull and sluggish minds and people who are lazy, of little intellect, or gormands who delight in sleeping and eating. The feeble minded are easily fatigued and any monotony will induce sleep. Those who indulge in too much sleep do themselves an injury, as excessive sleep is accompanied by the inactivity of the chief organs and tissues of the body. This leads to enfeeblement,

and may lead to serious consequences. It causes a stop of the action of the gall bladder, and during stagnation of bile its liquid portions are absorbed. Excessive sleep, by enfeebling the tone of the alimentary canal, tends to develop constipation.

Though many suppose they dream during their entire period of sleep, such is very seldom the case, and if so, they awake fatigued and dissatisfied. With those who sleep well there are two periods of dreaming. The first is when the faculties of the mind and the senses are sinking into abeyance; this usually lasts from a few seconds to one hour. The second period is that of awaking, which is, under ordinary circumstances, from a few seconds to half an hour. The apparent length of the dream by no means indicates the actual time consumed, as time in dream differs widely from time as we know it in the waking state. Many have experienced dreams which in the dream took years or a life time or even ages to go through, where civilizations were seen to rise and fall, and the dreamer existed so intensely as to be beyond doubt, but on awaking he found that the years or ages had only been a few seconds or minutes after all.

The reason for the disproportion of the length of dreams with time as we know it, is due to the fact that we have educated our organs of perception to the habit of estimating distances and time. The conscious principle functioning in the supersensuous world perceives existence without limit, whereas our organs estimate time and distance by the circulating of the blood, and the circulating of the nervous fluid, as it has been used in relation to the external world. A dream is only the removal of the conscious principle from functioning through the outer physical organs on the physical plane to its function through the inner organs on the psychic plane. The process and passage may be observed by the conscious principle when the mind has learned how to dissociate itself from the organs and senses of the body.

The body as a whole is one, but it is made up of many bodies, each of which is of a state of matter different from that of the other. There is the atomic matter of which the entire body is built up, but grouped according to the principle of design. This is an invisible body. Then there is the molecular body, which is the astral design principle according to which the atoms are grouped and which gives form to the entire body. Then there is the life body, which is a psychic body pulsing through the molecular body. Still another is that of the desire

body which is an invisible organic body that permeates all the foregoing bodies. In addition to these there is the mind body, which is as a light shining into and through all those already mentioned.

Now when the conscious principle or mind body is functioning through the senses in the physical world, like a body of light it turns its light on all the other bodies and shines through and stimulates them and the senses and organs to action. In that state man is said to be awake. When the light body of the mind has been turned on for a long period, all of the lower bodies are overcome by the light and are unable to respond. Up to this time they were polarized to the light body of the mind and now they become depolarized and the light body is turned on to the molecular psychic body which is the inner seat of the outer senses and contains the senses of the psychic plane. It is then that we dream and the dreams are of as many kinds as there are dispositions; and the dreams arising are from many causes.

The cause of nightmare is sometimes due to the inability of the digestive apparatus to function, and the tendency to throw exaggerated pictures on the brain, which are seen by the conscious principle of the mind; nightmares may be caused by a cessation of the circulation of the blood or of the nervous system or a disconnection of the motor nerves from the sensory nerves. This disconnection may be caused by the stretching of the nerves or by dislocating them. Another cause is an incubus which takes possession of the body. This is not a dream produced by indigestion or disordered fancy, but it is of a serious nature, and precaution should be taken against it, else mediumship may be the result, if not insanity, and it is known that such nightmare has sometimes resulted in death.

Somnambulists often apparently use all of the senses and faculties of ordinary waking life, and at times may show an acuteness not seen in the waking life of the somnambulist. A somnambulist may arise from his bed, dress, saddle his horse and ride furiously over places where in his waking state he would not attempt to go; or he may safely climb over precipices or along dizzy heights where it would be madness for him to venture if awake; or he may write letters and engage in conversation, and yet after awaking be totally unaware of what has taken place. The cause of somnambulism is due usually to the control by the coordinating conscious principle of the

form of the body by which the involuntary nerves and muscles are moved, without the interference of the conscious principle of the mind. This somnambulistic action is only an effect. The cause of it is due to certain processes of thought which have taken place before, either in the mind of the actor or been suggested by the mind of another.

Somnambulism is a form of hypnosis, usually the carrying out of certain thoughts which have been impressed on the form principle of the body, as when one thinks intently of an action or thing he impresses these thoughts on the design or form principle of his physical body. Now when one has so impressed his form principle and has retired for the night, his conscious principle withdraws from its governing seat and centre in the brain and the voluntary nerves and muscles are relaxed. Then it is that the involuntary nerves and muscles take charge. If these are sufficiently impelled by the impressions received from the thinking principle while in the waking state, they automatically obey these thoughts or impressions as surely as the hypnotized subject obeys his operator. So that the wild feats performed by the somnambulist are often the carrying out of some day dream implanted on the form body during the waking state, showing that the somnambulist is a subject of self hypnosis.

But this self hypnosis is not always the result of a day dream, or wild fancy, or thought of waking life only. At times the conscious principle is in one of the deep dream states and transfers the impressions of that deep dream state to the coordinating conscious principle of the form body. Then, if this body acts on the impressions so received, the phenomena of somnambulism are exhibited in some of the most complicated and difficult performances, such as those requiring mental operation in mathematical calculations. These are two of the causes of somnambulism, but there are many other causes, such as that of dual personality, obsession, or of obeying the dictates of another's will who through hypnotism may direct the body of the somnambulist in its automatic action.

Hypnosis is a form of sleep brought about by the will of one acting on the mind of another. The same phenomena which transpire in natural sleep are produced artificially by the hypnotist. There are many methods followed by hypnotists, but the results are the same. In hypnosis the operator causes a weariness of the eyelids, general lassitude, and by suggestion, or by a

dominating will he forces the conscious principle of the subject to withdraw from the seat and centre in the brain, and thus are control of the involuntary nerves and muscles of the body surrendered, and the conscious principle is disconnected from its psychic centres and the centres of sensation, and falls into deep sleep. Then the operator takes the place of the other's mind and dictates the movements of the form principle of the body which controls the involuntary movements. This form principle responds readily to the thought of the operator if the subject is a good one, and the operator's mind is to that automaton of a body what its own conscious principle of the mind was.

The hypnotized subject may exhibit all the phenomena of somnambulism and may even be made to perform more wonderful feats of endurance because the hypnotist may invent such feats as he pleases for the subject to perform, whereas, the movements of the somnambulist depend on previous thought, whatever that might have been. One should never under any circumstance or condition submit to be hypnotized, as it tends to render him and his body the plaything of any influence.

It is possible for one to benefit from self-hypnosis if it is done intelligently. By commanding the body to perform certain operations it will be brought more thoroughly under the influence of one's own reason, and it will be easier for the reasoning principle to direct one's actions in life and of the body if the body is so trained as to respond to the reasoning principle at all times. One of such operations is waking in the morning at the time which the mind ordered the body to awake before retiring, and that as soon as awake to arise and immediately bathe and dress. This can be carried farther by directing the body to perform certain duties at certain times of the day. The field for such experiments is large and the body is made more susceptible if these orders are first given at night before sleep.

We get many benefits from sleep, but there are also dangers.

There is the danger of a loss of vitality during sleep. This may become a very serious obstacle to those who endeavor to lead a spiritual life, but it must be met and overcome. When the chastity of the body has been maintained for a given period, that body becomes an object of attraction to many classes of entities and influences of the invisible world of the senses. These approach the body at night and in sleep act on the conscious coordinating principles of the form body, which controls the involuntary nerves and muscles of the physical. By acting on this

form principle of the body, the organic centers are aroused and stimulated, and are followed by undesirable results. The loss of vitality can positively be stopped and the influences causing it prevented from approach. He who is conscious during the sleep of the body will, of course, keep all such influences and entities away, but he who is not thus conscious may also protect himself.

Vital losses are most often the result of one's own thoughts during waking life, or the thoughts which enter his mind and to which he gives audience. These impress the coordinating form principle and, like the somnambulist body, it automatically follows the bent of the thought impressed on it. Let him, therefore, who would protect himself in sleep preserve a pure mind in waking life. Instead of entertaining the thoughts which arise in his mind, or which might be suggested to him by others, let him bid them away, declining an audience and refusing to countenance them. This will be one of the best aids and induce healthful and beneficial sleep. The loss of vitality is sometimes due to other causes than one's own thoughts or the thoughts of others. This can be prevented, though it takes time. Let one who is so afflicted charge his body to call to him for help when any danger approaches, and let him also charge his reasoning principle to command any unwelcome visitor to depart; and it must depart if the right command is given. If some alluring person appears in dream he should ask: "Who are you?" and "What do you want?" If these questions be asked forcibly, no entity can refuse to answer, and to make themselves and their purpose known. When these questions are asked the visitor, its beautiful form often gives place to a most hideous shape, which, angered at thus being compelled to show its true nature, snarls or shrieks and unwillingly disappears.

Having charged the mind with the above facts, and to further prevent a similar danger of sleep, one should on retiring have a kindly feeling in the heart and extend it through the whole body until the cells thrill with a pleasant warmth. Thus acting from the body, with the body as a center, let him imagine the surrounding atmosphere to be charged with a kindly thought of positive character, which radiates from him and fills every part of the room, as does the light which shines from an electric globe. This will be his own atmosphere, by which he is surrounded and in which he may sleep without further danger. The only danger then attending him will be the thoughts which

are the children of his own mind. Of course, this condition is not attained at once. It is the result of continued effort: of discipline of the body, and discipline of the mind.

There is a zodiac of sleeping and there is a zodiac of waking. The zodiac of waking life is from cancer (♋) to capricorn (♑) by way of libra (♎). The zodiac of sleeping is from capricorn (♑) to cancer (♋) by way of aries (♈). Our zodiac of waking life begins at cancer (♋), breath, with the first indication of our being conscious. It is the first departure from the deep sleep state in the morning or after our daily rest. In this condition one is not usually conscious of forms or of any of the details of waking life. The only thing of which one is conscious is a state of restful being. With the normal man it is a very restful state. From thence, the thinking principle passes to a more conscious state, which is represented by the sign leo (♌), life. In this state colors or brilliant objects are seen and the flow and inrush of life is felt, but usually without any definiteness of form. As the mind resumes its relation to the physical condition it passes into the sign virgo (♍), form. It is in this state that most people dream on their return to waking life. Forms are here distinctly seen, old memories are reviewed, and impressions which impinge on the bodily senses cause pictures to be thrown on the ether of the brain; from its seat the mind views these impressions and suggestions of the senses and interprets them into all manner of dreams. From this dream state there is but a step to waking life, then the mind awakens to the sense of its body in the sign libra (♎), sex. In this sign it passes through all the activities of daily life. After awaking to its body in the sign of libra (♎), sex, its desires become manifest through the sign scorpio (♏), desire. These are connected with and acted on by the thoughts usual to waking life, in the sign sagittary (♐), thought, which continue through the day and up to the time the conscious principle of mind sinks back into itself and ceases to be aware of the world. This takes place at the sign capricorn (♑), individuality. Capricorn (♑) represents the state of deep sleep and is on the same plane as cancer (♋). But whereas capricorn (♑) represents the going into the deep sleep, cancer (♋) represents the coming out of it.

The sleeping zodiac is from capricorn (♑) to cancer (♋) by way of aries (♈). It represents the unmanifested universe of sleep, as the lower half of the zodiac represents the manifested universe of waking life. If one passes through this unmanifested state after he retires he is refreshed on awakening

because it is in this deep sleep state, if it is passed through in an orderly manner, that he comes in contact with the higher attributes and faculties of the soul and receives instruction through them which enables him to take up the work on the coming day with renewed strength and cheerfulness, and which he executes with discrimination and firmness.

The zodiac of sleep is the noumenal state; the waking zodiac represents the phenomenal world. In the zodiac of sleep the personality cannot pass beyond the sign capricorn or deep sleep, else it would cease to be the personality. It remains in a state of lethargy until it awakens from it at cancer (♋). The individuality therefore receives the benefits from the zodiac of sleep when the personality is quiescent. The individuality then impresses on the personality all the benefits which it may receive.

One who would learn of the zodiac of waking and sleeping, we would refer to the diagrams often inserted in *THE WORD*. See *THE WORD*, Vol. 4, No. 6, March, 1907, and Vol. 5, No. 1, April, 1907. Figures 30 and 32 should be pondered over, as they will suggest the many kinds and degrees of waking and sleeping states through which each one passes, according to his fitness, circumstances and karma. In both those figures are represented four men, three of the men being contained within a larger man. Applied to the subject of this paper, these four men represent the four states which are passed through from waking to the deep sleep. The smallest and first man is the physical, standing in libra (♎), who is limited by his body to the plane of virgo-scorpio (♍-♏), form and desire, of the great zodiac. The second figure is the psychic man, within whom is contained the physical man. This psychic man represents the ordinary dream state. This ordinary dream state, as well as the psychic man, is limited to the signs leo-sagittary (♌-♐) of the spiritual man, and the signs cancer-capricorn (♋-♑) of the mental man, and it is in this sphere of the psychic world that the ordinary man functions in dream. In this state the *linga sharira*, which is the design or form body, is the body which is used and through which the dream is experienced. Those who have had experience in dreams recognize this state as one in which there is no brilliance or variety of color. Forms are seen and desires are felt, but colors are absent and the forms appear to be all of one hue, which is dull grey or ashy form. These dreams are usually suggested by the thoughts of the previous day or by the sensations of the body at the time. The real dream state, however, is symbolized by what

we have, in the articles above referred to, called the mental man. The mental man in his mental zodiac contains the psychic and physical men in their respective zodiacs. The mental man in his zodiac extends to the plane of leo-sagittary (Ω - \uparrow), life-thought, of the great zodiac. This is on the plane of cancer-capricorn ($\overline{\sigma}$ - \downarrow) of the spiritual zodiac, bounded by the middle of the spiritual man. It is this mental man who includes and limits all phases of dream life experienced by the ordinary man. Only under extraordinary conditions does one receive conscious communication from the spiritual man. This mental man is the true dream body. It is so indistinct in the ordinary man, and so undefined in his waking life, that it is difficult for him to function in it consciously and intelligently, but it is the body in which he passes the period of his heaven after death.

By a study of figures 30 and 32, it will be seen that the inverted right angle triangle applies to all the zodiacs, each according to its kind, but that the lines ($\overline{\sigma}$ - \downarrow) and (\downarrow - \downarrow) pass through all the zodiacs at the same relative signs. These lines show the contact of the waking life and its departure, the coming into the body and the leaving of it. The figures suggest much more than may be said of them.

He who would benefit from sleep—which benefit will react on his entire life would do well to reserve from fifteen minutes to an hour for meditation before retiring. To the business man it may seem a waste of time to take an hour for meditation, to sit still for even fifteen minutes would be an extravagance, yet the same man would think fifteen minutes or an hour at the theatre too short a time to allow him an evening's entertainment.

One may obtain experiences in meditation as far transcending those which he enjoys at the theatre, as the sun transcends in brilliance the murky light of an oil lamp. In meditating, be it five minutes or an hour, let one review and condemn his wrong actions of the day, and forbid such or other like actions on the morrow, but let him approve those things which have been well done. Then let him direct his body and its form principle as to self preservation for the night. Let him also consider what his mind is, and what he himself as a conscious principle is. But let him also determine and resolve to be conscious throughout his dreams, and in his sleep; and in all things let him determine to be conscious continuously, through his conscious principle, and thus through his conscious principle to find—Consciousness.

“SAVONAROLA” OF FLORENCE.

THEOSOPHIST, REFORMER AND MARTYR.

A PORTRAITURE OF SPIRITUAL GROWTH AND DEVELOPMENT.

BY DR. W. WILLIAMS.

(Continued from Vol. 6, page 25.)

VISITING the quarters where resided the aristocrats, nobility and wealthy merchants, and beholding the unbounded luxury and licentiousness of proud and haughty prelates and indolent courtiers exhibited at their social feasts and banquets which oftentimes rivalled in lewdness and debauchery those of their old Roman ancestors, the moral nature of Savonarola was pained and shocked and wrung with anguish, especially when he saw young and high born ladies and dames of nobility infested with the general vice, living shameless and immodest lives, void and destitute of all traits of that virtue and modesty and innocence which constitute a true woman's power and glory. It is not therefore surprising when urged by his father to mingle with the courtiers and be present and share in suchlike festivities, he firmly declined and refused to take part in carousals which in their character were a moral outrage and disgrace. To his pure and unvitiated nature, no wonder is it that he preferred to wander by himself through field and meadow far from the madding crowd, to keep himself aloof from the haunts and hells of gilded vice and dissipation, and hold quiet converse with the divine spirit of nature, the gentle tones of whose voice when heard, bring peace and tranquillity to the troubled mind and saddened heart of man.

Such were the scenes and circumstances amidst which Savonarola lived and grew up to his twenty-first year of birth. His parents were now deeply anxious respecting the future career of their gifted and talented son and grieved to see no evidences in him of those ambitious desires and aspirations after fame

and position which generally characterizes the period of youthful manhood. They could not but feel gratified and pleased at seeing him respected and admired by the learned men of the time with whom he came into occasional contact, who though they were not at first favorably impressed by his unassuming and unobtrusive demeanor and his unattractive mien, soon learned, after prolonged conversation and discussion on theological and philosophical subjects when he generally contrived to hold and sustain his own views, not only to respect but also admire him for his solid learning and intellectual abilities. He was at this period, of middle height, of dark complexion, his nose aquiline and mouth rather large. His thick lips were somewhat depressed, denoting firmness of purpose and determination of character. His low brow was marked with deep furrows, indicating a mind given to meditation and addicted to continuous exercise of thought and reflection. His features and countenance were altogether void of that classic air and beauty of outline which, especially in the young, commands and wins the admiration of beholders. Yet were they not wholly destitute of traits of a noble, if severe and lofty nature, whilst at the same time they were irradiated with an indescribable gentle and pensive smile which invested him with a charm that attracted and pleased and won the hearts of all who came into close personal contact with him. As one of his biographers describes him: "His manners were simple, if uncultured, his language eloquent, if rough and unornate and pervaded with a potent fervor that charmed, convinced and subdued all his hearers."

But his future, what was it to be? What the profession to be adopted, in which to win distinction, credit and affluence? What the career in life in which the lost prestige and diminished fortunes of the family should be recovered? These were questions difficult to answer and not to be solved and answered just yet. Now occurred an incident in the life of Savonarola which generally happens to every one, the result of which tended in a great degree to determine the choice of his vocation and mission, but which, however, has only been slightly and casually referred to by historians.

HIS FIRST AND LAST LOVE EPISODE.

In the immediate vicinity of Savonarola's home resided an exile from Florence, his native city, and a scion of an illustrious

and noble family, the Strozzi. Overwhelmed with misfortune and in order to escape the persecution of political adversaries, he retired to Ferrara, accompanied by his natural and only daughter, a maiden of great beauty, accomplished and gifted with superior mental endowments and devoted to the ministering to the happiness of her father in the seclusion of a somewhat poor home. They had but few visitors, neither entertained nor gave dinner parties and rigidly abstained from attending court festivities or accepting invitations from noble and wealthy houses. Meeting with and encountering them frequently on his lonely walks outside the walls of the city, being lovers of nature like himself, Savonarola could not help being struck with the beauty of her calm, placid face as he noticed the deep love and affectionate attention she displayed towards her father, as also her gentle modesty of demeanor, so different from the courtly and high born damsels in Ferrara. Many were the interesting and delightful conversations during these evening walks and both father and daughter discerned and recognized their young friend's mental gifts and endowments.

To Savonarola it was a source of delight to pour out all the treasures of his learning and knowledge for the benefit of one to whom he felt drawn and attracted by feelings he had never felt before, whilst she, on her part, experienced inward emotions and impulses the true nature of which she could not at first understand nor analyze. And thus the happy days glided along, two kindred souls gradually assimilating and approximating closer to each other, and they knew at last what it was to love and to be loved. When, however, Savonarola in the deep tones of his passion, expressed his feelings towards her and proffered her the affection and devotion of his life, she, strange to say, declined to accept it or plight him her troth. Let us not blame her, nor judge hastily, nor condemn her for refusing a love like his. It was not through womanly caprice, nor was it owing to high notions of superior birth which have been attributed to her in order to account for the rejection of his proffered love. She was of a higher order of being from the woman who plays and sports with a man's love and affection and then discards and casts them away as worthless baubles. With her highly spiritual and refined nature, and gifted with a true woman's instinctive intuition, she had caught glimpses of his future and therefore divined and knew that he was born for the accomplishment of some great mission and work in the cause of humanity. To

accept his love and make any formal or verbal engagement with him would mar it and prevent or at least hinder him from fulfilling his destiny. She also saw her own pathway of duty, and though it involved the foregoing and self-denial of what is dearest to a woman, the possession and enjoyment of a true man's love, yet the brave and noble-hearted creature resolved to follow in it, knowing well and feeling inwardly assured it would prove the best for them both. After listening with beating heart, and form quivering with suppressed emotion, to the passionate and eloquent avowal of his love for her, she rose and regarding him with looks of inexpressible tenderness:

"Think me not, oh Savonarola," she said, "heartless and unfeeling and unappreciative of the honor, the value and worth of what you have tendered me. It is only from a deep sense of duty and gratitude I owe to my aged father and from a deeper regard for the accomplishment of your own career and future destiny, in which I take the deepest interest, that I decline your noble offer. Like ships in mid-ocean, we have met, drawn together and attracted to each other by some unseen power, whom I thank for the great boon of thy love and friendship. But we must part, for our courses are divergent. You have a great future before you."

Pausing a moment like an inspired sybil gazing upon some mystic scene, she continued: "Thousands are sitting living in darkness and error, yearning for light and praying for some one who shall teach them and lead them into the path of truth. I hear a voice in tones of infinite pity and compassion saying: 'Oh, my suffering and oppressed children, be patient for a short season and light shall dawn upon you. A prophet of truth shall be sent unto you and he shall lead you out of darkness into light.'"

Again she paused a moment. "And now I see a road leading and stretching far, far away and some one in lowly garb is traversing it; and going on before him, is a cross with an inscription '*In hoc signo vinces.*' On and still onward he wends his course, and now he enters a region beyond, enshrouded with gloom and darkness and I see him no more, but above and beyond the gloom and the darkness, glittering and flashing with golden light appears a victor's wreath. Thou, oh Savonarola, art the traveller. Go forth on thy mission to which thou art chosen and called. Be brave and faithful and true to thy Higher Self,

and in life's great stern conflict bear thy cross manfully, and then,"—overwhelmed with emotion, she paused again.

"Then what!" cried Savonarola.

"Then," she replied, "when it is over and finished, in the world beyond, claim thou my love, which is thine and thine only."

She ceased speaking and bending down kissed his pale and throbbing brow and whispered in scarcely audible tones the word Farewell!

And thus they parted, she to tread the pathway of self-denial, and filial duty, ministering to the wants of her exiled father, soothing his sorrows in his hours of solitude, and comforting and sustaining him in his declining years; he, to go on his, to cherish and keep concealed within the deepest recesses of his heart, as a jewel in its casket, a love he had won, but which it was not his to enjoy in earth life. What would have plunged into a state of wretched despair a nature weaker than his, became a source of inward moral power and strength and endurance that preserved him from shipwreck amidst the storms and tempests of his eventful career.

"HIS INNER LIFE AND SPIRITUAL GROWTH."

Time sped swiftly away and ere long new and higher phases of the inner life and experience began to dawn and rise within Savonarola. His habit of silent meditation and self-introspection became more prolonged and intense, and spiritual faculties hitherto dormant and quiescent began to energize within him, by which his mind was rendered more receptive of loftier ideals and greater light and his heart enlarged and more susceptible of those feelings of love and sympathy, which, in their silent operation and expression, have a purifying and elevating tendency and are strong proof and evidence of graduation in the school of the higher life. At times, whilst sitting at the little window of his small study or standing on the brow of some high hill, he gazed upon the matchless beauty of the scenery outstretching far away and in the background beheld the glittering peaks and snow-capped summits of the Alps, or at even witnessed the magic and majestic splendor of the setting sun, he felt within himself the consciousness of an all-pervading unseen yet real Presence, of a something whose dwelling place is the round world and the boundless universe—"that filled him with the joy of

elevated thoughts, a sense sublime of a motion and a spirit in the heart and mind of man, that impels all thinking beings, all objects of all thought and rolls through all things."

At other times the great and important question of his future formed the subject of his most serious reflections. Often, but vainly, he brought all his powers of thought and imagination to bear upon it, and endeavored to fix them upon some career in the busy world in which he might attain an honorable position and devote his abilities and forces to some worthy and noble object. It was a great problem to solve, and on its resolution depended great vital issues both to himself as well as to others.

When he looked abroad into the world and beheld the general wretchedness and depravity prevalent in all classes of the community; in the church, in courts and society, his pure mind and sensitive nature were pained and shocked at the exhibitions of heartless selfishness he witnessed wherever he went. Church morality and religion was rotten to the core. Popes and cardinals, bishops and priests, were licentious, avaricious, incarnations and embodiments of all that was vile, odious and hypocritical. Princes and rulers of petty states and kingdoms were cruel, ambitious, grasping and covetous, ever plotting and scheming and conspiring amongst themselves for supremacy. As described by an historian: "On one side Savonarola beheld luxury, splendor and power, and on the other, the deepest misery, helplessness and abject wretchedness—the poor, more poor, the rich, more brutally indifferent, and the clergy most immoral. Italy in his days was the prey of petty tyrants and wicked priests. Dukes and popes were found vying with each other, which could live most lewdly, most lavishly, their whole and sole object being the exploitation of the helpless people they governed and tyrannized over, or of the still more helpless *flock* of which the clerical wolves had got the shepherding."

Seeing all this and at the same time keenly feeling his own utter helplessness and inability to relieve the frightful misery and suffering existent everywhere around him, he could do nothing but go back and in the retirement and solitude of his little study give vent and expression in "thoughts that breathed and words that burned," to the feelings and emotions of his sad and sorrow-stricken soul. In one of his poetical effusions which, escaping the ravages of time, has reached us, we catch a glimpse of the times in which he lived. "Seeing," he writes, "the world turned upside down."

In wild confusion tost,
The very depth and essence lost,
Of all good ways and every virtue bright,
Nor shines one living light
Nor one who of his vices feels the shame.
Happy accounted he, who by rapine lives,
He who on blood of others swells and feeds,
Who widows robs, and from her children's needs
Wrings tribute, and the poor to ruin drives.

From this short sketch of the age in which Savonarola lived and the impression made upon him by what was going on around, we may gain a clear idea of his mental perplexity as to the choice of a profession in life. His moral instincts, his sympathetic nature, inclined him to devote his life and energies to the cause of suffering and oppressed humanity and the propagation of a higher standard of clerical and political morality. He fully realized the pain and disappointment his parents would feel if he should fail to comply with their wishes and views upon which, as they thought, depended the restoration of the family prestige and position in society. He also clearly cognized that to obey them and thus fulfill their expectations and hopes, he must become a courtier, a shameless sycophant, and a servile dependent for subsistence upon the patronage and caprice of proud and princely lordlings whose dissolute habits and lives were a disgrace to humanity, and that he would never become, cost him what it might. Planning and replanning, perplexed and distraught in mind and soul, he prayed and agonized for the light which sooner or later comes, guiding and leading to the right way, the true path of duty in the traversing of which only is required the victory over the world and self.

And it came at last to Savonarola, the light upon the pathway he must tread. Slowly and gradually, an idea rose within him and, becoming clearer and clearer in outline, his resolution to embrace and carry it out waxed stronger and stronger: to enter a monastic institution and become a simple lay brother, a humble friar. Yet was this decision not reached without great conflicts of mingled feelings and emotions. Knowing and realizing what it involved, he determined not to act precipitately, but to think out the subject with cool and calm reflection. His nature and temperament were not so much impulsive, as emotional and reflective, and after arriving at a conclusion, so great was his

inflexibility of will that nothing could divert him from his purpose or alter his decision. Many were the questions he asked himself, deep and prolonged the heart-searchings he underwent. What was his object in choosing such a career? Was it not based on selfishness and self-gratification? Was it not selfish and harsh, an ignoring of the duty and gratitude to parents, whose hopes and expectations would become blighted and blasted entirely? Ought he not to have some regard, some consideration for them? They had ever been kind and affectionate, had spared no expense in his education and done what they could to fit and qualify him for an important position and station in society. Was it right then, that he should ignore all this and repay them with disobedience and ingratitude? Again he asked himself the question, to conform to their wishes and carry out their ideas, to play the role of courtier, to join the retinue of grasping ambitious lords and princes, to have to applaud their vile and wicked deeds of cruelty and injustice perpetrated on their oppressed and suffering subjects—would not his life be a living lie ending in self-degradation and absolute loss of self-respect, the last infirmity of human nature, the forerunner of the soul's mortification from which there is no recovery nor salvation? Oh that some word of guidance and counsel could be vouchsafed to him, some ray of light, to dispel the mist and gloom which now enshrouded him.

"A MYSTERIOUS MESSENGER."

In this bewilderment and perplexing state of mind occurred an incident, singularly strange and mysterious to biographers, who have wholly ignored it or but slightly adverted to it without comment and explication, but which, to theosophical students and readers of Madam Blavatsky's instructive and interesting work, "Isis Unveiled," will not be thought altogether extraordinary and surprising. Savonarola had gone on a visit to Farnza, a neighboring town, where an Augustinian monk was delivering a course of sermons, at that time the popular and only means of imparting religious instruction. Crowds flocked to hear and listen to his eloquent teachings and discourses and greatly appreciated the truths he inculcated and pressed home upon them with a fervor and earnestness that won their hearts and captivated their minds. As he stood and harangued the vast congregation before him, his gaze fell upon Savonarola standing in

their midst. Pausing a moment, he uttered a word, the meaning of which no one except Savonarola himself comprehended or understood. It was the word of guidance and counsel he needed, the ray of light he had so earnestly prayed to come and dissipate the gloom and darkness and the uncertainty as to the true path of duty he should follow. Drawn together by some secret tie, some occult influence, they met, and Savonarola received a message, the terms and purport of which, or the meaning of the uttered word, he never divulged to his closest friends.

This and similar incidents in the lives of other individuals are difficult, in this commercial and materialistic age, to understand and harder to believe. In the early days of Christianity, almost at its very beginning, an eunuch of the queen of Ethiopia was returning home after a visit to Jerusalem. Seated in his chariot he read a portion of the Jewish scriptures, the meaning of which puzzled and perplexed him. He read and reread it, but was utterly unable to gather any clue to its reference and purport. Pondering intently over it and lost in thought, he proceeded on his homeward journey, and still he read, earnestly desirous of ascertaining the sense and meaning of the passage, and lo! a man suddenly appeared at his chariot side and said unto him: Understandest thou what thou readest? And he said, how can I, except some man shall guide me, and he desired him that he would come up and sit with him. The long sought for word of guidance was given unto him at last and we read that after certain ceremonies, the stranger suddenly disappeared and the eunuch saw him no more and he went on his way rejoicing.

And thus it was with Savonarola, who returned to Ferrara with mind enlightened and resolution strengthened and confirmed to renounce the pomps and vanities of society and fashionable life and become a humble friar, devoting his life and energies to the amelioration of suffering humanity, for he now knew what meant those strange words: "He that loveth his life shall lose it, and he that loseth his life in this world shall keep it unto life eternal. He that taketh not up the cross is unworthy of the kingdom of heaven."

But these strangers, these mysterious visitors, what of them? Have their ministrations ceased? Do they no more appear? Not so, for in all ages and in all lands they have been coming and going, descending and ascending as beheld by Jacob in his dream, living obscure lives, unknown and unrecognized it may be, but fulfilling their silent missions and doing their work

without recompense and reward. They still come with their loving messages and words of guidance, infusing hope into saddened and despairing souls, strengthening and sustaining men and women to bear and carry their heavy burdens of sorrow and care, raising the fallen, enlightening and reclaiming the erring and wandering, and guiding them into avenues of light and truth. They still come to advise and admonish, inculcating lessons of duty, exciting and rousing to noble and chivalrous deeds of self-abnegation, restoring health and vigor and beauty to weakened and shattered frames. They come and will always come as long as humanity exists, their appearance and presence in the world being both a prophecy and a guaranty that things will not always be as they are, that ignorance and error, falsehood and injustice will not always be prevalent, that the doom of man is not to dwell always and drag out a wretched existence in the shadows and gloom of death's dark valley, but to enter into the ultimate enjoyment and light of the Higher Life.

"HIS FLIGHT FROM HOME TO BOLOGNA."

On Savonarola's return to Ferrara, he realized the difficult and painful ordeal he had to undergo and pass through, in making known to his family and kindred his resolution and determination to embrace and take up a monastic life. Putting off the evil day as long as he could, he endeavored meanwhile to hide and conceal his purpose which he knew would come to them like a lightning flash, blighting and withering their hopes and filling them with dismay and feelings of angry despair. For a whole year he kept quiet, pondering and elaborating plans how he might best accomplish his purpose and carry out his design. No one knew the pangs of anguish he silently endured and the deep sorrow he felt in prospect of the ordeal that lay before him. "Had I," he wrote afterwards in a letter to his father, "made known my mind to you, I verily believe, the idea that I was going to leave you would have broken my heart." He could only find relief from this painful tension of mind and heart by indulging in writing, or playing on his lute, the sad and melancholy tones of which were oft heard resounding in his quiet study. His mother, however, dimly discerned what was going on within him and sensed that a change of some kind was impending, so that one day when Savonarola was seated near her in her room playing a mournful air, she was suddenly filled with a feeling of appre-

hension and foreboding, and said in a voice broken and faltering with emotion, "Oh my son! that is a sign that we are soon to be parted." They were prophetic words, and on the following day were to be verified.

It was the 24th of April, St. George's day, and kept as a general holiday for indulging in festive sports and gatherings, when processions of nobles on their gaily caparisoned steeds and prancing war chargers and clad in full armor or engarbed in splendidly embroidered robes of state and bearing and waving their silken banners emblazoned with their crests and coats of arms, marched through the streets of the city preceded by heralds and trumpeters, forming a splendid pageant—the only return the citizens got for their loss of civic liberty and freedom. Savonarola was left alone in the house, his parents and all the other inmates and dependents were away enjoying themselves and taking part in the festivities. Then and there he rose up and whilst the city rang and resounded with shouts and acclamations, with sounds of noisy revelry and boisterous mirth, Savonarola taking a farewell glance into his study where he had spent so many lonely and yet happy hours and standing for a moment or two at the little window, he gazed upon lovely scenes of hills and dales and leafy dells he would never behold again; then rushing out of the house, he hurried through deserted streets, reached and passed through the gates, and bade a long and last adieu to Ferrara. On into the country with its sunny planes and bright green fields he sped swiftly away. On through meadows, rich olive groves and vineyards in which were peasants toiling and singing homely ditties and songs of their happy childhood's days. Onward he hastened away and children were sporting and playing in wild merriment on the greensward in front of their humble homes, and joyous revellers were gambling and drinking from tankards of wine and quenching their thirst under shady trees outside of noisy taverns, but he heeded them not. On, by broad flowing rivers, up steep rugged hillsides and through dark mountain gorges, on under the pitiless rays of a burning sun, he traversed the long tedious and dreary miles, until at last, famishing with hunger and thirst, he entered Bologna, and knocking at the gate of the Dominican convent, begged for refreshment and craved for a night's shelter.

The first act of his life's tragedy was closed and finished, and, as in the solitude of his lone cell, wearied and worn out with fatigue, he fell asleep, in the visions of the night did some in-

visible hand draw aside the dark veil and curtain of the future, revealing as in a panorama the dim mystic shadows and outlines of a life and career of toil and hardship, of stern conflicts and unceasing struggles with ambitious and unprincipled nobles and kings, with cruel, crafty and inhuman priests and popes, did he hear the cries, the shouts and curses of raging foes and a maddened mob, or in the distance catch glimpses of a spectral gibbet and a burning fiery stake, and, above and beyond all, did he behold coruscating and flashing with light, a martyr's starry crown? Who can tell? Who shall say?

(To be Continued.)

THE BIRTH-WHEEL.

BY WILL LEVINGTON COMFORT.

I yearn to-night for the hope of things—
 High hope past this body torn—
 I cry for the zeal of lifting wings,
 Space, Spirit—the Open Morn!
 I pray no life have further yield
 Of flesh in these temples of pain,
 But when I look at my battle-field,
 I see—I must fight again!

Nay, we question whether for his culture as a Poet poverty and much suffering for a season were not absolutely advantageous. Great men, in looking back over their lives, have testified to that effect. “I would not for much,” says Jean Paul, “that I had been born richer.” And yet Paul's birth was poor enough; for, in another place, he adds: “The prisoner's allowance is bread and water; and I had often only the latter.” But the gold that is refined in the hottest furnace comes out the purest; or, as he has himself expressed it, the “canary-bird sings sweeter the longer it has been trained in a darkened cage.”

—Carlyle, *Burns*.

THE SOUL AND ITS REINCARNATION.

TRANSLATED FROM THE FRENCH BY EDUARD HERRMANN.

WHAT IS the soul? It is difficult to give an exact definition of "soul," because in our language the word has many meanings. With the materialists, the word soul is used to designate the principle of material organic life. According to their teaching, this principle has no proper existence, and it ceases with the death of the body. With them, the soul is an effect and not a cause.

Others again regard the soul as the principle of intelligence, a spark from the eternal fire, which, after the death of the body, returns to the common source and loses the individuality which it had during life.

Christians hold that the soul is a being created at birth, and thereafter is immortal. This doctrine is the most unreasonable of all, since it necessitates a miracle, a transgression of natural law.

We hold that the soul is a spiritual being; that it is one of the intelligent beings which people the invisible world.

This spiritual being manifests itself from time to time through a body of flesh, in order to become purified and enlightened. The soul is not the body itself, but is connected with the body by a semi-material tie, without which it could not communicate. By means of this tie the soul acts on matter and matter reacts on the soul. Man, then, consists of three essential parts:

1. The body, the material being which is animated by the principle of life.
2. The soul, the incarnated being which inhabits the body.
3. The intermediate principle, or astral body, which serves as the first envelope of the spirit and unites it with the body.

The body is able to exist without the soul, but the soul leaves the body as soon as it ceases to live. Before physical birth there is not yet a union between the soul and the body, but after this union is once established the death of the body breaks the tie which unites it with the soul and the soul then leaves it. The

life principle can animate a body without a soul, but the soul cannot dwell in a body without the principle of life.

Some regard the soul as the principle of material life, and claim this to be true, that the soul may be subdivided into as many parts as there are muscles, that in this way it causes the functions of the body. Theosophists hold that a distinct life principle causes all this. The soul is indivisible; it transmits movements to the organs through the vital fluid without dividing itself. The soul acts on the body through the mediation of the organs and these are animated by the vital fluid which distributes itself among them, principally among the centres of action.

There are persons who believe that the soul surrounds the body, is exterior to it; this is true to a certain sense, for the soul is not enclosed in the body, like a bird in its cage. It radiates and manifests itself outside, like the light which penetrates a glass of water, or like the sound around a sounding centre; in this sense one may say that it is exterior, but it is not the envelope of the body.

We need not be confused if we find so many contradictory theories among ancient and modern philosophers. They all are harbingers of truth, though often they forget that man is able to understand truth in proportion only to his spiritual development, and delude themselves by taking their own ideas for the light of truth itself. But even their errors serve to establish the truth by showing the pros and cons, or, there may sometimes be great truths hidden among the errors, which comparative study will dig out.

We should not confound the soul with the principle of life, as those do who fix it in a vital centre. The soul has no fixed place in the body. Yet it may be said that it is more particularly active through the head of geniuses who think deeply, or in the hearts of those who feel deeply and act for the benefit of humanity. The seat of the soul (if such phrase may be allowed) is most specially in the organs which best serve the purposes of intellectuality and morality.

Now the question arises: What becomes of the soul after death? It becomes what it was before birth: it re-enters that world which it had left for an instant and rebecomes a spiritual being. It still retains that fluidic body of which we have spoken and which is conformable to its new surroundings. The soul also retains the memory of its terrestrial acts, which memory is full

of sweetness or of bitterness according to the use it has made of life. The purer the soul is, the more it understands the nothingness of what it leaves behind on the earth: it understands that the life of the body is very transitory and that the soul re-enters the eternal when the physical body dies.

The separation of the soul from the body is not painful; the body very often suffers more during life than at the moment of death. Especially is this the case if death is natural, as with old age, when the man passes away without noticing it. In such case the soul frees itself gradually from the ties that chain it to the body; it loosens them softly, it does not break them abruptly.

Death is the destruction of the physical body only, and not of the second envelope of the astral body. This separates itself from the physical body when its organic life ceases. Observation shows that at the moment of death the disengagement of the astral body does not occur suddenly; it separates gradually and with a slowness which varies with the individual. With some the separation occurs so rapidly that the moment of death is followed in a few hours by the deliverance of the astral body; but with others (especially one whose life has been thoroughly material and sensual), the disengagement is much slower and sometimes requires days, weeks, or even months. This does not mean that the body has vitality, or that it may return to life, but that there exists a simple affinity between the body and the soul, an affinity which exists because of the predilection which the soul had for matter during the physical life. It is reasonable to believe that the more the spirit identifies itself with matter the more difficult becomes the separation from it. On the other hand intellectual and moral activity and the elevation of one's thoughts prepare the separation from matter during physical life and make death almost instantaneous when the proper time comes. With certain individuals, the affinity which persists between the soul and the body may sometimes become very painful, as in the case of suicides. In such cases the soul experiences the horrors of the dissolution of the body, but these are exceptional.

It sometimes happens that a soul quits the body temporarily, as, for instance, when the body is in agony. The soul then remains attached to the body and keeps up organic life by the movement of the heart, which causes the circulation of the blood; but a complete separation ends the life of the body forever.

The soul always knows when the time arrives for freeing itself from the fetters of the body. It then, in some cases, makes every effort to break these ties entirely, in order to enjoy the spiritual future which it anticipates. This, of course, only occurs in the case of good and just people who have nothing to fear; others cling tenaciously to the life of their sensual pleasures. If a soul has great affection for loved ones who have departed they may assist it in freeing itself from the chains of matter, and they often come to welcome that soul when it passes into the other world.

In a violent or accidental death, the soul may retain self-consciousness for a few minutes after death, until organic life is completely extinct; but in capital punishment, the apprehension of death may cause the culprit to lose consciousness before the penalty is inflicted.

Immediately after death the soul feels very much confused and requires some time to become conscious again. At first it is dazed or in the state of one who awakes from a deep sleep and tries to become conscious of his surroundings. The lucidity of thought and memory of the past return as the soul disengages itself from the influence of the gross matter which still clings to it. This state may continue for hours, months, or even years. It is shortest with those who, during life, have directed their thoughts chiefly to spiritual things. In cases of violent death, such as suicide, capital punishment, accident, apoplexy, the soul does not actually know that death has taken place. This illusion lasts until the astral body is entirely disengaged from physical matter.

For the good man there is nothing painful in the state after death; his soul is calm, like one who awakes from peaceful slumber. But for him whose conscience is disturbed, this state is full of anxiety and trouble, which augment in measure as he begins to realize his condition.

The soul that has not attained perfection during corporeal life must undergo the trials of a new existence. For, although it is purified, by being transformed into a spiritual being, it is yet to be proven whether it would remain pure if again surrounded by the temptations of matter. This necessitates a trial by another corporeal life.

We all have had many existences. Those who teach the contrary are either ignorant themselves or they desire to keep you

in ignorance. The object of reincarnation is expiation, amelioration and progress. In every new incarnation the soul makes one step in advance, and when it has laid aside all its imperfections there is no more need for the trials of physical life. Although the number of incarnations is not the same with every soul, yet, they are very numerous, for progress is almost infinite.

The belief in reincarnation is founded on the justice of God. A good father always leaves the door open to those of his children who want to repent; and are not all men the children of God? Only among egoistic men do we find rigorous severity, irreconcilable hate, and punishment without clemency.

The teaching of reincarnation alone responds to the idea which we conceive of divine justice in regard to men who are placed in varying moral conditions. It can also explain our future and our destiny. It alone can give us new hope, since it offers the means of correcting our errors, in another physical life. Our reason approves this teaching, for where is he who, at the end of his life, does not regret that he has acquired too late the experiences of which he can now make no use. Our belated experiences are not lost; we shall profit by them in another life.

Many people aver that we could just as well progress in the spiritual life as in our life on earth; but to remain forever in the spiritual life would not make us invulnerable to the world. We must overcome the temptations of physical matter if we aspire to become perfect. At each incarnation into this world we may be in positions that differ greatly from those preceding. These furnish us with many new opportunities for acquiring experience.

In all these incarnations the soul preserves the intelligence which it formerly had, but it may not have the same means to make it manifest. This depends on the superiority and the state of the body with which it clothes itself. Every soul needs an envelope of matter if it will act on matter, but this envelope is more or less material, according to the degree of purity which the soul has attained. A pure soul will clothe itself with matter which is fine, as the physical needs are fine. The soul is then freer and develops powers which are unknown to ordinary men. The purification of the soul always brings with it a purification of matter, and often a proportionate prolongation of physical life. The less material a body is, the less is it subject to the changes which are apt to disorganize it; the purer a soul is, the less is it inclined to those passions which undermine the body.

Therefore a pure life has the double advantage of keeping the body healthy and long lived, and of advancing the progress of the soul. If this is true we may well conceive that souls that have reached a high state of perfection are reincarnated in worlds that are more advanced than ours; just as the opposite may take place with souls that are very little developed. But one thing is sure, because it is just: the degree of perfection, alone, determines the future reincarnation of every soul.

Since all the worlds are subject to the law of progress, it follows that the physical and moral state of every living being cannot always remain the same. All the worlds, like all the beings, have begun at an inferior state and are continually progressing. Even our world will go through the same transformation; it will become a terrestrial paradise when all men are perfectly good. The races which now people the earth will disappear, in order to make room for more perfect ones: just as our present races have succeeded lower ones. In proportion as we progress mentally, so our bodies will become finer, less gross, less material; and we may very well imagine that there are worlds where the souls are clothed only in astral bodies, and that even this envelope may become so etherealized that for us, from our present standpoint, it would seem not to exist. In fact there is no strict line of demarcation in the development of either the physical body or the mental state. The difference becomes insensible like the transition from night to day. In going from one world to another the soul clothes itself with matter which is proper to each.

The theory that the soul of a child completes itself in every period of life, takes the effect for the cause. The soul of a child is one and entire as is the real soul of an adult; it is the organs or instruments of manifestation of the soul which develop or complete themselves during life.

The life of the soul, taken all together, has to go through the same phases which we see in corporeal life: it passes gradually from the embryo state to that of infancy, in order to arrive by successive periods, at the state of an adult, which is analogous to that of perfection, with the difference that it has no decline nor infirmity, as in corporeal life. Each state of development requires an immense period of time, which is divided into a series of corporeal existences; each existence is an opportunity for progress, just as are the days of our physical life. As in the life of a man there are days which bear no fruit,

so in the life of the soul there may be corporeal existences without any result: because the soul did not make use of its experiences.

The question may arise: do souls who lead a perfect life need to reincarnate again? Now what *we* call perfect may from a higher point of view be far from perfect. Man must advance in science as well as in morality. If he progresses along one line only during his life, then he must come back, in order to progress along others. But the more he advances in goodness, the easier will be the trials of his next life. Man is able to shorten the length and the difficulties of his way. *Only the indolent remain on the same point.* An aspiring soul cannot go backward; a good soul will not incarnate in the body of a rascal. But a bad man may very well become a good one in his next incarnation, if he repents and has the strong desire to become better. This means that the soul is always progressing and does not retrograde after it has once reached a certain state of development. In its different corporeal existences it may have a subordinate position among men, but not among spiritual beings. Thus, the soul of a king may later be incarnated in the body of a craftsman, and a shoemaker may become a great philosopher. Rank among men is often quite different to that among souls, and is therefore of little importance.

Some people say that the doctrine of reincarnation may be a temptation to bad men, to continue their evil doings, since they can correct themselves in a later life. Such a man does not really believe in anything seriously. The idea of eternal punishment would restrain him as little as the teaching of reincarnation. A man may try and reason himself into wrong doing, may indeed reason all during corporeal life, but as soon as he is disengaged from matter he will know better. He will then find out that his reasoning was false and will bring contrary sentiment into the new existence. In this way progress is accomplished, and this is why there are men in the world that are more advanced than others. They are those who have passed through experiences and benefited from them, while others have not. It rests with each to advance his progress or to retard it indefinitely. All souls long for melioration, and since they can only reach it by submitting to the trials of corporeal existences, it follows that this physical life is a kind of purgatory through which each soul must pass in order to arrive at perfection. By avoiding evil and practicing virtue, they become more perfect; it all de-

pend on their own efforts whether they will reach their aim in a short or longer time. Many incarnations, with many struggles and victories, are necessary to our perfection.

If man had only one existence, after which his destiny would be fixed for all eternity, what would be the merit of that portion of humanity who die as children? Would they have the same right to the enjoyment of eternal happiness as the other portion who has to struggle through all the conditions and trials of a long life? Such an order of things would not be in accord with divine justice. Reincarnation alone provides a theory of equal treatment to all.

It is not rational to consider infancy as a normal state of purity. Do we not see children afflicted with the worst instincts at an age when education could not yet have influenced them? Do we not see cunning, falsity, perfidy, and even the instincts of theft and murder among them, notwithstanding the good examples with which they may be surrounded? Whence do those bad instincts come? And where originated the virtues of children that are born in the same condition and have been subject to the same influences? When have those inclinations taken root in the soul, when have they been transformed into instincts, if not in a former incarnation? Those who are vicious show that their soul has progressed little. They have to bear the consequences, not of their childish acts, for which they are irresponsible, but for acts committed in anterior adult existences. In this way only can the law be the same for all and divine justice be maintained.

Some people say that parents transmit to their children not only the physical body, but a part of their own soul. This view is incorrect, as the soul is one and indivisible. Parents give to their children only the animal life, to which a soul is later joined. Otherwise a stupid father could not have intelligent children, or vice versa.

Now if we have a succession of corporeal existences, it follows that the relationship which existed at one time between two souls cannot be entirely broken by death, but may be extended into another life and be manifested in many ways. This is often the cause of that peculiar sympathy which we sometimes feel towards people who are perfect strangers to us. The teaching of reincarnation justifies that other great teaching of universal brotherhood, because it shows that in one's neighbor, or servant, or in fact any stranger we may meet, there may be a soul with whom in a former incarnation we may have been related by

ties of blood. It also shows how wrong it is to honor our ancestors for their titles, their rank, or fortune. How many would be ashamed to be descended from a poor, honest shoemaker, but who would rather boast of their rich and dissolute ancestor instead of being proud to belong to a family in which high and noble souls are incarnated. Noble souls are often drawn into particular families by reason of sympathy or by previous ties: and whether our feelings towards our ancestors are prompted by pride, selfishness, or by real admiration, we can do nothing better than to imitate their virtues and avoid their shortcomings. In this way we create sympathetic relations with souls which are not only honorable, but beneficial for all.

Parents often transmit to their children physical resemblances, but not morals. The body proceeds from the body, but the soul of a child does not proceed from the spirit of its parents. If a child has moral resemblances to his parents it is because the souls, being sympathetic, were attracted to each other by the similarity of their inclinations. But the souls of the parents exert a very great influence on the child before and after birth. It is a law that all souls must contribute to mutual progress; consequently, the parents' mission is to develop the souls of their children through a good education; those who do not do this are culpable.

It may be asked why good parents do not always attract a good soul for their child. Now a bad soul may have a great desire to have good parents, in order to be shown the right way of living; or it might be a trial for the parents to improve the child which is confided to them; or the child may be attracted into that family by ties from a previous life. A peculiar case is that of twins who are often of similar character; such children have sympathetic souls which are attracted to each other by the similarity of their sentiments and who are happy to be together. This, however, is not an inflexible rule—two bad souls may also be attracted, because they have the desire to fight each other in the theatre of life.

Where does that distinct character come from which we observe in every people? A people or a nation is a great family in which sympathetic souls meet, and this tendency of the members to unite themselves is the cause of that resemblance of character which we see in every people. Good and noble souls will not incarnate in a gross and material nation, except for some particu-

lar purpose. Souls sympathize with the masses just as they do with individuals.

In a new existence, are there any traces left of the moral character which a man had in former incarnations? There are, because the soul is always the same through every incarnation, but these will be modified by the changed environment and character; for just as the social position of a man may be entirely different from that of his former life, so his character may completely change from pride to meekness, from selfishness to altruism. As to the body: the old one is destroyed and the new one has no relation to it. But the body is always formed according to the capacities of the soul, and is impressed with a certain character, especially in the face; the eyes are truly called the mirror of the soul: it is especially the face which reflects the soul. Sometimes we see a person who is extremely homely, but we forget this homeliness and even find him attractive; because a good, noble, or wise soul shines through the untoward appearance. On the other hand, how often we are repulsed by a beautiful face that seems the embodiment of self-sufficiency and egotism! There are persons who, although born in lowly positions, adopt without effort the habitudes and manners of well-bred men and women. It seems as if they found themselves in their proper element among the rich and noble. There are others, born among the nobility, who seems to be always out of place despite a good education. Is this not a reflection of what the soul has been before?

The incarnated soul sometimes preserves a vague remembrance of things which have happened in former incarnations; this is what science calls innate ideas. The experiences of a former life are not lost; the discarnate soul always remembers them. It may forget them when in a new body, but they constitute what we call the intuitions; it is by means of these that a man progresses. Without intuition one would always have to begin again. In every new existence the soul's progress begins from that point which it reached in the last life; but, it may also progress in the interval between two incarnations, if its aspirations are strong enough. The extraordinary faculties which some individuals have without previous studies show clearly that these must be remembrances of the past progress of the soul, of which the brain is not conscious. Where could they come from? The body changes, but never the spirit. It is also possible that a faculty acquired in a former incarnation may slumber during

a new existence, because the soul desires to use another faculty not related to the first, which then becomes latent in order to appear again when the proper time comes.

The instinctive sentiment of the existence of a great first cause is a remembrance of what the soul knew before it was incarnated. Our pride often silences this holy feeling just as other vices obscure the instinctive consciousness of another, invisible world, the real home of every soul, now travelling through the darkness of physical matter.

The Kantist, in direct contradiction to Locke and all his followers, both of the French and English or Scotch school, commences from within, and proceeds outwards; instead of commencing from without, and, with various precautions and hesitations, endeavoring to proceed inwards. The ultimate aim of all Philosophy must be to interpret appearances,—from the given symbol to ascertain the thing. Now the first step towards this, the aim of what may be called Primary or Critical Philosophy, must be to find some indubitable principle; to fix ourselves on some unchangeable basis; to discover what the Germans call the *Urwahr*, the Primitive Truth, the necessarily, absolutely and eternally *True*.

Will there, out of any age or climate, be one dissentient against the *fact* of the Sun's going round the Earth? Can any evidence be clearer; is there any persuasion more universal, any belief more instinctive? And yet the Sun moves no hairsbreadth; but stands in the centre of his Planets, let us vote as we please. So is it likewise with our evidence for an external independent existence of matter. —Carlyle, *State of German Literature*.

The image of the sun is reflected differently in the dewdrop and in the majestic mirror of the wide-stretching ocean. Shame to the turbid, murky swamp, which never receives and never reflects this image!

—Frederick Schiller, *Theosophy of Julius*.

MAN A CITY.

REPUBLIC IX-X.

BY ALEXANDER WILDER, M. D.

(Continued from Vol. 6, page 47.)

SOKRATES then considers tragedy, and names Homer as its leader. A good poet must know that of which he is writing in order to do it well. The issue then arises whether one who could make both the original and the image would be likely to devote himself to the constructing of the images and place this before himself as the best pursuit in life. If really discerning in respect to the truth of these things which he is imitating, he would be more interested in the actions than the imitations, and aspire to leave behind him at death many and beautiful performances, monuments of himself, and would be zealous to be the one receiving rather than the one bestowing praise. Applying this test to Homer, the question is proposed: that if he does not belong in this third rank from the truth, as being only the creator of an image, an imitator, but is rather of the second, and cognisant of the enterprises which make men better or worse, individually or generally, he shall tell which of the cities have been better established through him, as Lakaidæmon was through Lykurgos and others by other wise leaders. It is not pretended by any admirer that Homer ever performed any such service. Nor is there record of any war conducted by him as commander or counsellor. Nor is there to be found any deep thoughts or suggestions which concern the arts or other walks of life, like those of Thales, the Milesian and Anacharsis the Skythian. Neither has he the reputation of a public instructor and of having left to posterity a Homeric manner of life, as did Pythagoras to his followers.

Indeed, Sokrates continues, it may be presumed that if Homer had been able to educate men and make them better, he would have been loved and honored by many intimate friends. Protagoras of Abdera, Prodikos of Keos, and many others had great influence with the men of their day, and were greatly beloved, but Homer was neglected. If he could have done them service in the way of merit and excellence this would hardly have

been the case. Sokrates accordingly pronounces the verdict. All the poets beginning from Homer are copyists of the images of virtue and excellence and of the other subjects which they handle, but do not touch the truth itself. All this is superficial and not genuine. A painter of pictures cannot make shoes, but he can draw a shoemaker which will seem real only to those who do not know. So the poet colors over the arts and achievements without really understanding the matter himself, but only copying. We may accordingly consider that as the actual fact: that the maker of the image, the imitator or copyist, understands nothing of the reality, but only of what is apparent to view. He may paint reins and a bridle, and the smith and the worker in leather will make them, but neither does the painter understand what kind of reins and bridle ought to be made, nor do they who make them, but only the horsemen who use them. With every particular, or thing, therefore, there are three distinct arts accordingly: one that uses, one that makes, and one that portrays. Accordingly the value, the beauty and the rightness of every article, and animal and action are for no other purpose than the use for which each has been made or brought into existence by nature. The individual using each article should be thoroughly experienced and able to communicate to the maker the characteristics good and bad in relation to the use for which it is employed. In regard to an article or instrument, the maker will have a correct belief in regard to its merits and faults, but the person using it has the superior knowledge. But the imitator, the painter, will have no such knowledge or even correct judgment upon the matter. He simply copies, and generally copies only what is regarded by the many as beautiful. He really knows nothing worthy of a word respecting that which he is copying, but the imitation is a certain childish amusement and not serious work; and they who write tragic poetry in iambs and epics, are copyists to the utmost degree.

The philosopher reiterates accordingly that this faculty of imitation is removed to a third distance from the truth. He proceeds to consider accordingly the department of nature to which it must belong. Objects, he remarks, appear large or small in relation to the distance at which they are run; and likewise crooked or straight as they are seen in and out of the water. The arts of measuring, numbering and weighing have been accepted as most important helps to prevent us from being overruled by what is only apparent to the sense. This, however,

is the work of the reasoning faculty, which pertains to the best region in the soul. That which is opposed to this requirement of strict accuracy is therefore an inferior quality. All painting and copying, generally, though far from truth, produce delight in their own work and operate with that faculty in us which is far from discernment and are familiar and friendly with nothing wholesome and true. Hence imitation, of itself inferior, associates with the inferior principles and brings forth inferior offspring. This may be said not only to matters of sight, but also to those of hearing, in which poetry is to be included. Thus poetic imitation copies men in voluntary activity, imagining that they are doing well or ill, and so receiving pain or pleasure. In this there may be a disagreeing with one's own self. Our soul abounds with a myriad of such contradictions. Another phase, however, deserves attention. A man of equable character, experiencing such misfortune as losing a son, or some other object that he had highly esteemed, will endure it most patiently of all men. It may not be thought that he does not grieve, but that he moderates his grief, especially when in company with others. Nevertheless, he may be likely when alone to say and do many things of which he would be ashamed if anybody was seeing or hearing him. True, that reason and law both command him to restrain his sorrow, but passion impels him by its torture. Thus he has two at the same time impelling him in contrary directions. The law declares that it is by far better not to be fretful and complaining, as the benefit or evil of them is not manifest, and nothing is advanced by bearing them with impatience and exasperation. Nothing of human affairs is worthy of great consideration, and this grieving becomes an obstacle to what ought to be present as quickly as possible. What is meant is that in accordance as things have reason sets forth as best. It should not be like children that have had a fall, and spend the time in noisy crying. On the other hand, the soul should be habituated to the applying of a remedy as speedily as possible to raise up that which is ill and suffering, and effecting a thorough cure. The best part of our nature willingly pursues this reasonable course. But the part which keeps up the recollections of affliction and of lamentings, as though it could not have enough of them, is unreasoning, lazy and intimately allied to cowardice. This part admits of being copied and portrayed in numerous ways. But the intelligent and well balanced part is always consistent with itself.

It is not easy to represent, and when it is represented, or in the theatre, the audience do not understand it. This shows that the imitating part is not endowed for this part of the soul, and the skill of the composer is not fitted to be acceptable for this, if he would be applauded by the many. On the other hand, he must apply to the other part the passionate and variegated part, which is easy to copy. It is right, therefore, to classify the imitative part with the painter of pictures. He is like the painter being familiar with only the part of the soul which is not the best. On this account he is to be excluded from the city. He excites and matures the lower constituents of the soul, and to this extent destroys the rational. As the ruler in giving power to the worthless, actually betrays the city and destroys the more worthy, so the poet who copies and portrays imitatively establishes an evil polity in each individual's own soul, pleasing to the unthinking part of it, which neither perceives what is superior nor what is small, but thinks of the same things that they are now great and then small, as it images them without regard to what is really true.

The philosopher brings the further accusations that the tragic writers can deprave the better members of society, all but a few. When the hearers are present at the reading of Homer or others, they often yield to the emotion and praise the poet who produces this effect as most able. It is not easy for a person to bear up under his own troubles, who cherishes a strong disposition to deplore those of others, yet that part of us which is restrained in private calamities, and is held from weeping and mourning over them, is the very part which the poets excite. In reference to what is ridiculous Sokrates makes like objection. The poetic representation of the passions nourishes and irrigates them, and so strengthens them to govern us. Yet they are to be governed by us, if we are to be better and happier, and not worse and more wretched. Those who praise Homer as the educator of Greece we may love and honor as being themselves as good as they are able to be. We can acknowledge that he is the greatest of poets and writers of tragedy. Yet they must know that only hymns to the gods and praises of worthy actions are to be sanctioned in the model city. If the Muse who delights with songs and epics were to be admitted, then pleasure and pain will be certain to govern in the city in place of law and that sound sense which is always best in a community.

Sokrates follows with a show of argument in behalf of the

literature and writers that are to be discarded, and makes this decision: He who gives attention to these considerations will be on his guard, fearing for the commonwealth that exists within himself and cherishing carefully the same opinions which have been suggested. Great, he continues, great is the issue at stake to become good or bad, great but not in the way that it seems. "It is not right that we, under the stimulus of honor, or money, or power, should neglect justice and the other virtues."

"Besides," he adds, "we have not told of the greatest rewards of virtue, the prizes that are still in store."

"If there are things greater than have been mentioned," says Glaukon, "thou speakest of something incomparably great."

"But what can be great in a little space of time?" Sokrates demands. "For all this period of time from childhood to old age may be short compared with the whole."

"Really, it is nothing," Glaukon acknowledges.

"What then?" Sokrates asks. "Dost thou imagine that it is necessary for an immortal being to be earnestly engaged in behalf of such a period of time but not for all?"

"I must think," Glaukon replies, "that it should be for the greater. But why art thou saying this?"

"Art thou not conscious that our soul is immortal and never perishes?"

Glaukon looks up with wonder. "Not I, indeed," he replies. "But hast thou evidence to show this?"

"I am doing wrong if I have not," Sokrates replies. "I think that thou canst show it thyself, for it is nothing difficult."

"To me it is," Glaukon confesses, and at his solicitation Sokrates proceeds with the demonstration.

There is something which we call good and something which we call bad. To be evil is to vitiate and destroy; to be good is preserving and benefiting. To every object there is its particular evil and its good. Thus there are ophthalmia to the eyes, disease to the entire body, blight to the grain, decay to wood, rust to copper and iron—to everything its twin-born evil and disease. When the connote evil befalls its object it debases it and finally destroys it. If it does not accomplish this, nothing ever will; for that which is good never destroys, nor does that which is neither good nor evil.

If, then, we find among beings a certain thing with which is an evil quality which makes it debased, but notwithstanding is

not able to dissolve and destroy it, we shall know that the being thus constituted will never perish. The soul is in that very predicament with its besetting infirmities such as injustice, excess, cowardice, and ignorance. Distemper, which is the debased condition of the body, dissolves and disintegrates it, causing it to be body no longer and the evil thus incident passes out of existence. But the evils which infest the soul do not separate it from the body. Nor can anything be destroyed by the disordered condition of something else. Unless, therefore, a depraved state of body can produce a similar condition of the soul, the conclusion is unavoidable, that the soul cannot be destroyed except by malady peculiar to itself. Nothing that befalls the body makes the soul unjust or unholy, except there be also some evil inherent in the soul beside.

No one can show that by dying souls are rendered more unjust and wicked. Rather it will make the unjust extremely alive and what is more, very wakeful; so far is dying from being deadly. If then an individual's own wickedness and evil quality are not sufficient to kill and destroy a soul, and malice of another can not, it is plain that of necessity it always was, and if it always was, it is immortal.

Plato has now struck the keynote of Philosophy. There have been many conjectures in regard to the real purport of this dialogue. It has been intimated that he had in view the social and political condition of Athens, which indicated the decline of the commonwealth. This may be doubted, and he shows this by the argument in which an ideal state of things that he has been describing is finally concentrated in a reality which each individual is required to bring into view and activity in his own experience. An existence which terminates at death furnishes no sufficient basis or opportunity for moral and spiritual development beyond what is common to every animal. One individual can owe little obligation to another or even to Divinity itself if all is ended with life. It is the entertaining of the notion that all ceases with the corporeal existence, that enables the rule of the stronger to supersede that of justice. But the philosopher insists that each man shall govern his conduct by principles from beyond the present sphere because the soul itself is likewise of that region of real being.

The statement which is next deduced from this is somewhat staggering and may not be easy to realize. The soul having been always in being, Sokrates remarks, that it follows logically

that souls are always the same; for never being destroyed they in no way become fewer. Nor are there ever a larger number, for if the number of immortal beings were to become greater it would take place from the region of mortality and finally everything would be immortal. Neither may this be admitted nor that the soul in its absolutely genuine nature is of such a character as to exhibit by itself much diversity, dissimilarity and difference. For that which is made up out of many constituents and has not the most beautiful formation, as the soul now appears to us, is not easily eternal. Accordingly, that the soul is an immortal something both the present discourse and others compel us to admit. But in order to discern what it is in truth, it ought not to be contemplated as we now behold it, debased by union and fellowship with the body and other evils, but such as it is when having become pure it is sufficiently beheld in reasoning. Then it will be found to be far more beautiful, and the right, the wrong and other topics more clearly set forth. But it is now to be beheld as like the figure of the sea-borne Glaukos, with the important members of the body broken and worn away and barnacles grown to him, so that he resembles a wild beast. It is thus that we behold the soul, beset by a thousand evils. Nevertheless it is necessary to behold it in that condition, to see it in its desire of wisdom, and to perceive what it desires, what intimate relations it seeks as akin to the divine, the immortal, and the always real; and what it would become if it were to pursue this superior leading and be borne by its impulse away from the untoward conditions. Then its true nature may be discerned, whether variegated, or uniform, or whatever it may be.

Having now come to the core of the whole matter Sokrates makes the final declaration: "We have gnawed the other branches in our discourse, and have neither brought to view the rewards nor the glories of justice, as Hesiod and Homer have done. On the other hand, we find that justice is absolutely the very best reward for the soul itself. One ought to do of his own accord the things that are right, whether he has the ring of Gyges or not, and with it the helmet of Hades.*"

With this final decision of the whole matter Sokrates proposes to review the previous discussion. He asks Glaukon

*Gyges or Gog and his famous seal-ring are described by Plato himself in Book III. of *The Republic*. The helmet of Hades or Pluto, the Supreme Divinity of the Underworld, was reputed to have the same power to render the wearer invisible.

whether if to these were added the rewards to justice and the other virtues which are bestowed on the soul by men and gods, both while the individual is alive and when he is dead, it will not be occasion of fault-finding. Glaukon is positive that there will not. Sokrates then reminds him that at the commencing of the discussion it had been admitted, as a species of loan in the argument, that the just man should be generally regarded as unjust and the unjust considered to be really the upright man. Of course, the actual facts could not possibly be concealed from gods and men, but the point was taken solely in order to enable justice and injustice to be measured in relation to their intrinsic qualities. Now, however, since that matter had been adjudicated, he demands that justice shall again have the reputation of being esteemed by the gods and men in order that it may receive the prizes of victory which are acquired from the reputation of justice and are bestowed on those who actually possess it. The point, therefore is now acknowledged which had been yielded at the beginning, that the intrinsic character of a man, whether just or unjust, is not concealed from the gods. One of the two will be beloved and the other will be hated.

It is taught by pundits and philosophers of the remoter East that the soul when it leaves the body carries with it all that it has acquired by its varied experiences. After an indefinite period it again enters the sphere of generated existence and brings with it all these added qualities and potencies, the ill as well as the better, and so they interblend with the new career. It has been doubted that Plato had any cognizance of this peculiar theory of Karma, and return into the present life. The objection is urged that he does not affirm any such thing, but only speaks suggestively. But this appears to have been his usual method, as though he desired his disciple to think the matter out for himself. It may be also that there was still danger from the dikastery of Athens in case a teacher spoke too boldly. Others, like Aschylos and Euripides deemed it safest to assign their daring utterances to some individual beyond the reach of accusers; and we remember that Kleantes the Stoic proposed that a rival lecturer should be punished for sacrilege who divulged the theory that the sun is at the centre of the planetary system. It is hardly to be thought, however, that Plato would give form to a concept which he did not sincerely entertain.

“Will we not agree,” Sokrates further demands, “that in regard to the individual who is beloved of the gods, whatever

happens will all take place for the very best in the case, unless there chanced to be some evil necessary to him from a former sin? Hence we are to think in this way in regard to the just man: that if he happens to be poor, or afflicted by diseases, or any other seeming evils, these will end in something good to him either living or dead. For he who desires earnestly to become just, and who practices virtue so far as it is possible for a human being to be like God, is never once neglected by the gods."

Sokrates then compares the rewards of justice to the prizes won in the race-course. Men naturally quick, yet unjust, do like the horses which run well from the starting-place, but not back again from the goal. They may start off rapidly at first, but they become ridiculous at the end, *running away with their ears upon the neck and ungarlanded*.*

But the true racers keeping on to the end receive the prizes and are crowned. Indeed, it happens at the end of every action and occasion, for the most part, that just men are highly esteemed, and the rewards are bestowed upon them by men. Sokrates accordingly takes the opportunity to pay them the same tribute as had been rendered to the others at a former period of the discussion. When they come to adult age they receive political offices in the city if they desire them. They marry where they wish and give their children in marriage where they like. As for the unjust, many are out of sight while young, but on being found out as they come to the end of the race, they are themes of ridicule. When they become old they are treated with derision both by foreigners and citizens, beaten and compelled to be addressed with opprobrious language, and even tortured and burned.

*The victors in the games in ancient Greece received a garland for their guerdon. As the games were religious observances, such a prize was regarded as the highest honor, and the recipient was distinguished accordingly.

Johnson said, he loved a good hater; by which he must have meant, not so much one that hated violently, as one that hated wisely; hated baseness from love of nobleness. However, in spite of Johnson's paradox, tolerable enough for once in speech, but which need not have been so often adopted in print since then, we rather believe that good men deal sparingly in hatred, either wise or unwise: nay, that a "good" hater is still a desideratum in this world. The Devil, at least, who passes for the chief and best of that class, is said to be nowise an amiable character.

Carlyle, *Burns*.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

(Continued from Vol. 6, page 56.)

WHY was the thigh of Jacob weakened? Because impurity attacks a man on his left side and deprives him of his power and strength, and this state of weakness prevailed till the coming of Samuel, who reminded the people that netzach was the light of Jacob, the netzach that triumphs in Israel. This also is why the Prophecies of Samuel during his lifetime were denunciations of wrath and judgment. Furthermore, the Holy One endowed Samuel afterwards with the sephirothic power called hod. When? After he had anointed Saul and David as kings, which made him the equal of Moses and Aaron who rejoiced, the one in Netzach, the other in Hod.

All the sephiroth are bound together in orderly sequence as it is written: "Moses and Aaron were his priests and Samuel amongst those that call upon his name" (Ps. xl. 6). All are united and joined the one to the other, as were Jacob, Moses and Joseph. At first Jacob was lord of the house, then after his death Moses took possession. Joseph only ruled it during his life and that through Jacob his father. When he died Moses then ruled, for when the Divine Presence went out of Egypt, Moses became joined to Joseph, as it is said: "And Moses took the bones of Joseph with him" (Ex. xiii. 19).

Why is it said, "*with him?*" Because as a man cannot enjoy the female except through means of a body, so with the body of Joseph as a link, Moses became united with the Schekina, which thus in a manner of speaking had three husbands, being united at first with Jacob, then Joseph and Moses. Jacob died, and his body was buried in the holy land. Joseph died, but his body was not buried there, only his bones. Moses died, but neither his bones nor his body were interred in the holy land. After his death, the Schekina entered into Palestine and returned to her

first husband, Jacob. From this we infer that a woman twice married after her decease becomes joined to and cohabits with her first husband. Moses entered not into Palestine, yet was he more favored than Jacob, who became joined to the Schekina on high after death, whilst Moses was honored by her presence with him in earth life. If it is said the pre-eminence is with Jacob, it is not so, because when the children of Israel went forth out of Egypt, they were subjects of Jubilee, the lowest stage of knowledge leading to divine wisdom and knowledge, and therefore wandered they in the wilderness, being unable to enter into Palestine. Their children, however, entered in, because they were children of the Schekina. During life Moses lived with her and followed her commands, but when he departed out of the world he ascended to the mount of the Holy Spirit, and through it to Jubilee on high where were gathered the six hundred thousand souls that along with him had come out of Egypt. With Jacob this was not the case. He, through the spirit, attained to that degree in the divine life termed *Shemita*, corresponding to the period of demission in connection with the year of Jubilee. He did not enjoy communion with the Schekina in his lifetime because he had to concern himself too much with the cares of his household. The holy land could only be gained and entered by divine aid and assistance. This is why those who are spiritually minded only become united with the Divine, whilst those engrossed with the cares, duties and anxieties of married life are only partially so. The life of the former is spiritual, that of the latter is carnal and worldly. There can be no point of union, no association with one another.

Between those who died in the wilderness and those who entered into the promised land is only a physical resemblance. Those who died in the wilderness attained to that degree of spirituality which enable them to behold the Divine in all his wondrous works and marvellous doing with their own eyes, whilst those who entered into the Promised Land and had lived in the wilderness were worldly minded and thus unqualified for the attainment of spiritual light and life. Jacob, whilst he lived, was attached to his wives, but after death his spirit became united with the Divine. Moses separated himself from his wife and attached himself to the Divine whilst in the body, and after death became united with the great mysterious Being who is above all and in all.

All the separate grades and degrees of spiritual life form

one great and vast whole. The soul of Moses belongs to that called Jubilee, his body to *Shemita*. The soul of Jacob belonged to *Shemita*, his body to his wives. All these celestial degrees of light have their types on the earth plane and are suspended and posited or placed in the firmament. Though the scripture uses two different words to denote heaven, yet are they synonyms one of the other and mean the same thing, being included in one name, the mysterious name containing all names, of Him who can only be the object of all our thought and subject of all our faith.

And God said: "Let us make man" (Gen. i. 26). "The secret of the Lord, that is, the secret of the divine life, is with them that fear him."

Rabbi Simeon was sitting surrounded by his students and meditating on these words when suddenly a voice audible only to himself cried "Simeon! Simeon!" what signify these words "Let us make man?" Who was he that spake thus to Alhim? It was the voice of the great celestial Being known as the Aged of the Aged who, making himself visible for a moment and speaking these words to Rabbi Simeon, disappeared then from view and was seen no more.

Divining from the exclamation Simeon! Simeon! and not Rabbi! who it was that had addressed him, Rabbi Simeon turned to the students and made known to them who and what he had just seen and heard.

"It is evident," said he, "that the Holy One whom the scriptures describe as The Ancient of Days (Dan. vii. 9) has just spoken and now is the time to unfold and make known a profound mystery which up to the present has never been divulged and revealed to mortal man."

Pausing a moment as one enraptured and overwhelmed, and filled by the sudden influx of a great invisible spiritual force and power, the students gazing in breathless silence and speechless wonderment, in low and solemn tones Rabbi Simeon spake again.

"In ages long gone by lived a great and powerful king whose design it was to build palaces wherein to dwell and live in a manner becoming his royal grandeur. In his retinue of servants and attendants was found an architect, of great abilities and lofty genius in the art and science of construction, who made it the chief aim of his life to acquaint himself with the plans and ideas of his monarch and carry them into execution and doing nothing except by his authority and command.

The king was the Divine Being personified in scripture as

heavenly Wisdom. Alhim was the celestial architect personified as "the heavenly Mother." Alhim was also the architect of the world below and was designated and known as the Schekina, and as a woman is not allowed to do anything without the consent and against the wish and will of her husband, all the palaces have been built by emanation. The father, through the Logos or Word, said to the mother: "Let this be done!" and it was done at once, as it is written: "And God said let there be light and light was," that is, the Logos said to Alhim, the creative Logos, "let there be light." The master or lord of the palace speaks and the architect forthwith executes and thus were all the palaces or worlds made and produced by emanations, as, "let there be a firmament," "let there be lights in the firmament," all were done on the moment. Regarding the present world, the world of separation, that is to say where all things appear to be independent of each other, the architect said to the master of the palaces: "Let us make man in our image and after our likeness." Certainly replied the master, it will be good to make him, but he will surely transgress and commit wrong against thee, in that he will be ignorant and foolish, as it is written: "A wise son is the joy of his father, but a foolish son is the heaviness of his mother" (Prov. x. 1). A wise son denotes man who came forth by emanation, a foolish son, created man."

Rabbi Simeon ceased speaking as all the students before him rose up and cried: Rabbi! Rabbi! Master! Master! Was there then a division between the Father and the Mother whether man should come forth from the father by emanation or from the mother by creation?

No, replied Rabbi Simeon, because man by emanation is male and female as he proceeds from the father and mother conjoined, as it is written: "And God said let there be light and light was." "Let there be light" connotes the part of man that emanated from the father; that is, the male principle; "and light was," refers to that part that emanated from the mother, the female principle. Man therefore was created androgynous with two faces. The emanative man possessed no special form or likeness, but the heavenly mother it was who wished to produce and provide the created man with a special image. Now the two lights emanating from the father and mother, called in scripture, light and darkness, the form of created man must of necessity be compounded from the active light proceeding from the father, and the passive light (termed darkness) that pro-

ceeded from the mother. As, however, the father had said to the mother that the emanated man if placed in the world would through frailty transgress and sin, he refused to take part in the formation of a human form for him. For this reason the light created on the first day was concealed and hidden and treasured up by the Holy One for the righteous, as also the darkness was created and reserved at the same time for the evil and wicked, as it is written: "The wicked shall be silent in darkness" (1 Sam. ii. 9). And it was also on account of this darkness that man would, as foreseen, sin against the light, the father was unwilling to take part in the creation of man below on the earth plane. This also is why the mother said: "Let us make man in our image," that is of light, "and in our likeness," of passive light or darkness (which as has been stated is a materialized allotrophic form of light itself), which serves as a garment of the light as the body serves as a covering for the soul, as it is written: "Thou hast clothed me with skin and flesh" (Job x. 11).

As Rabbi Simeon ceased speaking for a moment, the students, one and all, pleased and delighted with their master's teaching, exclaimed: "Happy oh Master is our lot, in that we have had the privilege of hearing and listening to teachings that have never been delivered and imparted to anyone until now."

Resuming his discourse, Rabbi Simeon spake and said: "See now! that I even I am He and there is no Alhim with me" (Deuter, xxxii. 39). Give attention, oh students, to the expositions I am about to give of teachings handed down from ancient masters which I am permitted to impart and make known to you. Who was he that gave expression to the words: "Behold I even I am He"? It was the Supreme Being, the Highest of the high, the Cause of all causes, the one and only originator of the universe, without whom nothing was made that was made, in heaven above or on earth below, as we have already expounded in our remarks on the words: "Let us make man." From the plural form of this expression, we perceive that in the divine essence there are two hypostatic beings or Logoi who speak the one to the other at this moment. The second said to the first: "Let us make man" because it did nothing from itself, but by the permission of the first. He it is who said: "Behold I even I am He and there was no Alhim with Me"; that is, there was no Alhim with whom I consulted and took counsel, therefore, the logical conclusion is that Alhim who said "Let us make man" was a hypostatical Logos made for the creation of man.

Master! cried the students as they stood up, pardon our interrupting thee, but hast thou not said that the Cause of all causes said to the first hypostatic being or Logos, called Kether (Crown), "Let us make man."

Then answered Rabbi Simeon and said, note well the explanation I am about to give unto you. I have not said that He who is Cause of all causes is the same as the Alhim, or that He is not the same. In the divine essence there is no conjunction of persons or natures whatever as commonly understood. What conjunction there is in the divine essence is similar to that which exists in the male and female principles which are as one, as it is written: "For I called them one" (Is. li. 2). Because in the divine essence there is no multiplicity nor conjunction, therefore is it that God said: "Behold I even I am He and no Alhim is with me"; that is, I am Alhim and Alhim is I.

Then rose up all the students and bowed themselves before their master, Rabbi Simeon, and said: Happy and blessed is the man whom his Lord hath chosen and permitted to reveal and make known mysteries that have never been divulged even to the angels themselves.

Rabbi Simeon continuing his discourse spake and said: We must bring to a close the interpretation of the esoteric meaning of this most mysterious part of scripture. It is further added: "I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand" (Deuter. xxxii. 39). The words "I kill and make alive" have reference to the sephiroth found on the right hand of the sephirothic tree of life, viz., hochma (wisdom), chesed (grace), and netzach (victory); those on the left hand being binah (understanding), geburah (justice), hod (glory). From the former proceed principles conducive to life, from the latter those that tend and converge to death. If these pairs of opposites had not been united by the mediating sephiroth, viz., tiphereth (beauty), yesod (foundation), and malkuth (kingdom), there could not have been any equilibrium of principles in the world, no balance of justice, inasmuch as every perfect tribunal consists of three judges who in their official capacity and jurisdiction are considered as one. When the three Logoi constitute themselves as a tribunal for the dispensation of right and justice, the right hand is extended to receive penitents and on the sephirothic tree this hand, termed the Schekina, the right hand of God, is associated with chesed (grace or mercy). The left hand is associated with the sephiroth geburah (justice).

The hand called on the above mentioned three, Jehovah or Schekina, corresponds to the mediating sephiroth, tiphereth (beauty, etc.), so that when a man repents of his sins and wrongdoings, this hand is outstretched to save him from the exacting justice and severity of the tribunal; but when the Cause of all causes judges, then as scripture states, "there is none that can deliver out of my hands." Still further, in this verse, the word I (ani) is repeated three times and thus there are three alephs, a, a, a, and three yods, i, i, i, which letters form part of the tetragrammaton, or Sacred Name, written in full. The verse also contains three vaus (v-ahayeh, v-ani, v-en) that are also found in the divine name. The masters have explained the occurrence of the word Alhim in this verse as meaning *Alhim acherim*, other, that is, false Gods. According to this view the interpretation of it is this. "Behold I, even I, the Holy One am He, or I am the Schekina and Alhim is not with me; that is, the demons Samuel (prince of darkness) and Nachash (serpent) are not with me. I kill and make alive by the Schekina; I destroy the guilty and unrepentant and I make to live him that is just and upright; and there is none who can deliver out of my hands; that is, from the hands of Jehovah, from the three Logoi whose essence is denoted by and concealed in the fourteen letters of the mysterious word Chuza Bmuchso Chuza. Such is the truth."

The interpretation we have given and the remarks we have made concerning the Supreme Being, the Cause of all causes, and his relation to the Logoi have never been hitherto vouchsafed and imparted either to prophet or sage. Ponder over and observe the mysterious gradations of the Divine essence or life obscurely and dimly connoted by the sephiroth who are its raiments and coverings and as there is an ascending series of worlds beyond worlds in infinite succession profusely scattered throughout the boundless realms of space each with their motions, periods of duration and their laws, in one grand scheme involved and in a perfect whole united, so with the sephiroth in the highest world of emanations. Though differing in their relationship to the great center and source of Life and Light, yet are they each of them mirrors of the glory and beauty, the splendor and power, the might and majesty of the divine attributes and reflections of the Cause of all causes, the great Being dwelling in light ineffable, in presence of which all other lights become dimmed and disappear as fades and vanishes the darkness before the rising sun.

“Let us make man.” Another and altogether different interpretation and meaning has been given of these words by the learned of former times, and is as follows: They apply them as spoken by ministering angels who, endowed with a knowledge both of the past, the present and future, foresaw that man would fall and therefore they opposed his creation. Furthermore, at the moment that the Schekina or creative Logos said to the Holy One: “Let us make man” the angels Aza and Azael objected and said: Why create man since thou foreseest that he will sin and break thy law, along with the woman who will be formed from the passive light called darkness, as the man from the active light? Then spake the Schekina and said in reply to them: Through woman, against whom ye object, shall ye yourselves fall and lose your glory and state, as it is written: “And the sons of Alhim saw the daughters of man were fair and they took them wives of all which they chose” (Gen. vi. 2).

Said the students to Rabbi Simeon: Master! were not Aza and Azael correct in saying that man through the woman would sin and transgress?

To this remark Rabbi Simeon replied: It was on this account that the Schekina said unto them: “Before accusing them ye should see to it that ye are better and stronger and purer than they. Man will fall and sin by one woman alone; ye will fall and be seduced by many. He will repent, but ye will become obdurate and hardened in your sin.”

Said the students again to Rabbi Simeon, since sexual desires and impulses were the cause of sin and transgression, wherefore do they exist?

Said Rabbi Simeon: If the Holy One had not created a spirit of good that emanates from the active light, and spirit of evil that emanates from the passive light or darkness, man would have been a neutral ignorant kind of being unable to distinguish and contrast things essential to mental growth and spiritual development and progress; therefore was he created dual in nature, endowed with sexual feelings and rational functions, from the right and orderly discharge of which, or otherwise, he enjoys or suffers, as it is written: “See I have set before thee this day, life and good, death and evil” (Deuter. xxx. 15).

Why then, said the students, was man thus created with a power of choosing and determining his future? Would it not have been better to have formed him with no desires and inclinations except for the just, the true and good, and thus have

avoided becoming the cause of such disturbance in heavenly regions?

Said Rabbi Simeon in reply: It was necessary that man should be created thus in order that the good law might operate and be an incentive to spiritual progress and development. Now the law in its jurisdiction operates in two ways in the dispensation of justice, promising rewards to the righteous and decreeing punishment to the guilty and sinful; therefore is it written: "Verily there is a reward for the righteous and punishment for the wicked," and man must therefore be created and adapted for the reception of these different effects, viz., rewards and penalties. The Divine Being desires that good should prevail throughout the world, as the scripture saith: "He hath not created the earth in vain, he formed it to be inhabited" (Is. xlv. 18). Furthermore, the good law is as it were a judicial robe to the Schekina, and if man had been created without moral tendencies and with an inclination liable to be diverted to evil as well as good, then would the Schekina have been like a poor man without garb or raiment. He who commits sin despoils in a manner the Schekina of its robe and incurs punishment and condemnation; as on the other hand, he who observes and practices the commandments of the law, is accounted as meritorious as one who arrays the Schekina with a robe or garment. This truth is symbolized by the garment with fringes or borders (zizith) as it is written: "For that is his covering only, it is his raiment for his skin when he shall sleep" (Ex. xxii. 27) referring to the Schekina. When anyone offers up an insincere prayer, destroying angels pursue after it, as saith the scripture: "All her persecutors have overtaken her" (Lam. i. 3), therefore we pray that "He being full of compassion, forgiveth our sins and destroys us not utterly" (Ps. lxxviii. 38).

(To be Continued.)

The mysterious workmanship of man's heart, the true light and the inscrutable darkness of man's destiny, reveal themselves not only in capital cities and crowded saloons, but in every hut and hamlet where men have their abode. Nay, do not the elements of all human virtues and all human vices; the passions at once of a Borgia and of a Luther, lie written, in stronger or fainter lines, in the consciousness of every individual bosom, that has practiced honest self-examination?

Carlyle, *Burns*.

MOMENTS WITH FRIENDS

The Christian says that Man has a Body, Soul and Spirit. The Theosophist says that Man has Seven Principles. In a few words what are these Seven Principles?

The theosophist views man from two standpoints. From one he is mortal, from the other he is immortal. The mortal part of man is made up of four distinct principles. First, the physical body, which is built up from solids, liquids, air and fire, which are altogether the material of the physical body. Second, the *linga sharira*, which is the form, or design body of the physical. This form body is of ether, a less changeable matter than the constantly changing physical. The design or form body is the principle which moulds the unformed foods of solids, liquids, gases and light taken into the body, and which preserves its form throughout life. Third, is *prana*, or the principle of life. This principle of life causes the form body to expand and grow, otherwise the form would always remain the same. By the principle of life the foods of the physical body are kept in constant circulation. The principle of life tears down and sluffs off the old and replaces it in the form with the new matter. Thus the old physical is carried away and replaced with new physical matter, and the life matter is built into a physical body, and that physical body is given shape and held together by the design or form body. Fourth, is *kama*, the principle of desire. Desire is the turbulent craving animal in man. It is the inherent instincts and animal tendencies in man, and it uses and gives direction to the life and form of the physical body. These four principles constitute that part of man which dies, is separated, disintegrated and returns to the elements from which it is drawn.

The immortal part of man is threefold: First, *manas*, the mind. The mind

is the distinctive principle which makes man a human being. The mind is the reasoning principle in man, that which analyzes, separates, compares, which identifies itself and considers itself separate from others. It unites with desire and during physical life it conceives desire to be of itself. Mind reasons, but desire wants; the instincts crave, as opposed to what reason dictates. From the contact of mind with desire come all our experiences in life. Owing to the contact of mind and desire we have the duality of man. On the one hand, a craving, furious, rampant brute; on the other, a reasonable, peace loving being whose origin is divine. The mind is the principle by which the face of nature is changed; mountains are levelled, canals built, sky-towering structures raised and the forces of nature harnessed and driven to build up civilizations. The sixth, *buddhi*, is the divine soul, the principle which knows and feels itself to be in others and others in itself. It is the principle of true brotherhood. It sacrifices itself that all nature might be raised to a higher degree. It is the vehicle through which the pure spirit acts. Seventh, *atma*, is the spirit itself, pure and undefiled. All things unite in it, and it is the one pervading principle through within and about all things. Mind, soul and spirit, are the immortal principles, whereas the physical, the form, life and desire are mortal.

The christian division of man into body, soul and spirit is not at all clear. If by body is meant the physical form, then how account for the separate life, the permanent form and the animal in man? If by soul is meant the thing that may be lost or may be saved, this requires an explanation different from the christian. The christian uses soul and spirit and synonymously and he seems to be neither able to define soul and spirit nor to be able to show the difference between each. The theosophist by

his sevenfold classification gives of man an explanation of man, which at least is reasonable.

"In a few words can you tell me what takes place at death?"

Death means the separating of the physical body from its design, or form body. As death approaches the form body of ether withdraws itself from the feet upwards. Then the mind or ego leaves the body through and with the breath. The breath in departing stops life, leaves the form body, and the form body ascends from the chest and usually rolls out of the physical from the mouth. The cord which had connected the physical with its form body is snapped, and death has taken place. It is then impossible to revive the physical body. The desire principle may hold the sensual mind in bondage for a time, if that mind during life has thought of its desires as itself, in which case it remains with the animal desires until such time as it can distinguish between itself and them, then it passes into the ideal state of rest or activity which conforms to its highest thoughts, entertained by it while living in the physical body. There it remains until its period of rest is at an end, then it returns to earth life to continue its work from the point where it was left off.

"Most spiritualists claim that at their seances the souls of the departed appear and converse with friends. Theosophists say that this is not the case; that what is seen is not the soul but the shell, spook or desire body which the soul has discarded. Who is correct?"

We consider the statement of the theosophist to be the more correct, because the entity with which one may converse at a seance is only an echo of what was by the entity thought during life and such conversation applies to material things, whereas the divine part of man would speak of things spiritual.

"If the soul of man may be held a prisoner after death by its desire body, why may not this soul appear at seances and why is it wrong to say that it does not appear and converse with the sitters?"

It is not impossible for the human soul to appear at seances and converse with friends, but it is highly improbable that it does, because the "sitters" do not know how to evoke the temporary prisoner and because such appearance would either have to be summoned by one who knows how, or else by the intense desire of one who is living as well as of

the disembodied human soul. It is wrong to say that the appearances are the souls of the departed because the human soul who cannot distinguish between itself and its desires usually goes through a metamorphosis similar to that of a butterfly in order that it may realize its condition. While in this condition it is inactive as is the cocoon. That human soul who is able of its own volition to distinguish itself from the animal would refuse to have more to do with that animal which causes it such torment.

The reason for such an unusual occurrence as the appearances of a disembodied human soul at a seance would be to communicate with some one present on certain topics, such, for instance, as information of spiritual importance or a philosophical value to the one most concerned. The communications of the entities who do masquerade under the title of some departed person, chatter and prattle about unimportant things with an occasional speculation on some matter suggested by one of the sitters. If our departed friends had been guilty of such driveling conversation while with us during their earth life, we would, as friends, have grieved for them, but nevertheless we should have been compelled to have had them placed in an insane asylum, because it would have been apparent at once that they had lost their minds. This is just what has occurred to the beings who appear at seances. They have actually lost their minds. But the desire which we speak of remains, and it is the desire with only a bare reflection of the mind which it had been connected with that appears at the seance. These appearances jump from one topic to another with no showing of reason nor any apparent lucidity of thought or expression. Like the insane, they appear to be suddenly interested in a subject, but they as suddenly lose the subject, or their connection with it, and jump to another. When one visits an insane asylum he will meet with some exceptional cases. A few will converse with apparent ease on many topics of interest, but when certain matters are introduced the lunatic becomes violent. If the conversation is continued long enough the point at which they ceased to be human will be discovered. It is just so with the spooks or desire forms who appear at seances. They echo the old instincts and longings of and for earth life and express themselves according to those longings, but they invariably fall into nonsensical chattering

when other matters are introduced that are not suited to their particular desire. They have the cunning of the animal and, like the animal, will play about the field and cross and recross their tracks to elude the one who pursues them with consecutive questions. If the hunt is carried on, the departed either bids farewell to the questioner because his "time is up and he must go" or else he will say that he does not know how to reply to what he is asked. If a disembodied human soul should appear he would be direct and lucid in his statements and what he said would be of value to the person addressed. The nature of his communication would be of moral, ethical, or spiritual worth, it would not be of commonplace matters, as is almost always the case at seances.

"If the appearances at seances are only the shells, spooks or desire bodies, which have been disembodied by the human souls after death, why is it that they are able to communicate with the sitters on a subject known only to the person concerned, and why is it that the same subject will be brought up over and over again?"

If the spooks or desire forms were connected during earth life with the names with which they claim to be, they are aware of certain topics, as in the case of a madman, but they are only automations, they repeat over and over again the loose thoughts and desires of life. Like a phonograph they speak out what was spoken into them, but unlike the phonograph they have the desires of the animal. As their desires were connected with the earth, so they are now, but without the restraint due to the presence of the mind. Their answers are suggested and oftentimes indicated by the questions put to them, and which are by them seen in the questioner's mind even though he may not be aware of it. As for instance, one may see a light reflected on the wearer's hat or other object of which he may not be aware. When the questioner is informed of something of which he has not before known, he considers it wonderful and of course thinks that it could only have been known by himself and his informant, whereas it is only the reflection seen in the mind of the questioner or else it is the impression of an occurrence caused by the desire-form and given expression whenever the occasion allowed it.

"The fact cannot be denied that spirits do

sometimes tell the truth and also give advice which if followed will result to the benefit of all concerned. How can the theosophist, or any other opposed to spiritualism, deny or explain away these facts?"

No theosophist or other person respecting the truth ever tries to deny facts, nor to dodge the truth, nor would he attempt to hide the facts, or to explain them away. The endeavor of any truth loving person is to get at the facts, not to hide them; but his love for facts does not require that he should accept as true the claims of an unreasoning person, or those of a spook, or shell, or elemental, masquerading at a seance as a dear departed friend. He listens to the claims made, then proves the claims to be true or false by the evidence advanced. The facts always prove themselves. Out of their mouths, saints prove themselves to be saints, philosophers to be philosophers; the talk of unreasoning people proves them to be unreasoning and spooks prove themselves to be spooks. We do not believe that theosophists are opposed to the facts of Spiritualism, though they deny the claims of most spiritualists.

The first part of the question is: do "spirits" sometimes tell the truth. They do—sometimes; but so does the most hardened criminal for the matter of that. Inasmuch as no particular instance of the truth stated by a "spirit" has been given, we will venture to say that the truth or truths stated by what some people will insist on calling "spirits" is of a commonplace nature. Such, for instance, as a statement that within a week you will receive a letter from Mary, or John, or that Maria will fall sick, or get well, or that some good fortune will befall, or that a friend will die, or that an accident will occur. Should any of these things be true it would only go to show that an entity—whether of a high or low character—is capable of a finer sensuous perception than the same being, if incarnated. This is so because each body perceives on that plane on which it is functioning. While living in a physical body, one perceives material things through the physical senses; and events are perceived only at the time of their occurrence, such as getting a cold, or falling, or receiving a letter, or meeting with an accident. But if one is not limited to the physical body and still has the senses, these senses act on the plane next the physical, which is the astral. One who functions on the astral plane

can perceive events occurring there; the viewpoint in the astral plane is from a higher ground than the physical. Thus, for instance, the thought or positive intention of one to write a letter could be seen by one capable of seeing such intention or thought, or a cold could be predicted with certainty by seeing the condition of the astral body of the one who would have it. Some accidents may also be predicted when the causes of them have been set in motion. These causes are invariably in the thoughts or the actions of people, and when a cause is given the result follows. To illustrate: If a stone is thrown in the air one may predict its fall long before it touches the ground. According to the force with which it was thrown and the arc of its ascent, the curve of its descent and the distance it will fall may accurately be predicted.

Entities who function on the astral plane may thus see the causes after they are generated and may predict an event with accuracy because they can see in the astral that which will occur in the physical. But a murderer can see the ascent of a stone and predict its descent quite as truly as a saint or a philosopher. These are of material things. The advice given as to how to avoid an accident does not prove that it is given by an immortal soul. A villain might advise one of an impending accident as accurately as a sage. Either might advise one standing in the way of a descending stone and prevent his injury. So might a lunatic. It might be asked how such advice could be given by a spook, if a spook is devoid of mind. We would say that a spook is devoid of mind in the same sense that a hopelessly insane man is devoid of mind. Even though he lose a knowledge of his identity, there is a slight reflection that is implanted on the desire, and it remains with the desire. It is this reflection that gives the semblance of mind in certain cases, but it must be remembered that although the shell has lost the mind that the animal remains. The animal has not lost its cunning and the cunning of the animal with the impression left by the mind enables it to follow, under certain cases, such as those

already instanced, the events transpiring in the realm where it functions. The facts are then reflected on itself as a picture may be reflected by a mirror. When an event is reflected on the desire body and this picture is connected with or related to one of the sitters at the seance, the spook or shell responds to the thought picture reflected on it and attempts to voice forth the thought or impression as a piano would voice forth or respond to the person who operated its keys. When a sitter at a seance has lost or mislaid something, this loss remains as a picture in his mind and this picture is stored as an old memory. The picture is often perceived or reflected by the desire body or spook. It then responds to the picture by telling the sitter that at such a time was lost such an article of value, or that this article may be found by him, in the place where he had put it, or where it had been lost. These are instances where the facts are stated and advice given, which proves to be correct. On the other hand, where one fact is given, a hundred falsehoods are said, and where advice is once correct, it is a thousand times misleading or harmful. We therefore say that it is a waste of time and detrimental to ask and follow the advice of the departed. It is a well known fact that all people who prey on the weaknesses of others, engaged in betting, or gambling, or speculations on the market, allow their intended victims to win small sums of money, or they will flatter the victim on his shrewdness in speculation. This is done to encourage the victim to continue his risk, but eventually this results in his utter failure and ruin. Similar is the case with mediums and spook chasers and phenomena hunters. The little facts which they find true entice them to continue their practices until, like the speculator, they are in too deep to get out. The spooks assume control and may finally obsess the victim entirely, and then follows failure and ruin. The statistics of mediumship and of phenomena chasers will prove these statements true. And the one who champions the "spirits" can neither "deny nor explain away these facts."

A FRIEND.

Three worlds surround, penetrate and bear up this physical world, which is the lowest, and the sediment of the three.

THE ZODIAC.

THE WORD.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

THIS article will attempt to show what the mind is and its connection with the physical body. It will point out the immediate relationship of the mind to the worlds within and about us, indicate and depict the actual existence of the abstract world of knowledge, show how the mind may consciously live in it, and how, with knowledge, one may become conscious of Consciousness.

Many a man will say that he knows he has a body, that he has life, desires, sensations, and that he has a mind and uses it and thinks with it; but if questioned as to what his body actually is, what his life, desires and sensations are, what thought is, what his mind is, and what the processes of its operations are when he thinks, he will not be confident of his answers, just as many are ready to assert that they know a person, place, thing or subject, but if they have to tell what they know about them and how they know, they will be less certain in their statements. If a man has to explain what the world is in its constituent parts and as a whole, how and why the earth produces its flora and fauna, what causes the ocean currents, the winds, the fire and the forces by which the earth performs its operations, what

In the last editorial on "Sleep," the words "involuntary muscles and nerves" were inadvertently used.

The muscles employed during waking and sleeping are the same, but during sleep the impulses causing the movements of the body are primarily due to the sympathetic nervous system, while in the waking state the impulses are solely carried by way of the cerebro-spinal nervous system. This idea holds good through the whole editorial "Sleep."

causes the distribution of the races of mankind, the rise and fall of civilizations, and what causes man to think, then he is at a standstill, if for the first time his mind is directed to such questions.

The animal man comes into the world; conditions and environments prescribe his mode of life. While he remains the animal man, he is satisfied to get along in the easiest way in a happy-go-lucky manner. So long as his immediate wants are satisfied, he takes the things which he sees without questioning as to their causes, and lives an ordinary happy animal life. There comes a time in his evolution when he begins to wonder. He wonders at the mountains, the chasms, the roar of the ocean, he wonders at the fire and its all-consuming power, he wonders at the tempest, the winds, the thunder, lightning, and at the battling elements. He observes and wonders at the changing seasons, the growing plants, the coloring of the flowers, he wonders at the stars twinkling, at the moon and at its changing phases, and he gazes and wonders at the sun and adores it as the giver of light and life.

The ability to wonder changes him from an animal to a human, for wonder is the first indication of the awakening mind; but the mind must not always wonder. The second stage is the endeavor to understand and make use of the object of wonder. When animal man reached this stage in evolution, he watched the rising sun and the changing seasons, and marked the progress of time. By his methods of observation, he learned to make use of the seasons according to their cyclic recurrence, and he was assisted in his efforts to know by beings who, æons before, had passed through the school which he was then entering. To judge correctly the recurring phenomena of nature, this is what men to-day call knowledge. Their knowledge is of such things and events as are demonstrated and understood according to and in terms of the senses.

It has taken ages for the mind to build up and cultivate the senses and to gain a knowledge of the physical world through them; but in gaining a knowledge of the world the mind has lost the knowledge of itself, because its functions and faculties have been so trained and adjusted to and by the senses that it is unable to perceive anything which does not come through or appeal to the senses.

To real knowledge, the ordinary mind stands in the same relation as did the mind of the animal man to the world in his

period. Man is to-day awakening to the possibilities of the inner world as the animal man awoke to those of the physical world. During the last century, the human mind has passed through many cycles and stages of development. Man was contented to be born, to be nursed, to breathe, to eat and drink, do business, marry and die, with the hope of heaven, but he is not now so contented. He does all this as he did it before and will continue to do in civilizations yet to come, but the mind of man is in a state of awakening to something else than the humdrum affairs of life. The mind is moved and agitated by an unrest which demands something beyond the limitations of its immediate possibilities. This very demand is an evidence that it is possible for the mind to do and to know more than it has known. Man questions himself as to who and what he is.

Finding himself in certain conditions, growing up in these and being educated according to his wishes, he enters business, but if he continues in business he finds that business will not satisfy him however successful he may be. He demands more success, he gets it, and still he is not satisfied. He may demand society and the gayeties, pleasures, ambitions and the attainments of social life, and he may demand and reach position and power, but he is still unsatisfied. Scientific research satisfies for a time because it answers the inquiries of the mind concerning the appearance of phenomena and of certain of the immediate laws controlling phenomena. The mind may then say that it knows, but when it seeks to know the causes of phenomena, it is again unsatisfied. Art assists the mind in its wanderings into nature, but it ends in dissatisfaction to the mind because the more beautiful the ideal, the less it can be demonstrated to the senses. Religions are among the least satisfying sources of knowledge, for though the theme be sublime, it is degraded by an interpretation through the senses, and though the representatives of religion speak of their religions as being above the senses, they contradict their claims by the theologies which are compounded by means of, and through the senses. Wherever one is and under whatever condition he may be, he cannot escape the same inquiry: What does it all mean—the pain, pleasure, success, adversity, friendship, hatred, love, anger, lust; the frivolities, illusions, delusions, ambitions, aspirations? He may have attained success in business, education, position, he may have great learning, but if he asks himself what he knows from what he has learned, his answer is unsatisfactory.

Though he might have great knowledge of the world, he knows that he does not know what he at first thought he knew. By wondering what it all means, he manifests the possibility of his entering into a realization of another world within the physical world. But the task is made difficult by his not knowing how to begin. This need not be long wondered at because the entrance into a new world requires the development of faculties by which the new world can be understood. If these faculties were developed, the world would be already known, and not new. But inasmuch as it is new and the faculties necessary to conscious existence in the new world are the only means by which he may know the new world, he must develop these faculties. That is done by effort and the endeavor to use the faculties. As the mind has learned to know the physical world, so must it, the mind, learn to know its physical body, form body, life, and its desire principles, as distinct principles, and as different from itself. In trying to learn what the physical body is, the mind naturally distinguishes itself from the physical body and can thus the more readily become aware of the composition and structure of the physical and the part the physical body plays and will have to take in the future. As it continues to experience, the mind learns the lessons which the pains and pleasures of the world teach through its physical body, and learning these it begins to learn to identify itself as apart from the body. But not until after many lives and long ages is it able to so identify itself. As he awakens to the lessons of pain and joy and sorrow, health and disease, and begins to look into his own heart, man discovers that this world, beautiful and permanent as it may seem, is only the coarsest and hardest of the many worlds which are within and about it. As he becomes enabled to use his mind, he may perceive and understand the worlds within and around his physical body and his earth, even as he perceives and understands the physical things which he now thinks he knows, but which he in reality knows so little of. As he learns to know his body and the other principles which make him what he is, he will learn to know of the other worlds because each one of the factors which enters into his constitution as man, has its corresponding world from which it draws its sustenance and in which it lives and moves.

There are three worlds which surround, penetrate and bear up this physical world of ours, which is the lowest and the crystallization of those three. This physical world repre-

sents the result of immense periods as counted by our notions of time, and represents the results of the involution of older worlds of attenuated etherial matters of varying densities. The elements and forces which now operate through this physical earth are the representatives of those early worlds.

The three worlds which preceded ours are still with us and were known to the ancients as fire, air and water, but the fire air, water, and also earth, are not those of which we know in the ordinary use of the terms. They are the occult elements which are the substrata of that matter which we know by those terms.

That these worlds might be easier of comprehension we will again introduce Figure 30. It represents the four worlds

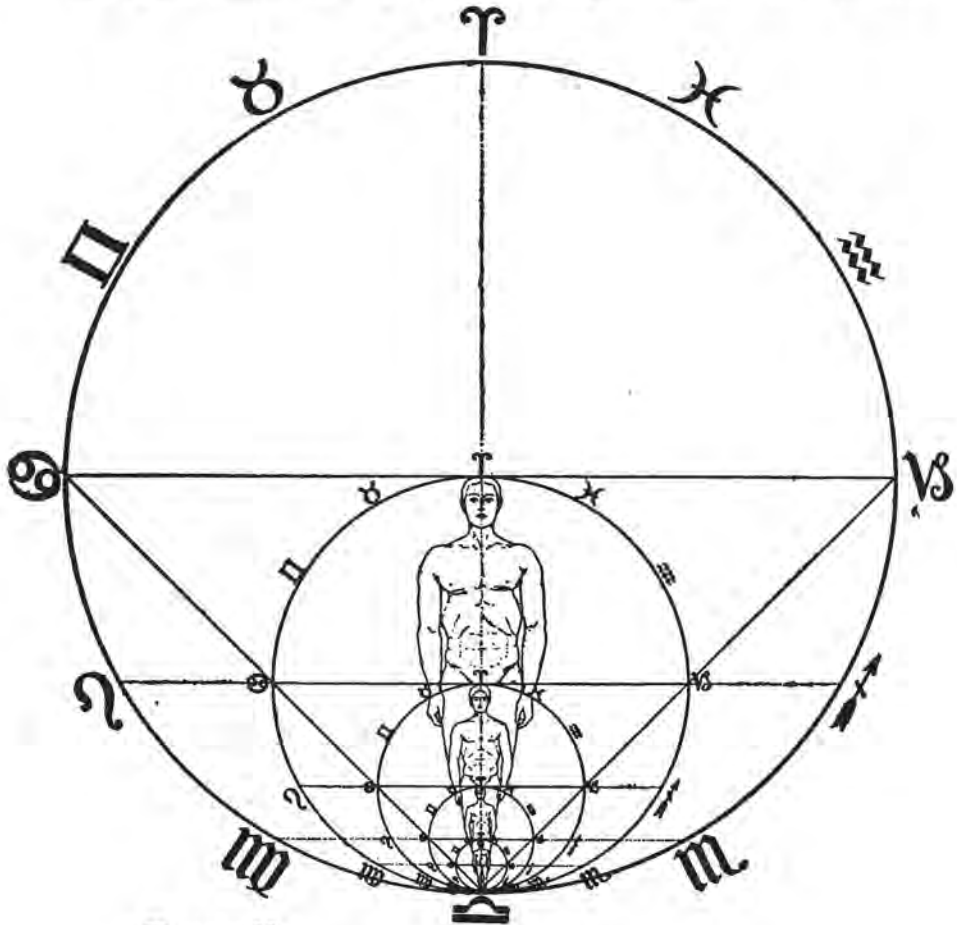


FIGURE 30.

of which we must speak, in their involutory and evolutionary aspects, and it shows also the four aspects or principles of man, each acting in its own world, and all operative in the physical.

Of the four, the first and highest world, the occult element of which was fire, has not yet been speculated about by modern science, the reason for which will be shown later on. This first world was a world of one element which was fire, but which contained the possibilities of all things which were manifested thereafter. The one element of fire is not that *laya* center which allows the passage of the visible into the invisible; and the transit of which we call fire, but it was, and it still is, a world which is beyond our conception of form or elements. Its characteristic is breath and is represented by the sign cancer (♋) in Figure 30. It, breath, contained the potentiality of all things and was called and is called fire because fire is the moving power in all bodies. But the fire we speak of is not the flame which burns or illuminates our world.

In the course of involution, the fire, or breath world, in-folded within itself, and there was called into existence the life world, represented in the figure by the sign leo (♌), life, the occult element of which is air. There was then the life world, the element of which is air, surrounded and borne up by the breath world, the element of which is fire. The life world has been speculated on and theories have been advanced by modern science, though the theories as to what life is have not been satisfactory to the theorists. It is likely, however, that they are correct in many of their speculations. Substance, which is homogeneous, through breath, manifests duality in the life world, and this manifestation is spirit-matter. Spirit-matter is the occult element of air in the life world, leo (♌); it is that with which scientists have dealt in their metaphysical speculations and which they have called the atomic state of matter. The scientific definition of an atom has been: the smallest conceivable part of matter which can enter into the formation of a molecule or take part in a chemical reaction, that is to say, a particle of matter which cannot be divided. This definition will answer for the manifestation of substance in the life world (♌), which we have called spirit-matter. It, spirit-matter, an atom, an indivisible particle, is not subject to examination by the physical senses, though it may be perceived through thought by one who can perceive thought, as thought (♍) is on the

opposite, evolutionary side of the plane of which spirit-matter, life (Ω), is the involutory side, life-thought ($\Omega - \text{f}$), as will be seen in Figure 30. In later developments of scientific experimentation and speculation, it has been supposed that an atom was not indivisible after all, because it could be divided into many parts, each part of which could be again divided; but all this only proves that the subject of their experiment and theory was not an atom, but matter much denser than a real atom, which is indivisible. It is this elusive atomic spirit-matter which is the matter of the world of life, the element of which is the occult element known to the ancients as air.

As the cycle of involution proceeded, the life world, leo (Ω), precipitated and crystallized its particles of spirit-matter or atoms, and these precipitations and crystallizations are now spoken of as astral. This astral is the world of form, symbolized by the sign virgo (m), form. The form, or astral world contains the abstract forms of, on, and in which the physical world is built. The element of the form world is water, but not the water which is a combination of two physical constituents which physicists call elements. This astral, or form world, is the world which, by scientists, is mistaken for the life world of atomic matter. It, the astral form world, is composed of molecular matter and is not visible to the eye, which is susceptible to physical vibrations only; it is within, and holds together all forms which, in their materialization, become physical.

And last we have our physical world represented by the sign libra (L). The occult element of our physical world was known to the ancients as earth; not the earth which we know, but that invisible earth which is held in the astral form world, and which is the cause of the remaining together of the particles of matter and their appearing as the visible earth. Thus, in our visible physical earth, we have, first the astral earth (L), then the astral form (m), then the elements of which these are composed, which are life (Ω), pulsing through both these, and breath (S), which is of the fire world and which sustains and keeps all things in constant motion.

In our physical world are focussed the forces and elements of the four worlds, and it is our privilege to come into the knowledge and use of these if we will. Of itself, the physical world is a crumbling shell, a colorless shadow, if it is seen or perceived in itself, as it is seen after pain and sorrow and mis-

ery and desolation have withdrawn the glamour of the senses and compelled the mind to see the emptiness of the world. This comes when the mind has sought and exhausted their opposites. These gone, and nothing to take their place, the world loses all color and beauty and becomes a bleak, arid desert.

When the mind comes to this state, where all color has gone out of life and life itself seems to be to no purpose other than to produce misery, death soon follows unless some event occurs which will throw the mind back on itself or awaken it to some feeling of sympathy, or to show it some purpose in thus suffering. When this does occur, the life is changed from that of former habits, and according to the new light which has come to it, it interprets the world and itself. Then that which was without color takes on new colors and life begins over again. Everything and all things in the world have a different meaning than formerly. There is a fullness in that which before seemed empty. The future seems to hold new prospects and ideals appear which lead unto new and higher fields of thought and purpose.

In Figure 30, the three worlds are shown with their respective men standing in the fourth and lowest, the physical body, in the sign libra (♎). The physical man of libra, sex, is limited to the world of virgo-scorpio (♍-♏), form-desire. When a mind conceives itself to be only the physical body and its senses, it attempts to contract all of the worlds of its various men into the physical body and it acts through its senses, which are those avenues of its body which lead into the physical world; so that it relates all its faculties and possibilities to the physical world alone, and thereby shuts out the light from the higher worlds. The physical nature of man, therefore, does not, or will not, conceive of anything higher than its physical life in this physical world. It should be well borne in mind that we have reached the lowest period in involution into the physical world and body of sex, libra (♎), having originally come from the breath, or fire world, conceived by the sign cancer (♋), breath, involuted and builded in the sign of leo (♌), life, precipitated and fashioned in the sign virgo (♍), form, and born into the sign libra (♎), sex.

The fiery world of breath is the beginning of the development of mind in the absolute zodiac; it is the beginning of the involution of nascent mind of the highest, the spiritual man, which had begun in the zodiac of the spiritual man at aries (♈),

descended through taurus (γ) and gemini (II) to the sign cancer ($\overline{\sigma}$), of the spiritual zodiac, which is on the plane of the sign leo (Ω) of the absolute zodiac. This sign leo (Ω), life, of the absolute zodiac is the cancer ($\overline{\sigma}$), breath, of the spiritual zodiac, and is the beginning of the involution of the mental zodiac; this begins at the sign aries (γ), of the mental zodiac, involves through taurus (γ) to cancer ($\overline{\sigma}$) of the mental zodiac, which is life, leo (Ω), of the spiritual zodiac, and thence downward to the sign leo (Ω), of the mental zodiac, which is on the plane of virgo (VI), form, of the absolute zodiac, on the plane of cancer ($\overline{\sigma}$), of the psychic zodiac, and the limit of the physical zodiac as marked by the sign aries (γ), of the physical man and his zodiac.

In the distant past of the history of humanity, the mind of man incarnated into the human form, prepared to receive it; it still is marked by the same sign, stage, degree of development and of birth, so that it continues to reincarnate in our age. At this point it is difficult to follow the complications involved into physical man, but continued thought on the four men and their zodiacs within the absolute zodiac, as shown in Figure 30, will reveal many of the truths represented in the figure.

Evolution of the mind of man and the bodies heretofore involved into his physical body, began from the physical, as shown by libra (L), sex, the physical body. Evolution proceeds, first through desire, as marked by the sign scorpio (X), desire, of the absolute zodiac. It will be seen that this sign scorpio (X) of the absolute zodiac, is the complement to and on the opposite side of the sign virgo (VI), form. This plane, virgo-scorpio (VI-X), of the absolute zodiac, passes through the plane of life-thought, leo-sagittary ($\Omega-\text{I}$), of the mental zodiac, which is the plane cancer-capricorn, breath-individuality ($\overline{\sigma}-\text{XII}$), of the psychic zodiac, which is the limit and boundary of the physical man and his zodiac. It is therefore possible, owing to the involution into the physical body of the corresponding bodies, elements and their forces of the different worlds, for physical man to conceive himself as a physical body; the reason that he may think and think of himself as a thinking physical body is due to the fact that his head touches the plane of leo-sagittary ($\Omega-\text{I}$), life-thought, of the mental zodiac, and also the plane of cancer-capricorn ($\overline{\sigma}-\text{XII}$), breath-individuality, of the psychic zodiac; but all this is limited

to the plane of form-desire, virgo-scorpio ($\mu\eta$ - $\mu\iota$), of the absolute zodiac. Owing to his mental potentialities, physical man is able, therefore, to live in the sign scorpio ($\mu\iota$), desire and perceive the world and the forms of the world, the plane of virgo ($\mu\eta$), form, but while living in this sign and restricting himself by his thoughts to the plane of leo-sagittary (Ω - \uparrow), of his mental world, or zodiac, he can perceive no more than the physical forms and the life and thought of his mental world as represented by the breath and individuality of his psychic personality, through his physical body in libra ($\underline{\omega}$). This is the animal man of which we have spoken.

Now, when the strictly animal man, be it in a primitive condition, or in civilized life, begins to wonder at the mystery of life and to speculate on the possible causes of the phenomena which he sees, he has burst the shell of his physical zodiac and world and extended his mind from the physical to the psychic world; then the development of his psychic man begins. This is shown in our symbol. It is marked by aries (Υ) of the physical man in his zodiac, which is on the plane of cancer-capricorn ($\underline{\omega}$ - \downarrow) of the psychic man, and leo-sagittary (Ω - \uparrow), life-thought, of the mental man. Acting from the sign capricorn (\downarrow), which is the limit of the physical man, he rises upward in the zodiac in the psychic world and passes through the phases and signs of aquarius (♁), soul, pisces (♆), will, to aries (Υ), consciousness, in the psychic man, which is on the plane of cancer-capricorn ($\underline{\omega}$ - \downarrow), breath-individuality, of the mental man and leo-sagittary (Ω - \uparrow), life-thought, of the spiritual zodiac. The psychic man may develop, therefore, within and about the physical body and may, by his thought and action, furnish the material and lay the plans for its continued development, which begins at the sign capricorn (\downarrow) of the mental zodiac and extends upward through the signs aquarius, soul, pisces, will, to aries (Υ), of the mental man and his zodiac. He is now on the plane cancer-capricorn ($\underline{\omega}$ - \downarrow), breath-individuality, of the spiritual zodiac, which is also the plane leo-sagittary (Ω - \uparrow), life-thought, of the absolute zodiac.

It is possible for one, when he has developed his mind to the mental zodiac, to mentally perceive the life and thought of the world. This is the limit and boundary line of the man of science. He may rise by his intellectual development to the plane of the thought of the world, which is the individuality of the mental man, and speculate about the breath and life of the

same plane. If, however, the mental man should not restrict himself by his thoughts to the strictly mental zodiac, but should endeavor to rise above it, he would begin at the limit of the plane and sign from which he functions, which is the capricorn (♄) of his spiritual zodiac, and rise through the signs aquarius (♏), soul, pisces (♓), will, to aries (♈), consciousness, which is the full development of the spiritual man in his spiritual zodiac, which extends and is bounded by the plane cancer-capricorn (♋-♄), breath-individuality, of the absolute zodiac. This is the height of attainment and development of the mind through the physical body. When this is reached, individual immortality is an established fact and reality; never again, under any circumstance or condition, will the mind, who has thus attained, ever cease to be continuously conscious.

To be Continued.

Just as in the prisma white ray of light is split up into seven darker shades of color, so the divine personality or Ego has been broken into countless susceptible substances. As seven darker shades melt together in one clear pencil of light, out of the union of all these substances a divine being would issue. The existing form of nature's fabric is the optical glass, and all the activities of spirits are only an endless play of colors of that simple divine ray. If it pleased Omnipotence some day to break up this prism, the barrier between it and the world would fall down, all spirits would be absorbed in one infinite spirit, all records would flow together in one common harmony, all streams would find their end in the ocean.

—Frederick Schiller, *Theosophy of Julius*.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

THE LAWS OF THE HIDDEN LIFE.

(Continued from page 95.)

OF THE many deductions made by the theosophical student in his investigations and studies in history and individual life, one of the most striking and interesting is that which has been expressed in the old trite aphorism, “There is a Divinity in our lives, moulding and fashioning them, rough-hew them as we will,” or, in other words: there is a something, an indefinable *nisus*, in the nature and constitution of every human being, an inexpressible law operating silently, ceaselessly, yet effectually, obedience to which brings in its train peace and happiness, as the ignoring and infraction of it lands us eventually in a *malebolge* of blighted hopes and prospects, a hell of despair intensified by the loss of self-respect that constitutes the lowest stage of human degradation and debasement. From the most remote ages, attempts have been made to express it by means of symbols and emblems common to astrology and other kindred sciences. Poets, philosophers, sages, statesmen, political reformers and great spiritual teachers have all alike endeavored to give a plenary and satisfactory definition of it and thus bring it within the circle of human comprehension and scientific knowledge. Vain and futile, however, have been their endeavors, bootless, disappointing and abortive all attempts to reduce it to logical terms and definitions to which, like all great spiritual facts and truths, it refuses to submit itself and become catbined and cribbened by the bands and for-

mulas of syllogistic science. Though inscrutable and imperturbable as the Sphinx in the Egyptian desert, yet is it ready and not unwilling to tell its secret and impart its *open sesame* to the avenues of a new and higher life to those who in the discharge and performance of life's humble duties, learn the great lesson, "to labor and to wait." The knowledge of the law of individual life is what gives us the clue which, like that of Ariadne, enables us to thread our way through the labyrinth of life and enter at last into a brighter, calmer and happier state of existence. Ere this, however, can be attained, a process of interior spiritual and mental enlightenment and physical purification must take place within us, a discipline of the lower and animal nature be undergone, involving great self-restraint, as also self-denial; an education or drawing out and developing our innate and latent faculties, must be accomplished necessary to adapt our natures and render them readily recipient for the enjoyment of the higher and diviner life, entrance into which is the privilege and prerogative of every human being who is willing and strives to make his or herself receptive of it. Like the sun in springtime, with its light and warmth infused into seeds buried in the earth, it causes them to sprout and grow and become transformed into the flower whose forms and colors and perfumes are charming and delightful, so operates this divine life in the palingenesis and efflorescence of human life and character, making it "a thing of beauty and a joy forever." In it, as birds in the air and fish in the ocean, we live and move and have our being, and to become conscious of it is the first step on the stairway of spiritual growth and ascension and also an attestation and indubitable sign that we have discerned and are learning to adjust ourselves to the governance and controlling power of the law of our lives. Whether, however, we attain to the enjoyment of the divine life in our present incarnation or not, it abides round and about us, open and accessible to all who seek for it, has been described by the seer of the Apocalypse as a city that lieth foursquare, and has no need of the sun, neither of the moon to shine in it, and the gates of it are not closed at all by day, but remain opened wide for the entrance of those who out of every tribe and nation and people of the earth have learned and lived in obedience to the law of their life.

SAVONAROLA'S INTERVIEW WITH THE PRIOR.

The first streaks of early dawn had scarcely appeared when Savonarola was aroused from his slumber by the sub-prior, who

conducted him to the room where the prior of the dominical convent sat awaiting the coming of his strange guest. As Savonarola stood before him, the prior became deeply impressed, wherefore he could not tell, with that indefinable trait of something which stamped Savonarola as one endowed with an elevation and force of character that attracted and won for him the admiration and respect of all who came into personal contact with him. As the prior sat gazing for a moment at him, he noticed, not his travel-stained garments, soiled and dusty from the long and tedious walk from Ferrara, nor his wearied gait and look, but caught a glance of a soul whose inherent greatness and nobility of character needed only the opportunity of manifesting itself.

Requesting Savonarola to be seated, "I have," he said, "been informed of thy wish to see me, and in accordance with the rules of our order, that no stranger be refused who seeks audience with us, I have therefore sent for thee. Who art thou, therefore, and what cravest thou? Speak and make known thy desire, and if thou needest food and shelter, or seekest protection from injury and persecution of wicked men, or advice or counsel against the assaults of spiritual foes, know thou that our great and holy mother the church, of which I am a poor and humble servant, will extend and grant thee aid and succor, for it is her great mission to guard and protect suffering and afflicted humanity. What is thy request?"

Encouraged by the prior's kind reception, Savonarola gave him an outline of his life, keeping nothing back, but making bare his inner life, with its trials and struggles for the attainment of a higher and diviner life, devoted to the alleviation of the sorrows of suffering humanity. He made known, too, the doubts and fears and gloomy thoughts he entertained of himself and the world and ended with the expression of his desire to become admitted a member of the order of St. Dominic, and thus find and obtain that peace and tranquillity of mind and heart the world could not impart or bestow.

It was a strange history to the prior, one that he had never before listened to, throughout his long experience of human nature in its many and different phases and aspects. In the discharge of his priestly duties he had frequently come into personal contact with souls seared with crime, with souls stained with sin and overwhelmed with a sense of shame and despair and burdened and harrowed with feelings of regret and anguish.

He had stood by the bedside of the dying and heard the groan of the despairing, the sigh of the penitent, and with a heart filled with pity and compassion for erring and sinful humanity had knelt and prayed and consoled them in their last moments, but never before had he harkened to the history of a young, pure soul struggling upwards towards the light of the higher life, free and unsullied by the vices of the age in which he lived, foregoing and renouncing of its own accord the honors and emoluments of a brilliant career in the world and society, choosing to sacrifice itself on the altar of humanity and spend itself in ministry to the welfare and happiness of others, rather than waste and dissipate its energies and strength in sensual indulgence and enjoyment.

The good prior himself was no novice in the higher life. He realized fully what it all meant and therefore could not help admiring the noble and chivalrous soul of Savonarola who now craved and begged to be admitted into his convent and received as a novitiate in the order of St. Dominic. It was some moments after Savonarola had ceased speaking ere the prior again spoke and said:

“Knowest thou, oh Savonarola, and hast thou realized what thy wish and desire betokens and implies, that it involves lifelong devotion and service which seldom if ever meet with appreciation, but remain unthanked and unacknowledged in this life? Hast thou counted the cost and weighed well the meaning of self-abnegation, self-denial and self-restraint? It is to give up and forego all that a man holds dear, to repress and eradicate out of himself all those tendencies and desires for sensual pleasures and enjoyment arising from the lower nature. It means to bid farewell to all dreams and fairy visions common to youthful manhood, so alluring and charming, yet deceptive and seldom realized. It betokens a life's devotion and ministry to humanity in its lowest depths of degradation and misery, to be ever ready and willing at all times to go into dens of infamy and crime, reeking with pestilent and fetid odors and resounding with the cries and shouts and utterances of obscene oaths and horrid blasphemy, to gaze upon human forms racked with pain, or mangled with wounds, to listen to the sobs and sighs of the Magdalen over her lost virtue and purity, or to curses and imprecations of the wronged upon the heads of their ruthless and pitiless oppressors. After witnessing all these, wilt thou still be able to retain thy faith in a Being, almighty, wise and good and benefi-

cent and just, whose tender mercies are over all his creatures, and, furthermore, wilt thou continue to have faith in human nature, with its sins, its enormities of evil and wrong doing, and cherish towards it feelings of loving sympathy and compassion, and go forth in the bivouac of life and heal the broken in heart and bind up the wounded in spirit, to raise the fallen and those that be bowed down, to speak the lifegiving word that shall rekindle faded and vanished hopes, causing the eye to gleam and sparkle again with the light of days gone by and the heart to throb and beat again with the pulsations of joy and peace? I wait thy reply, my son."

As the reverend prior ceased speaking, Savonarola rose from his seat and knelt before him.

"My father," said he, "I pray thee to listen to my words, which shall be few. From early childhood days, I have felt conscious of a power, a mysterious something operating within me, I could not then understand nor comprehend. Though oftentimes ignored and resisted, it has never ceased its action which has been incessant and continuous. In all periods of my life up to the present I have felt its presence silently guiding and directing me in the path it would have me to walk in. Under its fostering care I have grown up devoting my life to study and the acquisition of learning and the gaining of knowledge. Full of hope, and dreaming dreams of the future, I have gone into the world and witnessed the great tragedy of life going on in it, and the conflict between light and darkness and good and evil that is being waged, and learned the lesson that all is not gold that glitters, that things are not what they seem. Perplexed at times and puzzled with the dark problems and terrible anomalies of human life and destiny, I have turned and questioned philosophy and science for light and explanation, but found them not. I have passed through the gloomy and dreary regions of doubt and incertitude, pondering and reflecting on life's many mysteries and seeking for the clue that would lead me out of its bewildering maze. Whilst struggling onwards and upwards for light, I caught a faint and fleeting gleam of a power which, though invisible, is omnipresent, as a providence operating unperceived yet effective, causing the errors and failings of humanity to become steps of ascension to a higher life; and realizing this I have listened to the still sad music of humanity and my heart has become filled with a pity and compassion that has never diminished nor abated in intensity; and I have also recognized that we are living and moving in

a great world of light which, when its rays find entrance into our lives, purifies our natures and enlightens our minds, so that we become children of the light, invested with a power and girded with a strength that enables us to discharge the duties of life in that spirit of good-will and charity that beareth all things, endureth all things and never faileth. For these reasons I crave admission into your order, and having parted with the past, its dreams and illusive visions, and with face turned to the light, I stand here feeling that for me there can be no return or going back into the world, *nulla vestigia retrorsum.*"

"Thou hast well and wisely spoken and chosen," replied the prior. "Thy request is granted and we will receive thee in our midst as a brother. Ere however thou goest to thy cell, receive and take with thee an old man's blessing who is rapidly nearing that world of life and light where only is to be found and enjoyed in its fulness what every human soul consciously or blindly is seeking after and craving, the Divine peace that passeth all understanding. *Pax vobiscum.*"

HIS CONVENT LIFE AND STUDIES.

Thus commenced the novitiateship of Savonarola preparatory to his entrance ultimately on the stage of public life which awaited him. As he entered his cell and sat in its solitude, it is not strange that as an exile in a far-off foreign land turns at times and thinks of friends and loved ones he has left behind, so Savonarola's thoughts reverted to his home and kindred in Ferrara, where he had grown up and become the hope of a father now disappointed, the joy and admiration of a mother now sad and grieving over his departure and absence. With heart full of anguish and sorrow, he wrote a letter to his parent which gives us a glance into his inner nature, as also an explanation of his strange and sudden flight from home.

Dear and Honored Father:

I doubt not in the least and am fully sure that my strange and sudden abandonment and parting from home will be a source of great grief to you. I pray you, dear father, regard it not as the act of a puerile caprice, but as the outcome of a deliberate resolve arrived at under the help and inspiration of the Great Being who rules and reigns in the kingdom of the human soul. To that Divine Being I have prayed for light and guidance in the choice of a vocation in which I might live, not after the fashion of this world, whose only object of worship is gold and

sensual enjoyment, the sole rule of life; therefore my daily prayer has been, "Notam fac mihi, Domine, viam in qua ambulem, quia ad te levavi animam meam."¹ The light and guidance have come and to-day I have become a Frate in the convent of St. Dominic. I pray you, therefore, my dear father, to rejoice rather than grieve, knowing you have a son accounted worthy of becoming a soldier of the Cross. If you love me, seeing that I am composed of two parts, body and soul, say which of them you love most, the body or the soul. If the latter, then look to and regard the good of that soul. Never since I was born did I suffer so great mental anguish as when I felt that I was about to leave my own flesh and blood so dear to me, and go among people who were strangers. I realize most acutely the pain and sorrow and anguish my sudden parting will have caused you, but let the thought that all's for the best assuage your grief and disappointment and that of my brothers and sister. Comfort and console my very dear Mother (mia carissima Madre), whom I implore to send me what I value most of all, her blessing; and I beseech your blessing also, my dear Father. Praying that God may ever keep and protect you from all evil, is the sincere wish of your son,

H. Savonarola.

Though Savonarola had only craved to become admitted as a lay brother, and was willing and prepared to discharge the duties imposed on him, however humble and menial they might be, his superiors, recognizing his great mental endowments, appointed him at once as teacher of philosophy and logic to the students in the convent. It was a post far from being agreeable to his wishes and feelings. For years he had applied himself to the study of the different systems of philosophy and science then in vogue, by which his analytical faculties had been fully developed and sharpened, but as yet they had failed to impart to him a knowledge of what he chiefly longed for, a knowledge of the higher life. Long and wearily had he waded through and studied the voluminous treatises of Aristotle and the ponderous tomes of the great doctors of the church, making himself fully conversant with the writings of Thomas Aquinas, whose authority in questions of theology and scholastic philosophy was accepted as final in all disputed points and questions in theological science, but, nevertheless, to Savonarola they had proved only broken lights, partial and imperfect, and therefore perverted reflections of truth.

¹Let me know, oh Lord, the way in which I shall go, because I have lifted up my soul to Thee.

In taking up and entering upon monastic life, it was his intention to unload himself of the learning he had acquired, and in the quiet and solitude of his cell, undisturbed by the noise and din and distractions of the outside world, to begin afresh the study of life's great problems and the solution of them. This, however, was not to be the case at first. The duties of the position to which he was appointed compelled and bound him to tread in the old beaten course of studies which had proved so unfruitful and unsatisfactory in the past. Though they were uncongenial to his mind he did his best, and in the discharge of his duties won the respect of his superiors as also the admiration and affection of the students, who greatly profited from the stores of learning and scholarship with which Savonarola enriched his instructive lessons.

He proved himself a born teacher in adapting his lectures to the mental capacities of his pupils, thus causing and exciting them to take deeper interest in their studies. Unlike the systems of education at present in vogue and wholly intellectual, his chief object was, not so much to develop the intellectual faculties, but, *pari passu*, to arouse into activity those latent forces and virtues of the spiritual nature which is the only permanent and enduring basis for building up the superstructure of a true and noble life. His aim and efforts, therefore, were not to turn out subtle casuists and keen disputants and sophistical logicians, but young men with mind and heart imbued with a philosophy of life that would qualify them for any position in the world and enable them to become living examples of integrity and uprightness in society. And thus the years glided away in the quietude and seclusion of convent life, leaving Savonarola engaged in expounding and teaching the doctrine of syllogisms, of logical moods and propositions, the definition of abstract and concrete terms and the elucidation of metaphysical distinctions between genus and species, together with the proper use of univocal, equivocal and discrepant words. It was, however, in the solitude of his cell and in the lone hours of meditation and study of self that his initiation into the higher life began, which was to qualify him to take up the great mission awaiting him. For this purpose he commenced a preliminary study of the writings of Plato and St. Augustine, and especially of the Old and New Testaments.

What he had all along lacked was a true philosophy of human nature, its origin, development and ultimate destiny, as also an accurate and right conception of cosmic evolution and

moral and spiritual causation. In the speculative writings of these authors, as then only partially understood and imperfectly interpreted, he observed dim intimations of a divine something, a power operating in the production and sustaining of the universe of which as yet he could not formulate any clear, distinct and adequate notions or ideas. He beheld its reflection in nature in all its aspects of the sublime and beautiful which excite within the mind and soul of man emotions and feelings of awe, wonder and admiration. In the moral government of the world he marked its traces manifested in the revolutions of history, in the rise and fall of nations, the growth, decay and final extinction of vast empires and once flourishing states. He found change and decay written on everything, and also inscribed on nature and man himself. The old and bewildering problems of the origin of evil presented themselves again to his attention and consideration, becoming a source of doubt and incertitude painful to entertain. The great mysteries of being and existence eluded all his endeavors to comprehend and solve them. Truth! what was it? Time! space! number! eternity! life and death! were they abstractions and airy nothings? The criterion of true knowledge, in what did it consist?

These and many such like questions engaged the mind and excited the thoughtful consideration of Savonarola in his hours of solitude, as they have done to many others on their pilgrimage through life. Well for him that he was an earnest and sincere student after truth which never fails to dawn within and illuminate the souls and minds of those who strive to make themselves receptive of the light that lighteneth every man that cometh into the world, according as he hath adapted himself for its enjoyment. The quest and search after a true system of philosophy proves oftentimes vain and unsuccessful, and all endeavors to acquire it useless and profitless through our want of energy and lack of earnestness, but more frequently through seeking in the wrong direction. Books and treatises on philosophy and science are read and studied, musty volumes of theology are waded through, and nature, with all her wonderful phenomena and the laws that govern and control them, are investigated; but the great riddle and enigma of human life and destiny remain undiscovered or unsolved. This was the case with Savonarola in his search after knowledge of the higher life. He questioned all the great teachers of the ages: Where is truth to be found? but they could not answer him. He turned to nature, and to his eager and importunate interrogations the

depth said: It is not in me; and the sea said: It is not with me; destruction and death said: We have heard the fame thereof, God understandeth the way thereof and He knoweth the place thereof (Job).

This state of mental and spiritual bewilderment was not of long duration, for gradually there arose within Savonarola the consciousness of the great fact, that to be successful in the search after true knowledge and science of the divine life, he must not look without, but search within himself. It was an inspiration of his higher self, an inspiration that led and guided him into the true path of spiritual enlightenment and caused him to begin a course of self-study and introspection that eventually gave rise to new trains of thought, loftier ideas, and a clearer, truer revelation of the nature of human life, character and destiny. He recognized and grasped the dual nature within himself, of the human and divine, of the animal subject to physical law and endowed with instincts and propensities connecting it with and attaching it to the external world, and of the spiritual that bound and connected him to a higher plane of thought, and consciousness that expressed the reality of its existence in what is termed the voice of conscience. He noted the strange antagonism between these two elements of human nature, and after calm and intense reflection on the why and wherefore of the great conflict between them, the history of which was written in the sins, the sorrows and sufferings of humanity, he perceived that the great secret, the *raison d'être* of human existence, must be the ultimate union and blending of them into one harmonious whole, and which, when consummated, man will become a new creature, and then will be realized and come to pass the dream and visions of prophets and seers of all ages: "When the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, the wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion together, and a little child shall lead them. They shall not hurt nor destroy any more, for the earth shall be full of the knowledge of the Divine as the waters over the sea."

But what, asked Savonarola of himself, what in the individual life of each one is the initial step, the beginning of this new and higher life? What the first lesson in the acquiring of Theosophy or divine philosophy? and a voice resounded within him saying: "Seek and ye shall find, knock and it shall be opened, for every one that seeketh, findeth, and to him that knocketh it shall be opened unto."

And it came to pass at last, as it always comes to the earnest and sincere student and seeker after truth and light. It dawned within as dawns and rises the sun in the horizon, dispersing the darkness of the night, dispelling the gloom and glamor of twilight and irradiating the earth with its beams of light and warmth, and out of its dark yet prolific womb causing to spring forth nature's fairest and loveliest productions and creations of flower and plant, of herb and corn for the use of man. It rose higher and higher, flashing and gleaming brightly, clearly and vividly with all the resplendent brilliancy of a great primal truth, and Savonarola for the first time realized then and grasped the great fact of man's divine origin and its no less great correlate the existence and immanence of the Divine within him. The riddle of human life was solved, the mystery of its ultimate destiny stood revealed, for from the Divine we come forth and unto the Divine shall we return at last. Of all truths in philosophy, of all the great facts in nature, this is the most important and momentous in its consequences, fraught either with weal or woe, good or evil, happiness or misery, according as we utilize or ignore it in our daily life.

To be Continued.

In any point of Space, in any section of Time, let there be a living Man; and there is an Infinitude above him and beneath him, and an Eternity encompasses him on this hand and on that; and tones of Sphere-music, and tidings from loftier worlds, will flit round him, if he can but listen, and visit him with holy influences, even in the thickest press of trivialities, or the din of busiest life. Happy the man, happy the nation that can hear these tidings; that has them written in fit characters, legible to every eye, and the solemn import of them present at all moments to every heart! That there is, in these days, no nation so happy, is too clear; but that all nations, and ourselves in the van, are, with more or less discernment of its nature, struggling towards this happiness, is the hope and the glory of our time. To us, as to others, success, at a distant or a nearer day, cannot be uncertain. Meanwhile, the first condition of success is, that, in striving honestly ourselves, we honestly acknowledge the striving of our neighbor; that with a Will unwearied in seeking Truth, we have a Sense open for it, wheresoever and howsoever it may arise.

—Carlyle, *State of German Literature.*

MAN A CITY.

REPUBLIC IX-X.

BY ALEXANDER WILDER, M. D.

(Continued from page 115.)

HAVING brought to this climax the rewards of the just and unjust in this life, Sokrates now seeks to make it plain to his auditor that death does not finish up the matter for either the just or the unjust. Nor is it the arbitrary action of the gods, but the voluntary action of each individual that establishes his future.

"What I had indicated," says Sokrates, "consisted of the prizes, rewards and gifts which the just man receives from gods and men during life, in addition to those good things which justice herself bestows, which are great."

"Yes," replies Glaukon, "they are truly beautiful and permanent."

"These things, however," replies Sokrates, "these things are as of no account whatever, either in number or in magnitude, compared with those which await each of the two classes after death. It is necessary to hear these things likewise in order that each of them may receive all the consideration which is due to him in this discourse."

On being asked to go on, he waives the citing of the legend of Alkinos, but repeats in full the memorable relation of Er or Eros, the son of Armenios, a brave man of a town in Pamphylia. In this narrative the whole hypothesis of reincarnation as then regarded is admirably illustrated, and examples are given of a vision of souls that have remained away from this sphere of generated existence till they desired and were ready to enter it anew.

Eros had fallen in battle. Ten days later, bodies of the dead had been gathered up, now much decomposed; but that of Eros was perfectly sound. He was carried to his home in order to be burned. On the twelfth day, being laid on the funeral pile, he came again to life.

When he was fully restored to consciousness he told where he had been. He said that when his soul passed out from the body it went along with many others, and that they came to a certain region common to gods and spiritual beings. In it were two chasms of the earth, near to each other, and in the sky above directly opposite to them were two others. Between these the judges were seated. Whenever they pronounced judgment they commanded the just to go to the right hand and upward through an opening in the sky, having placed marks on the front of those who had been thus acquitted. But the unjust they sent to the left hand and downward, there being marks on their back setting forth everything which they had done.

But when Eros himself came forward they suggested that he ought to be made a messenger to the human race to tell them of these things. Accordingly they bade him to hear and see everything that was to be observed in the place.

He looked accordingly, and saw on the side next him the souls going away, after judgment had been passed upon them, by one of the openings in the sky or earth according as they had been judged. On the other two openings, he beheld other souls; part of the number, full of filth and dust, coming up from the earth, and at the other side were souls, perfectly clean, descending from the sky. Always at their arrival they appeared as individuals from a tedious journey, and went joyfully into the meadow where they encamped as at a public assemblage. Those who had been acquainted spoke to each other; the ones from the earth asking the others concerning things above, and those from the sky desired to know in relation to matters below. Those from beneath the earth gave full accounts to one another, weeping bitterly and deploring as they revived their recollections of what and how many things they had endured and beheld in the journey under the earth. It was a journey of a thousand years.¹ Those from the sky also told of enjoyments and spectacles of incomparable beauty.

¹In the ancient Egyptian philosophy, it was taught that after death the soul made a journey of a thousand years in duration, before entering upon new conditions. Doubtless the thousand years denoted an indefinite period. Indeed, except with this supposition, this very account will present incongruities.

This, Eros said, was the summary: "Every one, whatever wrong he had done or whatever injuries to individuals he had perpetrated, was certain to be punished for them all—separately tenfold for each, the term to each being at the rate of a hundred years, which are reckoned as the average life of man. Hence they would suffer a tenfold penalty for the wrongs which they inflicted. They who were causes of many deaths, whether by betraying cities or armies and bringing them into servitude, or being accomplices in any other evil action, will obtain tenfold afflictions for every instance. If, again, they had done good to any by good service, and had been just and holy, they were to be rewarded according to their merit."

Concerning others who lived but a very short time, Eros told nothing worth mention. But of irreverence or want of due veneration to the gods and to parents, and of murders with one's own hands, he set forth that the rewards of crime were very great. He was present, he said, when one individual was asked by another: Where was Ardiæos the great? This Ardiæos had made himself tyrant in a city of Pamphylia, a thousand years before that time, having, as they relate, killed his aged father and older brother, and perpetrated many other impious acts. He said that the person replied:

"He is not here; he never will be here."

"We beheld this, likewise, among the terrible spectacles," said Eros. "When we, having undergone everything else, were near the mouth of the opening and about to go up, we suddenly saw him and others near by, most of them also tyrants. There were likewise private individuals who had been guilty of great wrongs. These, thinking that they too might ascend; the mouth of the opening did not permit them, but roared when any of them who were incurably infected with wickedness, or had not been sufficiently punished, attempted to make the ascent."

At that very time, he said, men were standing near, harsh and fiery of aspect. On learning the cause of the noise they took several individuals separately and led them away. But Ardiæos and others they bound, hands, feet and head, threw them down and cudgelled them severely; after which they dragged them to the path outside, tearing them on thorns and signifying to those who were always passing along the things for which they were suffering, and that they were leading them away and carrying them to Tartaros.

Hence, he said, of the many terrors of various kinds, this

fear was greatest with each individual, that when he was about to go up there might not be the roaring; and when it was silent they ascended every one in most joyful mood. Such as these were the penalties and retributions; and the contrary of these were certain rewards.

When seven days were completed by them all in the meadow they were required on the eighth to rise up from that place and to go away. On the fourth day afterward they reached their destination. Here they beheld from above a light extending directly through the whole sky and earth, like a pillar chiefly resembling the rainbow, but more brilliant and pure. Here they came, after having made a day's journey. There they beheld through the middle of it the extremities of the chains, extending out from the sky. For this light is the bond of the sky; like the strong cables of a trireme, it holds together the whole revolving vault.

From the extremities extended the Spindle of Necessity, on which all the revolutions are made. Both the spindle and the hook are of hardest steel, but the knob or whorl is compounded with this and other kinds of material. The nature of the whorl is of such a kind, the figure being such as is here. But from what Eros said, it must be understood of such a kind as this: It is as though in one great hollow whorl and carved through the middle; there was such another, but less in dimension, fitted to it as vessels which have been fashioned to each other; and so a third and a fourth and four others, for there are eight whorls,² placed as circles inside one another, their edges turned upward and all forming together one continuous whorl. This is pierced by the spindle, which is driven through the middle of the eighth. The first and outermost has the rim broadest, and the seven inner whorls narrow in the following proportions, namely: the sixth is next to the first in size, the fourth next the sixth; then comes the eighth; the seventh is fifth, the fifth is sixth, the third is seventh; last and eighth comes the second. The circle of the largest (the fixed stars) is spangled; that of the seventh (the sun) is brightest; and that of the eighth (the Moon) has its color from the shining of the seventh; those of the second and the fifth (Mercury and Saturn) resemble each other, but are

²By these eight whorls or starry spheres we are to understand the sphere of the fixed stars, and the seven spheres of the seven planets.

more yellow than the rest. But the third (Venus) is bright white, the fourth (Mars) is red, and the second (Jupiter) in whiteness surpasses the sixth.

The spindle must turn round in a circle with whatever it carries; but while the whole is turning round, the seven inner circles are gently turned round in a contrary way to the whole. Of all these the eighth moves the swiftest; then next are the seventh, sixth and fifth. The third (Venus) went in a motion which appeared to the viewers as completing its circle in the same way as the fourth (Mars). In point of swiftness, the fourth was third, the fifth was second. The spindle was turned on the knees of Necessity.

Upon each of the circles was seated a Seiren,³ who was carried around with it, chanting in one voice a single note; but all of them, eight in number, composed one harmony. There were also three others sitting, each on a throne, at an equal distance from each other. These were the Fates, daughters of Necessity, weaving white robes and having chaplets on their heads. Lachesis, Klotho and Atropos sang hymns to the harmony of the Seirens; Lachesis commemorating the things that have taken place, Klotho those of the present, and Atropos the things to come. Klotho, at little intervals, laid hold of the spindle with her right hand, thus co-operating to make the revolution of the outer circle. Atropos in like manner turned the inner ones with her left hand, and Lachesis turned each in turn with either hand.

Those who came here were required to go immediately to Lachesis. Then a prophet or interpreter first arranged them in order. Afterward, taking the lots and models of careers in life from the lap of Lachesis, and going up to a high platform, he spoke:

“The word of the maiden Lachesis, daughter of Necessity: Souls of a day only; the beginning of another death-bringing period of a mortal race. A demon will not obtain you by the lot, but you yourselves will choose a demon. Let him who first draws a lot, let him make choice of the career with which he necessarily will continue. Virtue is without any arbitrary master, and every one may have of it more or less as he honors

³The Seirens have been regarded as mythic females, with power of exercising irresistible attraction by their songs. Jacob Bryant explains that they were ministrants to temples in Southern Italy in the prehistoric period, and that they persuaded seamen to come on shore, where they were put to death as sacrifices. Homer treats of them in the *Odyssey*.

or dishonors it. The cause in this case is from the one making the choice; God is not the cause of this result."

Having said these words he threw down the lots among them all, and each of them took up the one that fell beside him. Eros himself, however, did not take one, as he was not permitted. But to the one who had taken a lot it was manifest what he had drawn. After this the interpreter placed upon the earth before them models of careers. There were many more than those of the present time. There were careers of every sort; lives of all kinds of animals and all classes of human beings. Among the latter were tyrannies, some of them perpetual, and others destroyed in the middle of their course, and ending in poverty, exile and beggary. There were also the lives of illustrious men, some famous for their appearance in regard to beauty, others for strength and skill in contests, and others for their relations in life and the virtues of their ancestors; and there were others who were not esteemed at all, being altogether wanting in all these respects. In the same manner also, there were the careers of women. But they had no such arranging of soul because necessarily the obtaining of another term of life becomes itself different. In regard to other matters, these were mingled with each other, such as riches and poverty, diseases and health; but there were others intermediate between these conditions.

"There, friend Glaukon," says Sokrates, "there, then, is the whole danger to man. On this account the highest degree of care should be taken that each of us, holding other studies in less esteem, shall be a seeker and student of this learning, if haply in any way such as he may be able to learn and find out what will make him able and knowing. Thus distinguishing a good and a bad life, considering every thing that has been set forth in respect to the virtue of a career, both as combined and as separated from each other, he may always on every occasion make choice of the best out of everything that is possible. He will perceive what evil or good is wrought by beauty when it is joined to poverty or riches, and with some certain condition of soul; and what may be accomplished by the influence of high descent, low birth, private station, public life, strength of body, physical weakness, readiness in learning, slowness to learn, everything of the kind which by nature pertains to the soul and also what is acquired when they are blended together. Thus he may be able, collecting from all these, and looking steadfastly at the nature of the soul, to take a view intelligently of the worse

and the better life, declaring that the worse shall lead it to become more unjust, and that the better which shall impel it to become more just, but giving up every other consideration. For we have seen that both in life and in death, this is the best choice. It is necessary, therefore, to go into Hades, having this conviction firm as steel, so that even there he may be unimpressed by riches and such like evils, and may not, falling in with tyrannies and other such actions, commit numerous and desperate mischiefs and suffer still greater ones himself. But he should learn to know always, and to choose the middle career as to such matters, and to avoid whatever was in excess in either direction, both in this life as far as possible, and in every life that is to come after. For so a man becomes superlatively happy."

EROS CONTINUES HIS STORY.

"Afterward," said Eros, "the messenger announced that the interpreter had spoken still further as follows:

"Even to the one coming last, who makes his choice with the higher reason and lives in accordance, there is a life in store desirable and not evil. Let him who is first not be careless of his choice, neither let him who is last be disheartened."

Eros said, that when these words were spoken, the first who drew a lot went promptly and chose the greatest tyranny. Through his headlong folly and greed, he had not sufficiently examined everything as he was making his choice; but he did not know that he was destined to eat his own children, and commit other evil acts. Afterward, however, when at leisure, he had examined the matter, he beat his breast and bewailed his choice, that he had not stood fast to what had been said beforehand by the interpreter. He did not blame himself as being the cause of these misfortunes, but accused Fortune, and the demons, and everything rather than himself. He said that he was one of those that came from the sky. In the former term of life he had lived in a regulated commonwealth, and participated in a life of virtue by social custom without the study of the higher wisdom. So, as he said, there were not a few coming from the sky involved in like conditions, who had not been disciplined by trials and sufferings.

But among the many from the earth, having endured hardships themselves and observed others, were in no hurry to make their choice. Hence for this reason, and because of the chance

of the lot, there happened to many of the souls an exchange of evils and benefits.

Sokrates remarks accordingly: Since if any one when he came into this present life, were always to cultivate wisdom in a wholesome way, and the lot for making a choice should not fall upon him till among the last, it would seem from what has been declared from thence that he will be happy, not only in this present sphere, but also when he goes hence, and he will make the journey again to this region by a way that is not earthly and rugged, but level and heavenly.

Eros said further that the spectacle was one worthy to contemplate, as the souls all selected their careers, for it was piteous, ridiculous and wonderful to behold. The many chose according to what had been their habit in the former term of life. He said that he beheld what had been the soul of Orpheus, choosing the life of a swan. For Orpheus hated the race of womankind, and was not willing, on account of the death which he suffered by them, to be generated by a woman. He saw the soul of Thamyris choosing the life of a nightingale. He also beheld a swan turning to choose a human career, and other musical animals doing in like manner. The soul that came the twentieth chose the life of a lion; and it was the soul of Ajax, the son of Telamon, avoiding to be born as a man, remembering the adverse decision of the armor. After him was the soul of Agamemnon; and this in hatred of humankind by reason of what he suffered, exchanged for the life of an eagle. The soul of Atalanta making choice of her allotment in the midst of the group, observing attentively the great honors rendered to an athletic man, was not able to pass by this lot, but took it. After this he saw the soul of Epeios, the son of Panopeus, going into the personality of a woman, a skilful artist. Afterward, among the very last, he beheld the soul of Thersites the jester, as an ape, and by chance he saw the soul of Odysseus (Ulysses) drawing the lot the last of all, and going to make the choice. In the recollection of the former toils, and tired of the seeking for distinction, it went about for a long time in search of the career of a private individual who was free from business, and with difficulty he found it lying somewhere, disregarded by the others. On seeing it, the soul declared that even if it had obtained the first lot it would have chosen this, and he now made choice of it accordingly with much delight. Also there came in like manner, souls out from animals into human beings, and into one another, the unjust

changing into savage animals and the just into those that were tame, and thus were mingled in all manner of combinations.¹

After all the souls had chosen their modes of life as they had drawn the lots, they went on in due order to Lachesis. She assigned to each one the demon that the soul had chosen and sent him along to be the guardian of the new career, and helper to accomplish what had been chosen. First of all, the demon led the soul to Klotho that, under her hand and the revolution of the rotation of the spindle, the destiny might be ratified which it had chosen by the lot. This having been made fast, he led the soul again to the spinning of Atropos, making each one's destinies irreversible. From thence they passed on without turning back under the throne of Necessity.

Having passed that, and after the others had gone by, they were marched through a terrible scorching and suffocating heat to the plain of Lethe. The region was naked of trees and whatever the earth produced. Night having now come, they all encamped at the river Amalete (carelessness), the water of which no vessel can hold. It is required of every one to drink a certain measure of the water; but those who were not preserved by practical good sense drink more than the measure, and the one who was always drinking, forgot everything. After they had fallen asleep and midnight approached, there came thunder and earthquake, and they were suddenly borne thence, one way or another, upward into the region of generated existence, moving rapidly like stars.

But Eros himself was forbidden to drink the water. Nevertheless, by what opening and how he came back into the body, he did not know; but he on a sudden, early in the morning, looking upward he perceived himself lying outstretched upon the funeral pyre.

¹I find it impossible to consent that this passage shall be construed by its literal sense. Eros relates that after each soul had made its choice of its next bodily form, they were marched into the presence of Atropos, who made this choice incapable of being changed. To each one was assigned, according to the choice, a demon to be guardian of the new career. This presupposes the new condition, like the old one, to be absolutely human. It may also be remembered that it was a common form of speech to describe or rather to designate individuals by the name of some animal that was supposed to typify them in rank or character. Thus Jesus denominates a certain class of Pharisees, "serpents," and "generation of vipers;" and Hazael, an officer of King Ben Hadad, pleads to the prophet Elisha; "But what is thy servant—a dog—that he should be able to do this monstrous thing?" Doubtless the following free rendering expresses more exactly the true meaning of the text.

And in like manner there came souls out from those of animal attributes, some into those of human quality and others into those similar to themselves—the unjust changing as into savage animals and the just into those that were tame; and thus they were mingled in all manner of combinations.

“And so, Glaukon,” says Sokrates, “this legend has been preserved and is not lost, and it will preserve us if we are persuaded by it. For thus we may pass over happily the river of Lethe and will not defile our souls.

“On the other hand, you, believing that the soul is immortal, and able to sustain all manner of evils and also all manner of benefits, if you will be persuaded by me, we shall always keep in the path upward and will practice justice in every way with discretion, in order that we may be friends both to ourselves and to the gods, both while we remain here and when having assembled together as winners at the games, we receive the prizes of the contest. So, both here and in the journey of a thousand years, which we have gone through in detail, we shall be happy.”

THE END.

If we perceive excellence, it is ours. Let us become intimate with the high ideal unity, and we shall be drawn to one another in brotherly love. If we plant beauty and joy we shall reap beauty and joy. If we think clearly we shall love ardently. “Be ye perfect, as your Father in Heaven is perfect,” says the Founder of our Faith. Weak human nature turned pale at this command, therefore He explained himself in clearer terms: “Love one another!”

—Frederick Schiller, *Theosophy of Julius*.

When I hate, I take something from myself: when I love, I become richer by what I love. To pardon is to recover a property that has been lost. Misanthropy is a protracted suicide: egotism is the supremest poverty of a created being.

—Frederick Schiller, *Theosophy of Julius*.

THE LOST RIB.

BY RICHARD A. BEALE.

THE apparent or exoteric word picture is frequently found to mask an esoteric truth. Within its chrysalis there may be a kernel of wisdom. The mystic doctrine contains two distinct meanings: one esoteric and known only to the few; the other exoteric, and known to the many, to whom the secret wisdom is "as shining in the darkness and the darkness comprehending it not."

Allegory may seem to have been intended only to engage the attention of children, but its exoteric sense is taken by those not disposed to probe beneath the surface of its achromatic text. For instance, the philosopher's stone symbolizes the concentric structure of that peculiar wisdom; the mystics have it tunicated in their literature by conforming it to the customs, ideas, idioms or analogies of their times. The scholar reads, reflects, and by patient research may discover the recondite meaning of the fable and find the treasure.

Authors created disguises to preserve their philosophies, and because of the noble purposes at which they aimed. The truths of which the philosophers wrote were revered by them as divine inspiration, and in order to protect them from the sacrilegious, intricate defences were woven around them so that the pearls would be found only by the enlightened few; hence the practical purpose of the esoteric planisphere. It was chosen by writers who were Initiates and who were impressed with their sacred responsibility, therefore they embodied their knowledge in stories and in the language calculated to be understood by those who would likewise become its guardians and use it only as a means of good.

This knowledge may help us to find the underlying meaning of Biblical allegories, traditions, fables and, in fact, all literature of the ancients.

“It is very necessary,” declares John Ruskin, in *Queen of the Air*, “in reading traditions, to determine as to whether you are listening to a simple person, who is relating what, at all events, he believes to be true (and may, therefore, possibly have been so to some extent), or to a reserved philosopher, who is veiling a theory of the universe under the grotesque of a fairy tale. By way of illustration, the story of Hercules and the Hydra was to the general Greek mind, in its best days, a tale of a real hero and a real monster. Not one in a thousand knew anything of the way in which the story had risen. Thus, to the mean person the myth always meant little; to the noble person, much; and the greater their familiarity with it, the more contemptible it became to one and the more sacred to the other; until vulgar commentators explained it entirely away, while Virgil made it the crowning glory of his choral hymn to Hercules.

“If we seek to ascertain the manner in which any ancient story has crystallized into its shape, we shall find ourselves led back generally to one or the other of two sources—either to actual historical events represented by the fancy under figures personifying them or else to natural phenomena, similarly endowed with life by the imaginative power usually more or less under the influence of terror. The historical myths we must leave to the masters of history to follow; they, and the events they record, being yet involved in great though attractive and penetrable mystery. But the stars and hills and storms are with us now as they were with others of old, and it only needs that we look at them with the earnestness of these childish eyes to understand the first words spoken of them by the children of men, and then, in all the most beautiful and enduring myths, we shall find, not only a literal story of a real person, not only a parallel of imagery of moral principle, but an underlying worship of natural phenomena, out of which both have sprung and in which both forever remain rooted.

“Now, therefore, in nearly every myth of importance you have to discriminate these three structural parts,—the root and the two branches; the root, in physical existence, the sun, or sky, or clouds, or sea; then the personal incarnation of that, ‘becoming a character,’ with whom, ‘as your imagination bodies forth,’ you may walk hand in hand, as a child with its brother and sister; and lastly, the moral significance of the image, which is in all the great myths eternally and beneficially true.

“The great myths, that is to say, myths made by great

people, for the first plain fact about myth-making is one which has been most strongly lost sight of,—that you cannot make a myth unless you have something to make it of; you cannot tell a secret which you do not know. If the myth is about the sky, it must have been made by somebody who had looked at the sky. If the myth is about justice and fortitude, it must have been made by some one who knew what it was to be just and patient. According to the quantity of understanding in the person will be the quantity of significance in his fable, so the great question in reading a story is always, what wise man has perfectly told and what strange people have lived by it. The right reading of a myth is wholly dependent on the material we have in our minds for an extended and answering sympathy.

“It may be easy to prove that in Greek Mythology the ascent of Apollo in his chariot signifies nothing but the rising of the sun. But what does the sunrise itself signify to us? If only languid return to frivolous amusement or fruitless labor, it will, indeed, not be easy for us to conceive the power, over a Greek, of the name of Apollo. But if, for us also, as for the Greek, the sunrise means daily restoration to the sense of passionate gladness and of perfect life—if it means the thrilling of new strength through every nerve,—the shedding over us of a better peace than the peace of night, in the power of the dawn,—and the purging of evil vision and fear by the baptism of its dew;—if the sun itself is an influence, to us also, a spiritual power,—we may then soon overpass the narrow limit of conception which kept that power impersonal, and rise with the Greek to the thought of an angel, who rejoiced as a strong man to run his course, whose voice calling to life and to labor rang around the earth, and whose going forth was to the ends of heaven.”

It may also be easy to prove ancient astronomy the science on which is founded a glimpse of antediluvian history, of expounding Divine laws and a code of morals. The exoteric meanings of Genesis, for instance, are: chronological, that is, accounts of the gestation of the terrestrial globe; anthropocentric, regarding man as the central fact and final aim of creation; and anthropological, alluding to the origin, nature, original condition, relation to environment, deficiency and fall of man, giving a glimpse of the doctrine of sin and free agency.

In subsequent endeavor to extract a few meanings from quotations scattered through various chapters of the Bible the view point of the student of the astral the stars, is here assumed.

The story of Adam is believed to be, in enigmatic form, the

interpretations of two Horoscopes, according to Natural and Judicial Astrology respectively. These are artfully embodied in the significance of the seven days or ages of creation, which numerically denote in ancient order the seven planets: the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, after which the Sabbath, the seventh day consecrated to rest, was named. In later chapters the planets are also likened unto messengers of flaming fire, and their magnetic rays are thus described: "Their lines have gone out through all the earth," "their words unto the end of it." This refers to the science of interpreting the "Signs of Heaven," the method of reading the significance of planetary configurations, namely, "Ancient Astrology."

The symbolical characters Adam and Eve are believed to represent the early history of the world; the "lost rib" symbolizes a phenomenon of nature, and is also supposed to be the basis for a moral command to the human race enjoined "to multiply" under certain conjugal stipulations, dependent upon the time of birth. The significance was so important that it claimed the pens of the learned of many ages and nations, especially of the Egyptians in their doctrine of nativities, which many Egyptologists claim was the source of the truth woven into the Mosaic laws. To the student of stellar divination the same ideas are found to be the occult mode of the literary classics of the ages.

The chronological story of our planet Terra, the earth,¹ was figuratively said in ancient lore to be encompassed annually by golden streets (effulgent rays of Solus), time's measuring rod, when Saturn's (used synonymously with Satan) controlling cold proved evil or antipathetical to the harmonious "good" effects of the warmth of Solus. Saturn being the most remote planet, however, was termed the venerable ruler of time, because, with his symbolical scythe of great cycles he mowed down the kaleidoscopic history of nations and individuals.

Paradise is supposed to be the golden age when the angles and warmth of the Sun's beneficent golden rays prevailed. It was a time when the north pole of the earth was said to have been centered in the stars of Draco, the serpent, which constellation is the true center of the north dome of Heaven (Stella Borealis), or described as being in the midst of the tree of life, the Sun, on whose ecliptic were borne the twelve fruits, or

¹The earth was called Adam, which name was derived from a word of Hebrew origin signifying adamant, red clay.

zodiacal signs. It was the ideal age when the earth's axis was exactly perpendicular, and brought it under identical angles of light perpetually. Owing to the unceasing warmth, the luxury and continual bloom of nature was likened unto a "Garden of Eden." Without tillage the earth brought forth abundantly; mankind lived without care, enjoying peace, health and felicity. In the ripening of time, a new and subtle influence affected the force of gravity, which related the planets in their system, and the effect of the new influence resulted in changing the momentum of the planets and the earth. The planet Venus, or Eve (allegorically called Lucifer, while matutine, preceding the Sun) owing to its close proximity to the Sun, was said to be the first planet to fall on its axis and to tilt to an angle with the ecliptic. Necessarily, the reflex of this magnetic current caused the earth or Adam to fall, it being the nearest or next planet in order, and, by sympathy, its axis gradually became inclined, until we find at this present date its angle is inclined 23 degrees and 28 minutes to the ecliptic. This demonstrates how its pole star changed from the constellation Draco, the serpent, to Ursa Major, the big bear. The eventual effects of the new angles of incidence or variations of solar angles were subdivided under the two ecliptic declinations, north and south, of the equator; to these were related the causes of the seasons of plenty, the warmth of spring and summer; and the causes of the seasons of scarcity, the cold of autumn and winter. According to Biblical stories, the most ancient inhabitants were presumed to have lived in northern latitudes. In Genesis, the fruits of the tree of knowledge symbolically represent heat and cold, to which are attributed the causes of good and evil.

Mankind, who had hitherto lived in a perfect state of comfort and felicity during the pleasant weather in the golden age of Paradise, was found stricken with "fear" when he had become conscious of the past evil event, "The Fall," and had a presentiment of its impending dangers of cold, as a taste of forbidden fruit. He found himself in a predicament after the first "fall season," autumn, and hid or sought a habitation for the first time. He was cast out of the Garden of Eden to the mercy of the weather's inclemencies, and, being of improvident habit because of former abundance of food the year round, without effort on his part, he had not made provision to contend with the elements during the first autumn or winter. The first premonition of the formidable enemies, hunger and cold, are then

alluded to, as the author declares: "they saw their nakedness"; that is, mankind was cognizant of the bare truths concerning threatened conditions and realized the necessity of clothing because of the inevitable struggle with the rapidly increasing cold. Then follows the allusion to life's contention with the enemies, hunger and cold, during the sterile seasons, and the toil of tilling the earth by the sweat of his brow during the fertile seasons.

Owing to the different positions of the Sun, the altering temperatures and climates, mankind was caused to suffer mental anguish and physical distempers by the constant tax on his system; at last it was beyond endurance, and bodily death was the result. The effects of the distempers of nature over our most ancient ancestor were finally reincarnated in the flesh, thoughts, words and deeds of their progeny; the story of Cain and Abel is illustrative of this, and the lifetime of the future generations depended principally upon their power of resisting the cold, which opposed the natural condition—perfect health.

Adam, the earth, was called imperfect. Why? Because in the northern latitudes, the abode of the Adamites, nature only produced during about half of a perfect solar circle or year. After the "fall" or "passover," the autumnal equinox, when the Sun enters libra and makes a negative cross over the equinox, going south, nature in the north latitudes began to lay dormant and continued so until the advent of the spring of the next year, when the Sun made its positive northern cross in aries, the vernal equinox. During the coldest portion, the six months period of rest, or lost rib of Adam, the bed of the "Sleeping Beauty," nature, was covered by the white sheet of snow, which are alluded to as being defiled by the rains poured out by the solar zodiacal period of aquarius. This is metaphorically described in Jacob's prophetic blessing of Reuben, who was born at that time of year. In Genesis, xlix. 4, he declares: "Thou wentest up to thy mother's bed and defilest thou it." In the middle of this period of six months rest we find that the sun enters capricorn, the manger. History shows that the ancients celebrated this event as the birthday of the Sun God because it is the time when Sun reaches his greatest declination south and begins to return north, thus giving to all inhabitants of northern latitudes promise of a coming spring, with its beneficent influences, the "Resurrection" of nature. The spirit of the Sun God then becomes incarnated on earth with the first spring sign, aries. Nature, the Sleeping Beauty, is then awakened.

Following the sign aries, comes the solar influence of taurus, symbolical of the wind, the fecundating principle, which scatters the pollen; the progress of germination then begins, continuing until the period of ripening or deliverance when the Sun leaves the sign leo and enters virgo, which is symbolized by the Sphinx. The chaff is separated from the wheat; the days and nights are equal as weighed in the time balance when the Sun enters libra, the sign of the autumnal equinox; the Sun then crosses the equator going south, and nature in the northern latitudes is crucified. The sap of the trees begins to flow down to the roots and the blood of the grape is spilt by the betraying sign, scorpio; its sting of "cold weather" paralyzes vegetation. Then follows the solar sign sagittarius, the archer, who brings the piercing winds that strip the trees of their leafy covering. The old year of production is then finished. In despair at the gloomy and barren aspect of nature which is in coma during this time of year, which is called "the Valley of the Shadow of Death," if we look to the Sun we may receive a celestial message of comfort through astronomical knowledge. At this time, the Sun seems stationary for about three days; it is then said to be in "Hades." The nights with their depressing effects are long, the days very short. The Sun is at the foot of the solar hill, that is, at his greatest declination south. The diligent watcher observes that the Sun enters capricornus. The date of this celestial event has always been celebrated as an occasion of rejoicing—by the ancients it was called the birth of the Sun God, because as the Sun enters this zodiacal sign it begins to journey back north again, and thus gives promise of another spring: "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for thy rod and staff shall comfort me," is the solar promise of capricorn. It dispels all fear of the cold being everlasting because experience has taught us that nature puts off the mantle of cold with the advent of spring, soon to follow.

These accounts show the various phases of nature during autumn and winter; and also explain the effects of cold, to which is attributed the cause of the deep sleep which falls over Adam, the earth, during autumn. The following season, "*winter*," coincides with the lost rib of three months taken from Adam, out of which is made Eve, the feminine period of time during which the Sun's favor was supposed to be bestowed upon the Sea, a feminine element. It will be remembered that, exoterically, the ancients supposed the world to be a large plat-

form; that if one went far enough he would come to the edge everywhere, as at the seashore. It was said that the Sun set in the sea and rose out of it. The old Greek poets invented wonderful contrivances for carrying the Sun around the earth in the night from west to east. The cold period was alluded to as "the lost rib," which is testimony for the simile in Natural Astrology.

Judicial Astrology shows from time immemorial that the circle has always been considered the symbol of perfection; that it is circumscribed from the center; that it is without beginning and without end means origin and eternity.

The ancients revered animals according to their periods of gestation. For instance, the elephant's gestative period covers about two years, one cycle of Mars; the camel's about one year, hence the reason for their being called sacred animals in the Orient. This demonstrates the Eastern belief in gestative chrysalization and the significance of the embryonic cycle.

In a survey of the judicial doctrines of the Heavens the symbolical Adam shows man to be imperfect because his corporal body during the gestative period, extending from the conception to birth, was formed in a matrix of time of about nine months, just three-quarters of a perfect solar cycle or year. His corporal being was thus found to be deprived of the chemical potencies crystallizing in nature during the subsequent three months to the birth; *this missing segment* corresponds to the allegorical lost rib of Adam. Man endeavored to heal the wound or square the circle of life by two processes, namely, chemical assimilation in marriage, and alchemical regeneration founded through conservation, and the ordeals of the initiates; so that when the soul was released from bodily bondage at the end of its terrestrial existence it would progress everlastingly. The lesson of the three months constituting the lost rib of Adam was surmised to teach man how he may perfect his corporal cycle by marrying a woman who, during the gestative period, had been partly formed of the section of the year absent from his own composition; thus by the overlapping of the periods a perfect cycle is conceived to be formed. A judicious combination of two such imperfect male and female beings constitutes an equilibrium, polarities of positive and negative magnetism, conducive of harmonious physical, mental and spiritual improvement in both; the weakness of one being balanced by the strength of the other because the unity has made a cycle.

It is furthermore suggested by the significance of the story that mankind should eat of the fruits and vegetables matured in the three subsequent months to the date of birth. By complying with this law one will find, according to symbolical language, that he is living on the square. The constructive lines of the accompanying diagram illustrate the microcosm within the macrocosm. By drawing a straight line from the date of birth to the time of conception, making equal measurements along the cycle and connecting them by straight lines, the figure is revealed. Plainly speaking, we are, therefore, prohibited marrying anyone born during the ninety days prior or subsequent to the date of birth, because they have not during their gestative period of formation been composed or crystallized of the lacking potencies in our own composition. So far this review treats of the chemical evolutionary process of healing the broken circle, or lost rib.

The alchemistical view shows an involutory process of healing the cycle by living in the Valley of the Shadow of Death. At the age of discretion, when the neophyte of his own volition presents himself for instruction, he is taught to realize the vanities of life, to subdue the passions, to lay up treasures for that spiritual temple not made with hands. His carnal desires are subdued, his senses stilled, the three principles of his being, body, soul and spirit, become resigned as "the three syllables" of involution are pronounced; the outside world is forgotten and by introspection he is raised to the sublime degree of superlative wisdom. He is so impressed by the solemnity of silence that henceforth during his earthly pilgrimage he places all trust in the eternal beyond. He lives in communion with his conscience, peace prevails, and his body exists only to perform good and unselfish works; his noble ethereal attributes being consecrated, he builds on a faith well founded, and love heals all his wounds; he feels no subsequent fear, because of the rod and the staff of consolation sent by the messengers of the Sun through the celestial language, Astrology, because of the divine assurance reflected in the rainbow. Thus through the earthy state he passes like a butterfly through a metamorphosis of purification, until at length the election of time bids him enter through the pearly gates to the true life in Heaven, where he will be drawn by the laws of universal affinity.

The lost rib, the ninety days subsequent to the date of birth, are said in the Egyptian doctrine of nativities to give testimony

of the terrestrial destiny of man. This department of the science comes under the head of secondary directions according to our modern terms; it declares that the consecutive order of the planetary configurations occurring during the first day of life gives testimony of the nature of events which will correspondingly transpire during the first year of life. The celestial occurrences in their order on the third day presage the happenings of the third year of life, the 10th day the 10th year, the 30th day the 30th year, the 80th day the 80th year, until at length, when the 90th day is reached, the zodiacal point of the Sun, which was presumably originally occupied by it at the time of conception, the native's body becomes rejuvenated; in a seemingly miraculous way this period of life has been known to bestow second sight, new teeth, and, in fact, all the senses are made more keen.

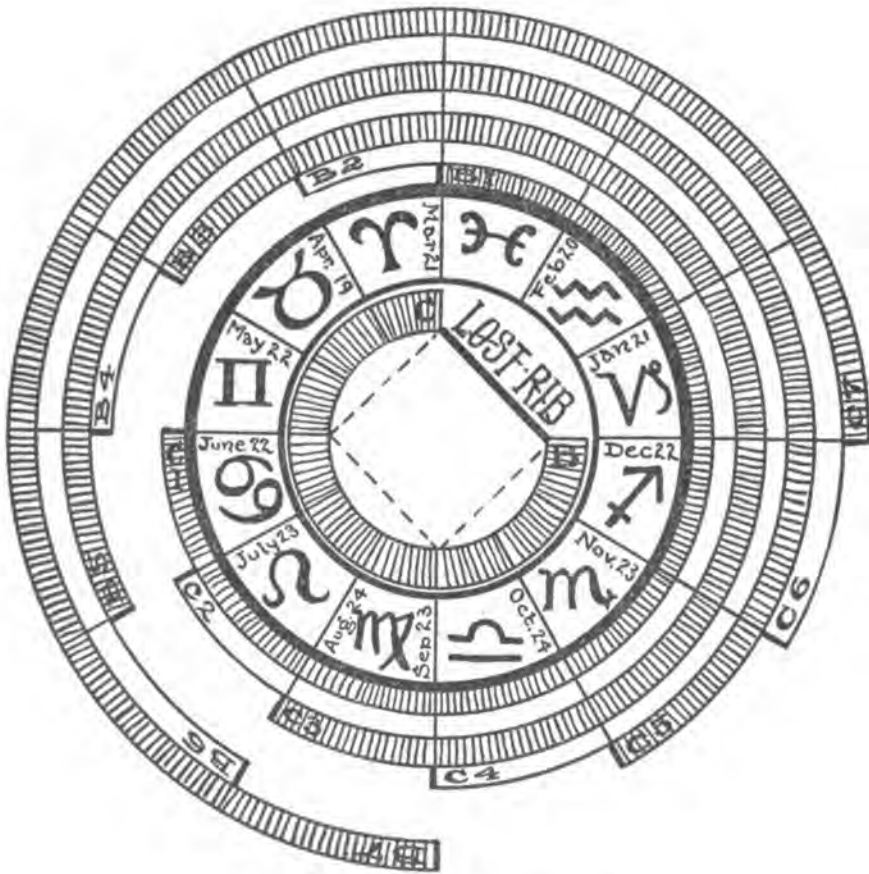
Thus the student of the astral, the stars, through the contemplation of the Sun, finds the ninety days subsequent to the birthday to be symbolically represented by the lost rib in the story of Adam. He sees that the mystery of the "lost rib" is a concealed moral principle in numerous quaint stories; that it is a testimony of the imperfection of the human family—the idea may be suggested in stories of different construction. For instance, the hidden meaning of a deceased parent, not mentioned in the account of "a widow's son," may symbolically represent "the lost rib," or it may correspond to the mystic Key Stone in the Royal Arch of Life. Though the images of various mystic mental pictures may differ, yet the spiritual meaning intended to be conveyed is identical. We are told by the alchemist: "He who studies the Heavens will find pure gold thereby," alluding not merely to the crude metal of this earth, but symbolically speaking of that of the spiritual state, the pure heart, given through regeneration and contemplation of the sacred laws of life taught by the golden rays of the Sun, the heart or vibratory center of our solar system, whose ever-changing angles of light show that we are all born with different characteristics, and that, so long as we live in the order ordained by nature, harmony will prevail, even as the twelve zodiacal signs bear various seasons on earth. Their prevailing influence shows that the apple of life can be sweet if we agree to bear and forbear with each other, this being the fundamental lesson of domestic felicity. Disagreement only comes when we transgress natural laws. It is true both husband and wife may have faults, but these are

often the result of the effect of the weather's inclemencies on our primitive ancestors.

The general summary of the zodiacal lessons reviewed shows that life is continuous; there is no death, it has been pointed out. During the period of winter, "the lost rib," nature only slumbers, matter undergoes a change, but is indestructible. We, being a part of the grand composite and subject to identical laws of the universe, are therefore assured by the silent voice that at the close of this terrestrial existence we merely pass into another life, which shall be an outward expression of what hitherto was concealed in our hearts during the past. As ye sow "here," so shall ye reap "hereafter." This shows why we should "now" be pure in heart, communicate with our conscience daily, meditate and place our motives on trial without reserve and purge ourselves of all unkindnesses, because they cloud the vision. "Be ye clear as crystals."

The lost rib shows we are heirs of imperfection born in sin—we are not whole; that in the genesis of our being there is a wound on the solar time-circle, hence the need of prayer, "of being happy in the omnipotent will." (We will be forgiven and should forgive.) "Thy faith hath made thee whole" also suggests a healing process for the gap in our ego. In referring to the tree of life it is declared: "And the leaves thereof are for the healing of the nations," i. e., they interpose the light, hence, the direction of the shadows they cast attract our attention to the altitude of the Sun, which luminary through Astrology foreshadows the way we may "be wise as serpents." Learn ye the lesson of the zodiacal serpent, which marks the alpha and omega of time, for coursing through its zodiacal spine is the solar and planetary marrow. It is the substitute for the "Master's Word," that is, the sign language evolved by inductive reasoning, but the genuine can be found by the one who is capable of solving the mysteries of involution. The requisite of being worthy and well qualified means "to be pure," uncleanness obscures spiritual vision. "None but the pure in heart shall see God." The Infinite being perceived by the mind is incapable of being visualized by finite man. We can only describe a few attributes of the Deity by calling attention to the variety of its manifestations. The lost rib shows that cold or the "fall" was the original malevolent cause of "fear," the reflexes of which account for sin; therefore, we cannot eradicate it by the curse which is responsible for its origin. The antidote for the venom of

fear is love. "There is no fear in love; but perfect love casteth out fear." (John iv. 18.) The Zodiac bears witness to all this, by its study may be found "the lost rib."



ZODIAC

HAUNTED BY ELEMENTALS

BY JAMES H. CONNELLY.

A FEW MILES out from Winchester, Va., on the lower road, stands an old brick mansion, of evil fame in all the country round about, as a "haunted house." Long ago it was no doubt an exceptionally fine country residence, large and surrounded by evidences of taste and refinement, some traces of which still remain. But it has been abandoned since early in the civil war, and though its stout walls (built of bricks brought from England, it is said) have resisted well the encroachments of time, its chimneys seem to have sloughed off, and its shattered windows, broken by stones thrown and bullets fired from a distance, remind one of the eyeless sockets of a skull. Inside it is supposed to be much dilapidated, but it would not be easy to find anybody who can affirm that condition as a matter of his own knowledge. Even in daylight the neighbors, neither white nor black, will go no nearer than the fence outside the broad field of ragweeds lying between it and the road. That fence is little more than an irregular line of scattered rotten rails and slanting posts; the gate has long since fallen from its remnants of rusty hinges, and a rank growth of weeds hides where the carriageway once ran. But it is averred that stray domestic animals never trespass there, and though apples and pears still ripen in the orchard back of the house, not even school boys are tempted to gather them. Once there were negro cabins and a large barn, but of those structures hardly enough remains to show what they were, and neighbors affirm that no birds ever build their nests in the ruins or under the eaves of the old house.

Not less strange than the horror in which all animate beings seem to hold that wreck of a home, is the fact that very little specific reason is ever heard for the existence of the feeling. It is not said that ghost-lights flicker in the rooms, or shadowy

forms flit through the shrubbery, or devils clank their chains at midnight upon the crumbling stairs. A few persons have heard, but infrequently, a woman's shriek, and many bear witness to occasional reports like the discharge of a large and heavily loaded gun. But there is a singular lack of the ordinary phenomena of ghostly manifestations, the things that are cognizable by the physical senses. It is only by insistence and sharp questioning that one may draw from the best informed who have experienced that overwhelming sense of horror when near the old house, that whatever presence was there made itself felt by their minds as an entity of wanton malevolence and dangerous power, and that consciousness was impressed upon them in broad sunlight hardly less forcibly than at midnight if they ventured within the grounds or even stopped a little while at the fence line. They did not need to hear any terrifying sounds or see horrifying forms, for the awakening in them of the instinctive revolt of life against something more inimical and provocative of dread than Death himself. And one who had once experienced that feeling would not willingly invite it a second time. This I found when I tried to stop for exploration of the old house the first time I saw it. I was on a business errand, riding in a hired carriage driven by a black man who, when I asked him to wait a few minutes for me there, replied:

"No, Sah! I aint lost nuffin round hyer an' I aint lookin for nuffin. Stopped hyer jes a minit one time befo, an' dat's enough."

"Why? What did you see?"

"See! Didn't see nuffin. Didn't have no casion to see, coz I jes knew de debble wuz clus behind me; felt him dah."

The days were past in which a white man in the South might compel a darkey to do things he did not wish to do, so on that occasion I saw no more of the old house than I have already described.

Some months later I mentioned the haunted house to a friend in Washington, Mr. John Calvert, who, as I knew, was something of a student in esoteric knowledge, and expressed to him my regret that circumstances had not permitted me to make acquaintance with the ghosts.

"I do not think," he replied, "that you would have found any ghosts if you had looked for them."

"All imaginary—mere ignorant superstition—you mean?"

"Not at all. Ghosts, 'the souls or spirits of deceased per-

sons,' as the dictionaries define them, are exceedingly rare. I do not deny their occasional manifestations, under extraordinary conditions and laws as yet but vaguely understood by man, but the entities commonly regarded as ghosts are actually 'elementals' in almost all cases. I should say there is hardly a doubt, from what you have told me, of elemental presences in this instance."

"What are elementals?"

"Beings belonging to the astral plane, whose semi-material astral forms are too rare for our physical sight except when they choose to make themselves visible, which they are quite capable of doing. They can even, by condensation of the etheric atoms, make for themselves tangible bodies and produce effects, often of great violence, on the material plane. They are of many varying classes and different degrees of intelligence. Those most advanced are strongly attracted by humanity and exceedingly imitative. Human emotions and passions, thrilling the astral currents, have a powerful effect upon their rudimental minds, and they are prone to reproduction of scenes on the material plane that have deeply impressed them. They are very apt, also, to take mental color from the human souls that have most forcefully attracted them, and in this way become exceedingly malevolent and dangerous—which the real ghost seldom is."

All he told me only served to still more stimulate my curiosity, and I at length prevailed upon him to accompany me to Winchester—though much against his will—for the express purpose of visiting the haunted house.

"If you are determined upon going," he said, "it is perhaps best that I should go with you, for I know—what you refuse to recognize—the serious danger of the undertaking, and may be able to protect you from the probable consequences of your folly."

* * * * *

The landlord of the hotel at which we stopped in Winchester found for us an aged man named Brayton, who had known the occupants of the old house and was cognizant of all the circumstances that led to its abandonment, ruin and present ill repute. The story he told to us, stripped of the verbiage and digressive commentary in which his habit of speech enfolded it, was as follows:

Ralph Weston, master of that house and the fine estate surrounding it, when the civil war broke out, was a little, violent old

man, third in direct descent from the English John Weston who built the mansion. Ralph's first wife died about 1846—probably worried, abused and cursed to death by her vicious husband—leaving one child, a handsome boy, Richard. A year later, the widower married Mrs. Jane Rawlings, a widow with a little daughter named Mildred.

The girl, as she grew up, was very pretty and good. Naturally gentle and affectionate, she bore uncomplainingly her stepfather's villainous temper, which became really malicious when her mother's death left her an orphan. She was then seven years old and Richard nine. The orphan's lonely helplessness, if not her gentle goodness, should have made the old man kinder to her if he had not been a devil at heart; but that is just what he was. He actually seemed to hate her and, though a rich man as fortunes were esteemed there at that time, seemed to grudge her support.

But all his previous outbursts of rage were mild compared with his fury when he discovered that the boy and girl, who had grown up together, loved each other. Doubtless he would have killed her, but for the fear of being hanged. Yet no other cause than malicious antagonism to the happiness of others could be assigned for his ferocious opposition to their union. Richard was a good son; no better girl than Mildred lived; and just recognition of her right to a share in her mother's estate would have made the match between them an equal one. It is supposed, however, that the old man's mind was fixed upon defrauding the girl out of her inheritance that he might bequeath everything to his son whom he seemed to love, in his savage way, so far as he was capable of loving.

To put an end to their association and, as he hoped, their affection, Mr. Weston sent Richard to a Northern college and set for himself the congenial task of playing jailer to the girl and preventing communication between them. That was a little more than a year before the civil war broke out.

The old man had the pleasure of intercepting, reading and burning three letters from Richard to Mildred. The first, which angered him, for it might have done infinite mischief had it reached her, told where the boy was and how a letter to him should be addressed. The second letter amused Mr. Weston; it was so hopeful, expectant, loving—or, as he termed it, "d—d spooney"—that he found it very funny. The third delighted him. In it, Richard was indignant at the girl's lack of respons-

iveness and, with the rash impetuosity of youth, vowed he would write no more to her, since she had already ceased caring for him. No suspicion of his father's malignant treachery had yet entered the young man's mind.

"Have you had a letter from Richard yet?" her step-father asked Mildred one day, shortly after his receipt of that third missive.

"No, sir. He seems to have forgotten me," she replied, assuming cheerfulness.

"Yes, yes; I suppose so. That's the way with young men, 'out of sight, out of mind!' It's a true saying. And there are lots of pretty girls up North, I'm told. I reckon he'll be bringing me a Yankee daughter one of these days."

In this vein he continued, day after day, enjoying the pain she suffered, which he saw very well, bravely as she strove to hide it. Paler and thinner she became, but uttered no word of complaint or reproach for all his cruel jibes, taunts and insults.

Only once did she attempt a counter move in her own behalf. A slave girl told her of having seen the master receive letters which he chuckled over and burned, and she divined the truth; that they were Richard's letters to her.

She had not been allowed to know even the Northern city to which her lover had been consigned, but in some way procured the names of four or five in which there were colleges. Then, to each she wrote a little pitiful, wistful letter, pleading for some word of remembrance from the man she loved, if his heart had not wholly turned from her, and warning him, if he wrote, to send his letters to some friend's care and not to his home. These letters she entrusted to a black maid-servant for mailing.

Ralph Weston's satanic vigilance and cunning were never relaxed. A stain of ink upon her fingers, unaccustomed to writing, awoke his suspicions, and within an hour he had caught her emissary and seized the letters. The poor slave was cruelly whipped for her complicity, and the phrases of the letters afforded him new inspiration for ridicule and reviling to torture his unhappy step-daughter.

The breaking out of the civil war gave Ralph Weston something new to think about. He was a furiously ardent secessionist. Had not age and physical disability prevented, he would have sought a commission in the Confederate army. Failing that, he exerted himself to encourage enlistments, contributed liberally to war purposes, and cursed the Yankees with wondrous

fervor and originality of malediction. All his life he had been cursing somebody or something, and naturally when the force of that trained talent was turned upon one subject, nobody could equal him.

It was many months, however, before he could make up his mind to give to the Southern cause the only being for whom affection still lived in his wicked old heart—his son. But at length he wrote to Richard, telling him to come home at once and don a Confederate uniform. A spy, going to Washington, carried that letter along for mailing there, and, though no answer came, the old man confidently assumed it had been received and that Dick was on his way.

In 1862, when Gen. Geary commenced a reconnaissance from Harper's Ferry to Winchester, news of the Federal forces coming flew fast and far in their advance. Ralph Weston was in almost a frenzy of rage when he heard of it. Could he have gathered an effective force in the neighborhood, he would have hobbled out to meet the "invaders" and fought them, but fighting material was scarce about there just then. A Confederate cavalry troop was in Winchester, but they had troubles of their own, getting ready to gallop away as soon as the much larger force of Federal soldiers should appear.

A Confederate scout, riding swiftly toward Winchester, stopped long enough at Weston's gate to tell him: "The Yanks are a comin'; thousands of 'em. We uns haint got no show with the few men we've got in town. They're goin' into camp right back there on the hills, and in the morning I reckon they'll be down on us—if we're hyar. You'll most likely have 'em foragin' around here to-night. Look out for your chickens."

When he had gone on, the old man returned to the house, pondering, and gradually an evil smile spread over his wrinkled face. Half an hour later, as night was falling, Mildred stepped out on the porch and saw him busying himself with something in the shrubbery beside the path that ran from the front door to the gate. Presently he joined her and, grinning, said:

"Don't go down that path to-night."

"Why?"

"I don't want my troubles for nothing. I've set the old duck-gun in the bushes to surprise any Yankee chicken thief who comes prowling about here to-night."

"Oh! Father! Are you not afraid it might kill somebody?"

"I hope it does. It ain't set for anybody but Yanks. If

a — Yank minds a little thing like a handful of buckshot going through him he ought to keep out of war and refrain from chicken-stealing.”

“But there are no Union soldiers about here.”

“Thousands; right back there on the hills.”

In vain she pleaded with him not to employ his device for the assassination of some innocent stranger, perhaps one on a friendly visit. He cursed her for a meddling fool and locked her in her room. The big duck-gun remained as he had placed it, heavily loaded, trained across the path and with a string from its trigger drawn taut where a passing knee would certainly strike it.

At a little before midnight a roar like a howitzer's shook the windows of the old mansion. Long and patiently the old man had sat alone in a darkened parlor with a lighted and masked lantern beside him, hopefully waiting for that roar to proclaim the triumph of his device. In a few seconds he was out on the path, chuckling and chattering to himself: “Got one! Knew I would! Blast him! Wish't he was a hundred. Let's see what the Yankee chicken-thief looks like.”

A corpse, in the Federal blue, with a lieutenant's straps on the shoulders, lay upon the ground. The first gleam of the lantern's light upon the dead man showed that half his chest seemed to have been torn away by the tremendous load of heavy shot, and Ralph Weston chuckled again. Then he held the light closer, only for an instant, and dropped it, uttering a wild shriek of “Dick! My God! Dick!”

Mildred, awakened by the fearful report of the gun, heard that cry and in an instant clambered out of a window of her room on the second floor, let herself lightly down an ivy vine to the ground, and ran to the now raving father. He had gathered up to his breast the mangled form of his son and was pouring forth an incoherent torrent of curses, prayers, appeals and inarticulate shrieks.

Richard, whose sympathies had been with the North, was on Brigadier General Williams' staff. The bivouac of the column, hardly three miles from his home, seemed an opportunity for him to see Mildred. But the old man imagined his boy had returned, obedient to his summons, disguised that he might pass the Federal lines, and so had been betrayed, by his own father, to his dath.

“Murderer! You meant to kill him!” cried Mildred in his

ear. She had lost her fear of him. "Butcher! Assassin!" she screamed.

He let the body fall, struggled up from his knees to his feet and staggered backward, cowering before her, a hideous object, blood bedabbled and ghastly. With her denunciations and imprecations ringing in his ears he turned and fled to the house.

Half an hour later a Federal sergeant and a file of men coming up the path to investigate the alarm reported by a scout, found a hopelessly demented girl sitting on the ground and murmuring words of endearment to a dead Union lieutenant whose head lay in her arms. In the house they ran against the body of Ralph Weston dangling at the end of a rope made fast to a second-floor baluster.

* * * * *

"It is inevitable," said my friend, Calvert, "that a place where such conditions have obtained and such an event has occurred should be a favorite haunt of the most dangerous class of elementaries and elementals. For many years before his death Ralph Weston's malignant violence attracted them to him, and both he and they grew worse by the association. He was no doubt partly deranged, but that would not diminish the forcefulness of the astral currents impelled by his mentality, to which the rudimental minds of the elementals surrounding him, and even entering into his personality, were subtly responsive. And when their mutual depravation culminated in that awful tragedy, productive of the most intense sensations appreciable on the astral plane, its re-enactment by the elementals would be perfectly natural. They are a bad class of beings to meddle with and, frankly, I would rather not go near them."

"Oh! If you are afraid, I will go alone," I said, my ignorance making me courageous.

"No, I am not afraid, only prudent. But, since you are set upon it, we will go together."

The next morning we paid a daylight visit to the Weston mansion. The summer sun was bright, the air warm, and birds were singing all along the way—until we passed through the dilapidated gateway of the old place. There a chill seemed to pervade the air; the sunshine, though still bright, gave no cheer, and not one feathered songster could be heard.

Half way to the house we came upon a wide circular gravelly space, in what appeared to have been the path, where no weeds grew, nor even a blade of grass. In the centre of it lay a monster

rattlesnake coiled in attitude to strike, with head erect and sounding his fear-inspiring warning. My companion quickly drew a long keen dagger and pointed it at the reptile. A ridiculous weapon against such a foe it seemed to me and I turned to seek a stick, but finding none at hand glanced back and—the snake was gone.

“Where did it go?” I cried.

“It did not ‘go.’ It simply vanished, as I expected. You cannot find it. Come on.”

I observed that all the rest of the time we were in those grounds Mr. Calvert carried that bright dagger exposed in his hand, but excepting the rattlesnake, we encountered no living thing.

The door of the house was fastened, but the broken windows of the parlor fronting on the porch offered an easy way of entrance. Apparently nothing had been removed of all the furniture and other objects in that room when the Weston family came to an end, but everything was eloquent of decay—rotten, ragged, covered with mould and dust.

In the stair-well, just before the parlor door, dangled a rope suspended from the second floor, its lower end cleanly cut off as if by a sharp knife. And though there was not a breath of air stirring, that rope swung slowly to and fro. I put out my hand to arrest its motion, but before reaching it my fingers came in contact with something I could not see, something that communicated a thrill of icy cold and caused me to stagger backward. Calvert caught me, put himself in front holding his dagger out before him, and so we retreated into the parlor. From there he led me at once to the open air. I must confess that I was temporarily strangely unnerved. For the first time I realized what the darkey driver felt when he “jes knew de debble was clus behind” him. By some mysterious operation of consciousness, in no degree impelled by my physical senses, I knew that some powerful malevolent entity was near at hand, threatening me, and I shuddered with horror, loathing and apprehension.

On the road again, away from the house, my courage returned. I said to myself that the damp, close and probably malarious atmosphere in the old mansion had given me a little chill, which my overwrought imagination had fantastically converted into an impression from the unknown. That was what I told Calvert, but he only smiled grimly and replied: “You will know more about it tonight.”

It was considerably after eleven o'clock that night when the driver of our carriage stopped at a full quarter of a mile from the Weston mansion, saying that was close enough for him. Calvert and I got out and went on afoot at a leisurely pace. In front of the gateway we stopped to see that the dark-lanterns we carried were lighted and in good order. While thus occupied we were startled by an astounding explosion in the direction of the house.

"Some one is trying to blow up the place!" I cried, and ran through the tall weeds toward where the report seemed to be, heedless of Calvert, who shouted after me "Stop! You rash fool; stop!" In that moment I quite forgot that a loud explosion was one of the inexplicable manifestations of which I had been told.

I was probably twenty yards in advance of my companion when what I took to be a great owl flew violently against me and with a flap of its wing knocked the lantern from my hand, leaving me in darkness. Then a giant hand clutched my neck in a strangling grip, lifting me clear off the earth, and I lost consciousness almost without a struggle. When I recovered my senses I was lying on the weeds with Calvert standing over me, turning the beam of his lantern in all directions about us and slashing the air on every side with his gleaming dagger. I got up and stood beside him, catching my breath with difficulty and feeling that the vertebrae in my neck had been nearly crushed.

Suddenly a hurricane-like wind swept over us, laying the tall weeds flat, bending the shrubbery to the ground and almost carrying us off our feet.

"Hold fast to me! Brace yourself! For your life don't fall!" Calvert adjured me.

Instantaneously as it had begun the wind stopped and a dead calm prevailed. Then the overwhelming sensation of horror and fear that possessed me when in the house, returned with tenfold force. Dark as the night was, except where the light of Calvert's lantern fell, I fancied that I could see ghastly, horrible, monstrous and threatening forms, vaguely defined, all about me. That such presences surrounded us I do not doubt, but am inclined to believe that actually seeing them was an hallucination produced by a habit of the mind seeking translation of the subjective into the objective. It was only with the eyes of my mind that I saw those bodiless things of evil, invisible, intangible, yet real, like the deadly choke-damp in a mine.

But there can be no question of my having seen with physi-

cal sight the awful thing that almost immediately evolved itself out of the darkness. First there was a faintly luminous haze, like a ball thrice the bigness of a man's head. Quickly this condensed itself into a face, nothing but a face, with enough inherent light to be visible—the face of an old man, deeply lined and wrinkled, distorted hideously by rage and unspeakable mental agony. It remained but an instant, yet that was enough to brand it in the memory forever as a thing of superlative horror. And I knew it was the face of Ralph Weston.

Then a low tremulous wail, full of unutterable despairing grief, arose, swelled and died away. It was a female voice and seemed to come, not from any one direction more than another, but to pervade the atmosphere.

After that, there came a calm, long enough at least for us to flee from the place.

Our driver, when we asked him if he felt the great wind, replied that he had not; the air about him had been perfectly still. But he had heard the explosion and thought we were shooting at something.

I believe the Weston mansion still stands, and doubtless the mysterious manifestations in and about it still occur, but my curious interest in them has been fully satisfied.

Not the few inches of deflection from the mathematical orbit, which are so easily measured, but the *ratio* of these to the whole diameter, constitutes the real aberration. This orbit may be a planet's, its diameter the breadth of the solar system; or it may be a city hippodrome; nay, the circle of a ginhorse, its diameter a score of feet or paces. But the inches of deflection only are measured: and it is assumed that the diameter of the ginhorse, and that of the planet, will yield the same ratio when compared with them! Here lies the root of many a blind, cruel condemnation of Burnses, Swifts, Rousseaus, which one never listens to with approval. Granted, the ship comes into harbor with shrouds and tackle damaged; the pilot is blameworthy; he has not been all-wise and all-powerful: but to know *how* blameworthy tell us first whether his voyage has been round the globe, or only to Ramsgate and the Isle of Dogs.

—Carlyle, *Burns*.

THE SEIPHER HA-ZOHAR;

OR

THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

THE KING'S PALACES.

(Continued from page 124.)

THE word sin refers to Samuel, who is the serpent; destroys means the destroying angel, his anger, the Holy One who wishes not that these angels should seize hold of our prayers. The destroying angels are under the control of seven chiefs, each having seventy others subject to his orders and authority. These are always ready to seize a man's prayer as it proceeds from his lips, and there are myriads of them. When a man with fringed garment and phylacteries girded upon his head and arm, uttereth a sincere prayer, scripture saith: "And all the people of the earth shall see, thou bearest the name of Jehovah and shall be afraid of thee" (Deuter xxviii. 10). As we have before stated, the name of Jehovah is contained in the phylactery on the head of every suppliant, and when thus seen these destroying angels fly quickly away as it is written: "A thousand shall fall at thy side and ten thousand at thy right hand" (Ps. xci. 7). When Jacob by divine clairvoyance saw the afflictions and the captivity his descendants would endure and suffer in the later days, it is said that he was greatly afraid and distressed (Gen. xxxii. 7). This was why he divided the people into three companies, as it is written: "And he divided the children unto Leah and unto Rachel and unto the two handmaids, and he put the handmaids and their children foremost, Leah and

her children in the middle and Rachel and Joseph hindmost" (Gen. xxxiii. 1, 2). By these three companies or divisions were prefigured the three captivities: the handmaids and their children referring to the captivity of Edom or Egypt, Leah and her children, and Rachel with Joseph, to the other two captivities.

Foreseeing the anguish and misery that would be endured by his descendants in the future, this is why he prayed and vowed, saying, "If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my Adonai (Gen. xxviii. 20-21). David also alluded to the captivity of the Schekina, foreseeing the children of Israel returning with joy to their fatherland and in the exuberance of his joy, composed ten different songs, the last of which is entitled "A Prayer of the afflicted one, when overwhelmed, he poureth out his complaint before the Lord" (Ps. cii.). The prayer of the poor and suffering has precedence with the Holy One and is regarded before the prayer of all others. And what is the Poor man's prayer? It is the evening prayer which he is privileged to utter when by himself and alone. The upright poor man is the descendant of Jacob under the power of other nations, and resembles the evening prayer in that he is in the night of captivity. The prayer of the Sabbath day is a charity or good deed done to the poor, and is as the rising sun that beams upon everything and is a benefit to all. For this reason a man should regard himself as a mendicant at the King's gate or door, as humility of heart and mind should be the chief feature in praying during the week days especially when, girded with the phylacteries, a man stands as a suppliant and mendicant before the palace gates of Adonai, the Great King, and prays: "Open my lips, Oh Adonai, and my mouth shall show forth thy praise" (Ps. li. 17). During week days, an angel like an eagle descends as soon as the evening prayer begins and taking it between his wings ascends and presents it then to the Holy One.

This ministering angel is called Ouriel (light of God) when the prayer is an act of piety and love, and Nouriel (fire of God) when it proceeds from earnestness of heart and feeling which is as a fiery glow coming forth from the soul within, as it is written: "A fiery stream issued and came forth" (Dan. vii. 9). During morning prayer, the ministering angel who descends is in form like a lion, and after taking it, ascends again heavenward. During vespers, or evening prayer, the ministering angel is in

form of an ox and under the rulership of Gabriel. On the Sabbath day the Holy One descends Himself from heaven accompanied by the patriarchs, in order to welcome his only daughter. This is the mystery and occult meaning of the word Sabbath, She-Bath, the signification of which is, for she is his only child.

When the Sabbath dawns, the Holy One descends from his throne of glory to greet its coming, and myriads of angelic beings assemble and sing their hymn of praise and adoration: "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

Who is the King of Glory? The Lord, strong and mighty; the Lord mighty in battle. Lift up your heads and be ye lifted up, ye everlasting door, and the King of glory shall come in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. (Ps. xxiv. 9.) Then are opened the gates of the seven palaces, the first of which is the palace of love, the second of reverence, the third of mercy, the fourth of the luminous mirror, the fifth of the non-luminous mirror, the sixth of justice, the seventh of judgment. These palaces are alluded to in the words *Brashith bra Alhim*. (Gen. 1. i.) *Brashith* divided into *Bra-shith* signifies He created six, viz., the six palaces, and *Alhim* along with them forms the seventh. Corresponding to them are also seven palaces here below on the earth plane, an allusion to which is made in the psalm beginning with the words, "Give unto the Lord, O ye mighty, give unto the Lord glory and strength." (Ps. xxix. 1.) In this psalm the words, "the voice of the Lord," are found repeated seven times, as also the divine name *Jehovah* eighteen times, corresponding to the number of worlds that the Holy One visits, as described in Psalm lxxviii. 18. The chariot of God, viz., the divine form in which He manifests his glory, is surrounded by tens of thousands and myriads of angels, and in this form of manifestation He visits the eighteen systems of worlds in the universe. The gates of the palace whither prayers ascend are strongly guarded, but they find no entrance unless sincere and the result of meditation, whilst the palace of the *Shekina* or Divine Presence is always open, and it is of prayers sent up to it that the Psalmist refers. "They shall not be ashamed, but they shall speak with the enemies at the gate" (Ps. cxxvii. 5), that is, the King's gate, or gate of the Divine *Shekina*, to whom all prayers from our Higher Self, or the divine within us, should be addressed direct and without any

intermediary; because what cometh from the divine, unto the divine returneth, like the Scripture with all its positive and negative commandments and precepts which came direct from the name of Jehovah, as it is written: "This is my name for ever, and this is my memorial unto all generations." (Ex. iii. 15.) The word shemi (my name), augmented with the two first letters yod and he (I and H) of the divine name has the numerical value of 365, equal to the number of negative precepts or prohibitions of the law. Also the word zieri (my memorial), augmented with the two last letters of the same name, vau and he (V and H), in its numerical value represents the 248 positive precepts or commandments of scripture. It is for this reason that the liturgy of the Shema, containing 248 words, is repeated before the benediction, "Blessed be thou, Oh Lord, who hast chosen thy people Israel in love."

ON ISRAEL OR THE CHILDREN OF LIGHT.

Now the children of Israel are all included and summed up in the name Abraham, of whom God spoke as "his friend," and which also applies to Israel, for Israel is contained in the divine name written in full, IV D, HA, VAV, HA, the numerical value of which is 45, equaling that of Adam (man). The scripture states that "He created man (Adam) in his image," signifying Israel who existed in the divine thought or mind before the creation of the world, and afterwards was created in the likeness and image of God. Offspring, life and the means of subsistence proceed from the middle column of the sephirotic tree of life, called in scripture, "My first born, even Israel" (Ex. lv. 22), and that nourisheth all the world. The support of Israel since the destruction of the temple is prayer, which is accepted in lieu of sacrifices. Its cry since the time of the first captivity has been: "Give me children or else I die" (Gen. xxx. 1). When the Shekina vanished from the temple, the ten sephirotic splendors also departed with it, and, becoming blended and united together they ascended on high and surrounded the throne of glory that they might still continue to receive prayers that go up on high. When man therefore desires that his prayers may ascend to heaven as a sweet and pleasing melody, or when he yearns to break the yoke and bondage of the old serpent who seeks always to disturb and thwart his prayers, he ought first of all to unify himself with the Divine Presence or heavenly Shekina, and use

it as a sling wherewith to combat against and overcome his spiritual adversary. This living consciousness of the Divine within us and about us it is that endows us with strength and fortitude to tread the path of duty calm and unperturbed, and thus become better able to accomplish life's great mission and achieve its greatest victory, self conquest, the prelude to the realization of our destiny, i. e. union with the Divine. The teachings of Theosophy on this subject of the secret doctrine are contained in the names of the accents used in sacred chanting, such as Zarka (a sling), Shophar (a trumpet), Segolta (a bunch of grapes), etc.

THE PRAYER OF RABBI SIMEON.

The students had assembled and waited for the master to begin his daily discourse and exposition of the secret doctrine. Rabbi Simeon, after a few moments of meditation, prayed and said:

“Oh ye angels on high and ye great teachers of the secret doctrine taught and expounded in the sacred schools above, assemble yourselves and be present to note the words and their esoteric meaning that I am about to make known, and thou, oh Elijah, I conjure by the bond of our brotherhood, and pray thou mayst be allowed to descend and be present whilst I explain the mystery of the great struggle between good and evil in the world, as also of the conflict between light and darkness that has been, and still is, waged from the beginning; and thou Enoch, great angel of the Divine Presence! come thou and be present also, along with the masters of the school over which thou presidest. This I entreat and supplicate not for my own self, but for the honor and glory of the Shekina.” Then began Rabbi Simeon his discourse.

“Oh Zarka,” he said, “it is indeed through thee that our prayers ascend and reach their destined place on high. As a slinger slings and directs his stones to a certain mark or object, so should we, whilst praying, direct and address our prayers to the Divine in a manner of which thou art the symbol. Therefore the teachings of our forefathers instruct us that all our desires should be expressed before the pronounciation and utterance of the divine name, and by standing up cause them to ascend on high. Prayer should be direct and uninterrupted by anything

whatever, even though it be a serpent entwining itself about our lower limbs, and always addressed to the Infinite One as we have been taught. At the repeating of 'Blessed be thou, oh Lord,' every knee should be bowed, and never by word or act of inattention should the union between himself and the Divine Being be disrupted. The union of the Shekina with its heavenly spouse is sometimes effected by passing through six degrees of the lower limbs of the sephirotic tree. It is for this reason that during prayer, the knees should be bowed and the six joints of each of the legs may be emblematic of this union, which is sometimes effected by passing through six degrees of the arms of the sephirotic tree. Occasionally, the Shekina ascends on high between the father and the mother symbolized by the letters yod and he. When it ascends it attains to the highest position, so that, losing sight of it, the angels themselves ask, "Where is the place of its glory?" When it rises above aleph, it forms and becomes a crown, which is called kether (crown). When, however, the Shekina descends below, it takes the form of a vowel beneath aleph, and then is called nekudah (point), as the crown above is called taga in the esoteric science of the accents. When this taga becomes joined to the Shekina, the letter zain is formed, a symbol of the union denoted by the seventh shephira, and in its form an emblem of the foundation stone of the universe. This is why it is written; "Thou shalt have a perfect and just stone" (Deuter. xxv. 15). There is no musical accent which has not its corresponding vowel point,—thus segoltha coincides with segol, the accent zakeph with seheva. Those who are acquainted with the esoteric meaning of the accents will easily find the correspondents of all the others, such as athnach, munach, etc.

PREVIOUS WORLDS AND RACES.

"These (aleh) are the generations (children or races) of the heavens and the earth" (Gen. xi., 4). It has been stated that in every passage of Scripture that the word aleh occurs, there is no connection with what precedes it. This is the case with the passage just quoted. Its logical reference and connection is with the words "tohu," and "bohu" (without form and void) in the second verse of Gen. i. ch. There are those who say that the Holy One created worlds and then destroyed them. Why were they destroyed? Because, as the Scripture says, "the earth was tohu and bohu," indicating the state of former worlds before

their destruction. But would it not have been better if he had not created them? Most certainly it would, and the explanation involves a great mystery. If you ask an explanation of what and wherefore He destroyed them, our reply is this: In the first place the Holy One never has destroyed the work of his hands. The scripture referring to the heavens, states: "The heavens shall vanish away like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner" (Is. li. 6), from which it has been inferred that the Holy One creates and destroys worlds with their inhabitants according to a certain law. The fact is, that the Holy One created the world and its population through the law expressed esoterically in the word "brashith," and referred to in the following passage:

"The Lord possessed me in the beginning of his way, and before he had created anything I was with him" (Prov. viii. 22); and by this brashith (beginning) he created the heavens and the earth, the foundations of which were based on "berith" (law or covenant), the letters of which are contained in br(ash)ith. It is of this berith that scripture speaks: "If the law (or covenant) I have made had not existed, there would have been no day nor night, heaven nor earth" (Jer. xxxiii. 25), and it is of this law the Scripture further states: "The heavens are the Lord's," and he has given the earth to the children of men. (Ps. cxv. 16.) By the earth the Psalmist means our earth or world, which is one of seven worlds or earths referred to by David: "I will walk before the Lord in the lands or earths of the living" (Ps. cxvi. 9). If, therefore, the Lord created worlds and destroyed them by reducing them to a state of tohu and bohū before the creation of the heavens and the earth, it was because the berith or law of such creation was not yet elaborated or existent. This is why the earth has escaped the fate of previous worlds.

At first God made known this law by the symbolism of circumcision to the heathen nations of antiquity; but, as they were unwilling to accept it, the earth remained barren and unfruitful. This is the esoteric meaning of the words, "Let the waters be gathered into one place" (Gen. i. 8), signifying the secret doctrine or knowledge of the divine law; "into one place" designates Israel, whose spiritual derivation is from the place of which it is said, "Blessed be the glory of the Lord in his place" (Ez. iii. 12), meaning by "the Glory of the Lord" the lower Shekina, and "in his place" the Shekina on high. As the souls of Israel are unified with it, therefore Jehovah is with them and

over them, for it is written, "The portion of the Lord is his people" (Deuter. xxxii. 9). For this reason, the Scripture also saith, "Let the waters be gathered together in one place"; that is, Israel who accepted the law, and "let the dry land or element appear"; that is, the idolatrous nations who, unwilling to receive it, have remained barren and sterile.

This, then, is the explanation of what has been erroneously said: "God created worlds and destroyed them" through caprice. It was because of their rejection of and non-conformity to the law of nature. According to traditions that have been handed down, they, that is, the early races and their offspring, were created and called into existence by the second Divine Form, or hypostasis, symbolized by the letter H, as it is written "behibaram" (whom he created), a word which the most ancient teachers maintain ought to be divided and written "behibaram," meaning, God created them by the he. This is why the letter H in this word (an anagram of the name Abraham) is found written in the Pentateuch smaller than the other letters, and implying the barrenness and infertility of the heathen during the fifth or He millenium after creation, which led up to the destruction of the first and second temples.

Moses, because he wished to bring these nations to a knowledge of the Divine, believing they had been created by the Divine Form called He, was greatly disappointed and grieved when God said to him: "Go, get thee down, for thy people have sinned" (Ex. xxxii. 7), in that they have failed in love to H and reverence to V that were due unto them, and have fallen from that high state of spiritual elevation represented by V, the letter which proceeds and is derived from the L and H, and descended from on high along with H in order that not a single soul should be lost of those who had inhabited previous worlds that had entered into pralaya, symbolized by the captivity of Israel. The souls of the Antediluvians (ereb rab) emanated from those to whom Scripture refers. "For the heavens shall disappear like smoke and the earth wax old as a garment, and they that dwell therein shall die in like manner" (Is. li. 6). They are also those for whom Noah was unwilling to intercede, and therefore it is written of them, "And they were destroyed from the earth" (Gen. vii. 23). They were the same souls of whom it is also written, "Thou shalt blot out the remembrance of Amalek from under heaven" (Deuter. xxv. 19).

Unthinkingly, Moses caused to descend the being called He

among these men, and was therefore denied the privilege of entering into the Holy Land until He returned to its former place on high. When He descended from above Vau came down also. Who shall raise He again on high? It is Vau whose presence was not with Moses (the word Moses is written without a Vau). This is why the letter He in "behibaram," an anagram as stated of Abraham, is written smaller than the other letters in the book of the law, and to which scripture alludes. "He brought them forth out of Egypt" by means of the Vau who, at the same time, brought out the He. When the Vau and He became conjoined, the vow was made. "The hand of God upon his throne shall be raised against Amalek, the Lord will have war with Amalek from generation to generation" (Ex. xvii. 16), "yod al cas Jah milehamah la Jehovah beamalek."

What is the signification of the words, "from generation to generation"? They allude to the time of Moses. We have been informed by ancient masters that a generation is in number equivalent to 600,000 souls, and there exists a tradition that in the time of Moses each woman bore in her womb potentially the same number of embryos.

After the deluge the souls of the antediluvians incarnated in five different races or nations, viz., the Nephilim (fallen or degraded), Giborim (mighty ones), Anakim (tall ones), Rephaim (the giants), and Amalekim (Amalekites). It was through the last of these that He fell from on high. Balaam and Balak were descendants of Amalek. Take Ain and Mim (a and m) from the former, L and K from the latter, and the remaining letters form the word Babel, and the subtracted letters the name Amalek. It is of them that Scripture refers, "therefore is the name of it called Babel because the Lord did there confound (babel) the language of the earth" (Gen. xl. 9). And they were they who survived the catastrophe of the deluge of whom it is said: "He destroyed every living thing on the face of the earth" (Gen. vii. 23).

These five races survived till the time of the fourth captivity of Israel, whose chief enemies they were, and therefore called instruments of iniquity. They are denoted in Scripture by the words, "And the earth also was corrupt before God, and the earth was filled with violence" (Gen. vi. 11). Of these, the first race was the Amalekites. Of the Nephilim it is recorded, "And the sons of God beheld the daughters of men that they were fair" (Gen. vi. 2). They were also the second in rank of the angel hosts that were cast out of heaven and became incarnated.

To be Continued.

Three worlds surround, penetrate and bear up this physical world, which is the lowest, and the sediment of the three.

THE ZODIAC.

THE WORD.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

II.

(Continued from page 139.)

IT will be seen from the foregoing, as shown in Figure 30, that the evolutionary signs from libra (♎) to capricorn (♑) are complementary to the involutory signs from cancer (♋) to libra (♎). That whereas the highest descended to, and acted through, the lowest by involution, the lowest now unfolds and ascends again to the highest; that each sign is equal to the other on its own plane; that the involutory signs do not comprehend themselves by involution; that each requires the complementary sign to comprehend it. As, for instance, form cannot of itself act on form (♁), it requires the desire (♃), which is on the plane of evolution, what it, on the same plane is, when involuting, and, therefore, form cannot act without desire, but desire acts through form; so that virgo (♍), form, is complete and functioning when scorpio (♏), desire, is active. Again, sagittary (♐), thought, is the complement to leo (♌), life; sagittary (♐), thought, is, on the ascending evolutionary plane, what leo (♌), life, is in involution, on the same plane; but leo (♌), life, cannot perceive itself or direct itself by itself. It requires the universal thought, sagittary (♐), acting through the individuality (♍) of the spiritual man to consciously breathe out the thought into the life of the absolute zodiac and to guide and direct life according to the thought. It will be seen

that the scientist cannot speculate about the primeval fire world of breath because he restricts himself to the thought world, and therefore shuts out all light from the spiritual man of the spiritual zodiac. Only for him who has reached in development any one sign on the evolutionary arc is it possible to understand the plane on which he is and make known to himself all that is below that plane, but he cannot understand that which is above the plane of his action.

The physical man is made up of the seven constituents of skin, flesh, blood, fat, bone, marrow, seminal fluid, all of which are perceptible to the physical senses. The first six are drawn and extracted from the foods of the earth and the elements. The last is the precipitation of the principle by which bodies are generated and through which the ego contacts the body and projects that spark which unites the two germs, and is the plan according to which is built up the new body, into which it incarnates in the course of time.

The physical body is represented by the sign libra (♎), sex, through which it is born into the physical world, but the form body is symbolized by the sign virgo (♍), womb, where the form has, previous to birth, been built up and elaborated as a physical body. The sign leo (♌), life, is that through which the material is precipitated into the form body, which gradually develops and increases in size. It is through the blood of the mother that the physical body of the foetus is built; by the constant precipitations of the life blood the body continues to grow and develop until it reaches the limit of development in its physical zodiac, the womb, then the life (♌) continues to surge and finally forces it from its physical matrix (♍) into the physical outside world as the body of sex, libra (♎). But none of these processes could be carried on were it not for the inclusive world of breath symbolized by the sign cancer (♋), breath, through which and by means of which the blood is oxygenated and kept in constant circulation. After birth the form of the child continues its growth and development, but it is still due to the four signs and principles already enumerated that its form is built up.

The physical body was the thing to be produced up to the time of birth. The next principle to be developed and to which all the others lend their aid is desire. The breath continues to stimulate the blood which circulates through its entire physical

body within the astral form body of the physical. The physical proceeds with its organic development and as it does so calls into action the principle of desire. Desire in the child marks the stage in the evolution of humanity which was that of the typical animal man who was guided only by his instincts and desires.

At this period in development the power of thought becomes manifest, and, aside from physical hereditary tendencies, it depends on the nature of the thought as to its limitations and activities. If the thought is turned to the gratification of the physical senses only, the activity of man is limited to the psychic zodiac through the physical man in his physical world and zodiac, but if there is also an intellectual desire and pursuits of an intellectual nature then the activities of man extend also to the mental zodiac in his mental world. If this mental development should be applied to the physical world then the mental would act through the psychic and both through the physical. But not without knowledge can the spiritual man, from his spiritual zodiac and world, act through the mental man and the spiritual man and all through the physical body.

The spiritual zodiac is the world of knowledge and the man acting in that zodiac consciously, must also be a man of knowledge. The mental zodiac is the world of thought. Only a man of thought can act consciously in that world. The psychic man represents the psychic or astral world and anyone who is psychic may operate in that world. The physical body is the physical man in its physical world or zodiac. A physical body is needed to act in the physical world.

There is but one road to orderly and consecutive development; that is, that man should develop all his faculties and powers evenly. One-sided development causes failure. All sides of the character should be well rounded out and developed evenly. The first requirement therefore for one who desires to enter into the world of real knowledge must be the development of a whole and healthy body. This is a duty which he owes to the physical world. The food which is taken into the physical body partakes of the nature of the physical body. The physical body of man impresses the matter that is taken into it, and when this matter is thrown off again it carries the impress and nature of that body with it. If it is impressed with disease, it carries the impress of that disease off with it and contaminates the

matter of the world. If it carries the impress of health, it improves the matter of the world.

Another duty to the world is the education of the body. The education of the physical body consists in the exercises necessary to maintain health, by constant and conscious activities and functions of the body and to train the body to respond willingly to the dictates of the governing principle. For the ordinary man, in the course of his evolutionary cycle, there is another and a very important duty to perform. It relates to his marriage and family life. This duty consists in the furnishing of two bodies by himself and wife, for reincarnating egos, even as he and his wife have been furnished with the bodies which they occupy. Family life is a very important feature in the life of the physical world and should not be neglected by the man who for the first time seeks to know and enter into the world of knowledge.

Business must be engaged in, else the mind lacks that keenness and appreciation for values, and the ability to provide for one's family and dependents which business experience brings.

The arts must be appreciated and developed, for it is by the acquiring of the arts that the senses reach their highest state of perfection and development; it is through the arts, such as sculpture, painting and music, that the physical world is seen in its most beautiful forms, delightful colors and harmonious movements.

The dangers of the arts are that they throw a glamour over the mind and lead it captive into the enchanted realms of nature, for through the arts the mind often falls a prey to the forms and colors and sounds of the world's great chorus. But they benefit that mind who is able by their beauty to soar above the enchanted garden of the senses through which the arts beguile, and to wind its way into the ideals of which the arts are but imitations. The benefit of art to the mind so freed from ensnarements is that it loves the world and the things of the world, not for the sake of their enjoyment, but for the possibility of raising the world to a higher plane and by a diviner art than that of the senses.

The politics of the world cannot be ignored and should not be neglected, for it is by law and order in communities that the rights of each and all are preserved; the duty to the country re-

quires that the benefits of the best experiences of a man shall be given to his country.

The sciences should be comprehended that the physical world of matter might be analyzed into its component parts and these seen in their relationships to each other, and that the laws governing the physical phenomena should be known.

The religion or the religions of one's country should be known, that the devotional life and aspiration of one's fellows be appreciated.

Philosophy is necessary in order that the mind may be so trained as to be able to look for truth in all things, through all forms of belief irrespective of their source, and that truth, when perceived, should be followed wherever it may lead.

These are most of the necessary drillings and qualifications of one who would seek the world of real knowledge and consciously enter therein. But there are many dangers attached to qualifying in these branches of learning, for they are merely learning, they are not knowledge.

The danger of physical health is that it is liable to run riot. When the body is strong and healthy the desires are usually fierce, and it requires a strong hand to hold the body in check and prevent its being hurled into dissipation and debauchery. If the body is controlled, the benefits derived from physical health are that it furnishes the material which by a process of alchemy may be used in the preparation of that body with which one may enter safely into the psychic world.

In performing the duties of family life there are many attendant dangers. First there is the danger of prostitution. The purpose of marriage is not a license for unholy indulgence. The conjugal relation should be one of duty to the world, not of submission to passion. Where one so submits he leaves the path to the world of knowledge and is preparing for himself terrible conditions and circumstances which he must experience and work out in the wilds of the world. Then there are the dangers of irritability, anger, impatience, carelessness, imprudence, unkindness to one's wife or husband or children; these are fetters around one which lead and keep him in the jungle of the world. The benefits to be derived from household life are: a love of one's kind, patience, forbearance, equanimity of temper, strength of purpose, firmness of character, the understanding of the duties and cares of the life of humanity, and to

be able to see in one's mate the reflection or reverse side of one's self.

The dangers of business are: selfishness, the tendency to dishonesty in dealing with and taking advantage of one's fellow, the desire to gamble, for amusement, or the inordinate desire for the accumulation of money. But the benefits to be had through the business world are: keenness of the mind, the schooling which it gives in dealing with the nature of man, showing as it does, the meannesses, deceptions and cunning of the human mind in its competition with others for the best of the bargain. It enables the mind to deal with the commonplace affairs of life in an active and energetic manner; business should not be engaged in for the purpose of being greater than one's fellow by the power of money, but rather for the ability to provide that which is needed.

The dangers attending the entrance into politics are: an exultation in the power and influence which go with it, the possibility of exercising political influence to the detriment of others and the consuming desire to be a leader of men and control others. The benefits to be derived from political ability and power are: taking advantage of the opportunities which it offers to provide the best possible conditions for the people of one's country, to provide them with the opportunities of education, to afford freedom of thought and action and a realization of man's responsibilities.

The dangers of religion are: to suppose that the religion in which one is born is the only true religion, to regard the religions of others as heretical or heathen, to accept the creed of one's religion as the final statement of truth concerning the soul of man and the absoluteness of the divinity of one's religion. The benefits of religion are: that it teaches the particular school and class through which any people are passing, it enables one to feel the aspirations, hopes and yearnings of that people and through it to help them into a fuller conception of their ideals, it enables one to see that any religion is but one of the many-sided facets of the truth to which the soul of a people aspires as to the source of their being.

The dangers of philosophy are: it may be misused to base purposes, such as debating without definite purpose, or argument to support one's views without regard for right, and by its misuse, to acquire mental power over another. The benefits to be derived from philosophy are: that its love of truth frees the

mind from prejudice and enables it to see the truth from every side.

Thus far we have spoken of the breath, life, form, the physical body, desires, of the training of the mind through the various schools of learning; all this to be done while in the physical body. The physical body is the condensation of the worlds about it and all is related to and included in the sign libra (♎). But an examination of matter in its physical aspect will not reveal the causes of its appearance and disappearance. That from which the matter of the physical world condenses and appears visible in the physical world comes from the world immediately within and about the physical. This is the astral world in which the forms and desires of the physical are first born and are later expressed through the physical.

The astral or psychic world is the model and form on which the physical world has been built, from which the forms of the physical are drawn; it contains the plan on which and by which the physical world will be changed and the new forms which are to appear in the course of its change. The astral or psychic world is to the physical what the *linga sharira* or form body is to the physical body of man. Within the astral world are contained the forces which play through the physical. Such forces as light, heat, sound, electricity, magnetism, are all active in the astral world and only appear in the physical world when a channel is made which allows the astral force to operate through that channel into the physical world. So electricity can be precipitated in any part of the world. The only requirement is to furnish the medium between the two worlds. This opens the door to the astral world and the force is immediately manifested. The astral world is the storehouse of all forms and the centralization of desires. The earth and all that appears on it is by comparison as a small patch only from an immense canvas of colors and forms. The forces often appear as entities in the astral world because all things in the astral world tend to take form. The astral world is different from the physical in that forms are more beautiful and more horrible, more alluring and terrifying than those in the physical world, and desires rage more fiercely than any storms of the physical. The colors are more full of life and character than any seen in the physical world. All physical colors are but pale shadows as compared with the colors of the astral world. Feelings are more intense and matter is more easily acted on. In

the physical world a man when moved by some fierce desire or frenzy of passion will assume and to a degree express through his features the nature and face of a tiger or other animal, but the form of the face is still preserved. In the astral world the form is changed instantly as the desire is changed, so that what appears as a beautiful form may suddenly take on the form of a wild beast or of a devil. When commanded by the human mind to show its true nature, a figure, for instance, which appears to be that of a beautiful human cannot fail to obey even though the entity afterwards wreaks vengeance on the one who commanded it. There is no simulation in the astral world for one who knows his duties in the physical world and performs them.

As the astral body of man is that form which is constituted of molecular matter and which holds the cells of the physical body together, so the astral world is that form which holds the physical particles together and which appears as the physical world. As the physical body of man contacts the physical things of earth, so the astral or form body of man contacts the astral world. As the forces and elements acting through the astral world operate into the physical world, so these forces acting through the astral form body of man move him by instincts and impulses, and by the storms of anger and passion which are induced or appear from time to time. The astral world is a world of learning and the physical world is a world of equilibrium of duties, of the balancing of accounts.

As the astral world is a world of the causes of which the physical world is the effects, so in turn the astral world is a world of the effects of which another world is the cause. This world is the life and thought world. The life world is that atomic spirit-matter which is the distributor of all the forces of the astral world. The astral world serves as a battery in which these forces are held, and through which they are liberated into the physical world. As the astral world is the storage battery of all the forces which are liberated and used into the physical world, so the *linga sharira* or form body of man is the storage battery of life. Life is not appropriated by the physical body direct from its life principle and the life principle of the world; life is stored up by man in his *linga sharira* or form body from his life sphere and the life sphere of the world, and is distributed into the physical body according to the use and the demands made on it by the actions of the physical body.

The atomic spirit-matter of life has no form of itself, as it is the primordial element and force which enters into the composition of all things. But it is directed and precipitated by thought, which is used by the mental man described in figure 30. The totality of the thought of the humanity of the world directs the life into form which is precipitated into the astral world and there takes form according to the nature of the thought. The forms, therefore, which appear in the astral world are the precipitated and crystallized thoughts of the individuals and of collective humanity. The cause of the sorrows and miseries, the pestilences and many of the diseases which are known to man are the results of the collective thought of humanity which appear into the physical world as his karma, for karma is thought, as the cause and as the effect. It is owing to the power of thought that man is able by a continued thought to direct the current of life into his psychic form body and thence to the physical and to remove a physical ill, but the cure may be worse than the disease, if the current of life is improperly directed, and especially if the motive behind the thought is not pure. This thought world is the realm which is reflected into the astral world and which there appears in all manner of forms. The thought world is the world in which the man of thought wanders when speculating on abstruse problems or seeks to know or speculate upon the mystery of life and the causes of phenomena.

The reason why he is unable to know is due to his endeavor to locate the subject of his search in the object of his experiment and analysis. His mind is searching for the causes in one realm while attempting to discover them in a shadow. The scientist examines the object of his investigation from its surface and tries to locate its life in its form, but he cannot succeed because the life which supplies the matter of its form is not a visible object; it is within and around it and cannot be found unless better instruments are used than those furnished by the materialist.

But higher than the life and the thought world is that realm symbolized by the signs cancer-capricorn (♋-♏), the realm of knowledge, which is beyond the conflicting thoughts of the human world. The world of knowledge contains the abstract ideas of all things which have been and which are to become manifested through the lower worlds, or known to man. It is a world of

calm. In its primeval state it was and is the universal mind; the parent mind of all the minds of men. The parent mind from which have come and come the minds of men, each appearing to separate from the parent mind as a crystal sphere of breath within the all inclusive sphere.

These breaths are the individual minds of men. These breaths, incarnated a portion of themselves in the forms of animal man and endowed and surrounded those forms with minds. The crystal-like spheres are those who still endow mankind with mind and through the human form attempt to regenerate the world.

The world of knowledge is the world of pure reason, of abstract transcendental mathematics, of the law of harmony, the absolute law by which all manifested worlds are ruled. This is the world man enters when he knows himself as an individuality, a fully self-conscious being. As this physical world is to man, so the world of knowledge is to the self-conscious individuality. But this physical world appears so differently according to the moods of physical man. At one time the world is bright and full of splendor, at another moment the life and light have gone out of the world and left it a dreary waste. The world of knowledge is not subject to such changes to the self-conscious individuality. To him it is a world of permanence, a world on which he may depend, a world which throws no shadows and where all things are as they appear. It is a world where things are known instead of being speculated upon or thought of. It is not a world of passion and pleasure, but it is a world of power and peace for the one who acts therein intelligently. It cannot be described as is a city or a house, because a city or a house is only the concrete form of the abstract plan, whereas knowledge is the cause of both the plan and the structure.

THE ENIGMA OF ALCHEMY.

All this is but a fable:
But who first made and recited it,
Hath in this fable shadowed a Truth.
HERIOT DE BORDERIE.

By ALEXANDER WILDER, M. D.

IT WAS a warm afternoon in the latter weeks of summer in 1860. I had come in from my rounds and began the preparing of an article for the journal with which I was connected. At that moment an elderly man of dignified appearance entered and asked for me. He gave his name simply as Hitchcock. Some days before I had procured a book from a little shop in Canal Street, entitled "Alchemy and the Alchemists," of which he was the author. I had already read another work by him, bearing the title "Swedenborg, a Hermetic Philosopher." As both books were anonymous, I had never guessed the author, but had been attracted by their subjects. He was an officer of high rank in the Army, but this I did not know, nor that he was the grandson of the famous Ethan Allen.¹

We quickly became acquainted, and we carried on correspondence for years. Each of us was fond of study and speculation upon recondite subjects, and so were enabled to hold communication upon the matters which engaged our attention.

General Hitchcock had made a handsome collection of works upon abstruse topics. At the outbreak of war between the States in 1861, he again entered the service of the Government, and placed many of his books on sale with a bookseller in New York. But I have been told that the more valuable treatises had been reserved, and are now in a library in St. Louis.

¹Major-General Ethan Allen Hitchcock was a native of Vergennes, in Vermont. His father was the late Judge Hitchcock, who married the daughter of Colonel Ethan Allen, better known for the taking of the Fort Ticonderoga in 1775 "in the name of the Great Jehovah and the Continental Congress." General Hitchcock was a student at the West Point Military Academy, and for a time was one of the instructors. He served with distinction in the Florida and Mexican wars, and afterward resigned his commission. During the Civil War he was again on duty in the office of the Secretary of War, and at its termination made his residence in Florence, Ga., where he died in 1871.

I.

AIM OF THE ALCHEMISTS.

It has been supposed by most writers that Alchemy was a science of the transmutation of metals. The name itself being an ancient name of Egypt, and the study, such as it was, being prosecuted in that country, this is plausible. That many in subsequent periods devoted themselves to experimentation for that purpose is well known, and modern chemistry took its rise from such endeavors. Yet it is evident to those who regard matters more profoundly, that there was a deeper purpose entertained by the true Alchemists. Our author takes the view diametrically opposite to the popular opinion. He believed that their character and the object of their study had been almost entirely misunderstood. They were men who were intent upon spiritual truth, and contemplating a life superior to the acquiring of wealth or personal advantage. He arrived at the conviction by careful reading, and perhaps intuitively, that the subject of Alchemy was man himself, and that the object of the Art was his perfection, his moral betterment. Under the figure of the transmutation of metals, the salvation of man, his transformation from evil to good was thus symbolized.

It is not to be denied, however, that many accepted the description and were deluded by the literal rendering of the alchemic works, or by their own passionate desire for riches. Individuals of this character were described by the Alchemists as having "gold fever which darkened their senses."

Nevertheless the art of transmutation appears to have been a familiar topic at a very early period. Even now scientists believe it to be possibly attainable. It is conceived that the various metals and minerals are but so many forms of a primal matter, and it is easy to deduce the corollary from this that by reduction back to the original condition and then inducing a new development under new circumstances, the proposed change may be achieved. Some of the recent results obtained from chemical manipulation seem to render the conception plausible. We may not wonder, therefore, that the savants of the Egyptian temples were thought to possess knowledge of the hidden art.

The Emperor Diocletian, reigning in the last period of the third century, had carried on a war in Upper Egypt for nine

years to suppress a revolt against the Roman dominion. It was easy to persuade the ignorant Emperor that the insurgents were enriched by extraordinary methods. He accordingly ordered a careful search to be made over the whole country for writings upon Alchemy, which art the Egyptians studied together with magic and astrology. Regarding these works as the sources of the wealth which had enabled the prolonged resistance to the Romans, he ordered them to be burned.

Half a century later the philosopher Olympiodorus wrote a work upon the "Sacred Art of Alchemy," which is said to be in the Library of Paris, unprinted.

All through the Middle Ages, however, the writings of the Alchemists abound with cautions against this very misunderstanding. The jargon which was often employed, and the symbolic language in which their thought was enshrined, had for its object to hide the subject from the uninitiated crowd, and to screen the writers from persecution. They lived, for the most part, in an age when an open expression of their opinions would have brought them into conflict with the superstition of the time and thus exposed them to the horrid cruelties of the torture-chamber or to death at the stake. The tens of thousands that were burned alive for witchcraft are sufficient evidence of the besotted ignorance and merciless temper that prevailed over Europe. Indeed, many did so suffer and perish, not having been sufficiently guarded in their language.

General Hitchcock candidly acknowledges that there was no doubt of the existence of an abundance of impostors, who played upon the credulity and cupidity of the public; but he sturdily insists that "the genuine Alchemists were religious men who passed their time in legitimate pursuits, earning an honest subsistence, and in religious contemplation, studying how to realize in themselves the union of the divine and human nature, expressed in man by an enlightened submission to God's will; and they thought out and published, after a manner of their own, a method of entering upon this state, as the only rest of the soul."

But it would seem that the materialistic conception would be sufficiently explained away by one of the later writers, who writes as follows:

"Many who are strangers to this Art believe that if they should enjoy it, they would do such and such things. So even we

did formerly believe. But being grown more wary by the hazard we have run, we have chosen the more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come.”²

II.

HERMES TRISMEGISTUS AND GEBER.

The earlier history of Alchemy in the western countries of the Old World is involved in some obscurity. In the earlier centuries of the present era there appeared many works on philosophy, magic, astrology and transmutation, which were generally ascribed to Hermes Trismegistus. This is a character first mentioned by Manetho, who represented him as a son of the Agathodaemons, who restored learning and the arts to Egypt. The works which are ascribed to him, Mr. Samuel Sharpe thinks, were written in the reign of the Emperor Commodus. It had been the practice of Egyptian writers, as Abamman explains to the philosopher Porphyry, to credit their works to the divine personage, Tat, or Hermes; and afterward, the compilers of religious and philosophic books of former periods adopted the practice of inscribing them as “according to” or by the name of some distinguished author or other noted individual as approving or actually composing. Older ecclesiastical literature also abounds with documents which are thus fictitiously addressed. Indeed, the “Emerald Tablet,” which was supposed to contain the formula for making gold, was imputed to Hermes, and the designation of “Hermetic Philosophy” was thence adopted.³

²Introitus Apertus, Occulusum Regis Palatium, by Eugenius Philalethes. Thomas Vaughan, who wrote under this pen-name, was the twin brother of Henry Vaughan the Platonist. For several years he officiated as a clergyman, but, becoming a student of Alchemy, he was deposed. He was the author of several books describing and defending the Rosicrucians. He died in 1665, aged 44. It is said that he perished of suffocation while conducting an experiment.

³The following is a translation of the Tablet:

1. I speak not things untrue, but that which is true and certain.
2. That which is below is as that which is above, and that which is above is similar to that which is below, to accomplish the wonders of The One.
3. As all things were produced by the means of the One Being (the Demiurgus or Fashioner), so all things were produced from this One by adoption.
4. Its father is the Sun; its mother is the Moon.
5. It is the cause of completeness throughout all the Earth.
6. Its power is perfect if it is changed into earth.
7. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.
8. Ascend with the greatest sagacity from the earth to the sky; then descend again to the earth, and unite the power of things below and the things above.

Geber⁴ is the reputed founder of the Arabian Science.

A German writer represents him as "an almost mythical person of the earliest period of Islam, renamed as an alchemist." Like Homer, his birthplace and nation as well as his personality are in dispute. He appears to have been a native of Tarsus in Asia Minor, and to have lived in the second century after the Era of the Flight. He has sometimes been conjectured to be of Jewish parentage, and is also described as a Sabaeen, and likewise as a Sufi or Mohammedan mystic. Certainly the writings imputed to him are susceptible of an esoteric as well as of a literal interpretation. Whether he had communication with the alchemists of China or India we have no knowledge; but at that period this was possible, as there was commercial intercourse with those countries.

He is said to have given form to the science. Alchemy or the Egyptian wisdom was designated by the Arabian scholars the "Science of the Key," as opening all mysteries, whether divine, natural or medical. It was also supposed to be comprehended in the "Book of M," the *misam* or balance, by which all things are determined, both of the microcosm and macrocosm. In short, it was regarded as the crown of all learning. This study was accordingly denominated figuratively: "The search for the Philosopher's stone," or for the "Elixir of life."

It was a peculiarity of the writings of Geber, as of other mystic compositions, that they were capable of a twofold interpretation. They might be understood literally or figuratively, according to the mental perception of the reader.⁹ He described the metals as consisting of similar primal constituents, and that the less noble might, by proper means, be developed into the higher. This view is still entertained in its more distinguishing physical form, by many eminent scientists, and later disclosures by experiment seem to indicate that such transformation is not far from actual accomplishment by manipulation. Nevertheless, it was more probably a figurative utterance, for Geber taught a

9. This thing hath more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing.

10. By it the world was formed.

11. Hence proceed wonderful things, which were in this way established.

12. For this reason I am called Hermes Trismegistus (the superlatively great), because I possess those parts of the Philosophy of the whole earth.

What I had to say about the operations of the Sun is perfected.

⁴Also written as Giafar and Jaffar.

⁹This obscurity is said to have suggested the forming of the term "gibberish" from his name, to denote unmeaning language.

moral as well as physical transformation. Those who followed after him combined philosophy with their scientific discourses, and displayed a like passion for esoteric interpretation.

Ibu Sina, or Avicenna, wrote several works on Alchemy, as well as medicine, and interblended the Platonic doctrines with what he uttered upon the subject. Other writers of distinction who flourished in later periods exhibited the same peculiarity. Alipili declared positively that the transmutation was of a spiritual character.

“The highest Wisdom consists in this,” said he: “It is for man to know himself, because in him God has placed his Eternal Word by which all things are made and upheld, so that it may be his light and life. By it he becomes capable of knowing all things, both in time and eternity. Therefore, let the high inquirers into the deep mysteries of Nature learn first to know what they have in themselves, before they seek in foreign matters without them; and by the divine power within them let them first heal themselves and *transmute* their own souls, then they may go on prosperously and seek with good success the mysteries and wonders of God in all natural things.”

III.

ALCHEMY IN THE MIDDLE AGES.

The establishment of a Moslem dominion in Spain was instrumental in the preservation of learning in that country and its gradual dissemination in other countries. Alchemy attracted the attention of the most earnest and devoted investigators. Artephius in the twelfth century, Albert Groot, Roger Bacon, Isaac Hollandus, Basil Valentine and others left their records for those living after them. The religious authorities began to regard the subject with jealousy and apprehension. The obscure and enigmatic language characteristic of alchemic literature was now necessary.

Nevertheless, the peculiar expressions often appear plain even to simplicity. Artephius in his treatise “The Secret Book” sets forth the operation or experience which is technically denominated “The Great Work,” explaining it as being not a work of the hands but a *change of the nature*, and “a thing of no great labor to him who understands it.”

We are led accordingly to seek for the key that will enable such understanding. Salust, the Platonic philosopher, gives it in his instructions in regard to the extravagant and incredible relations which are found in mythologic and even in philosophic writings. That which in a literal sense is manifestly absurd and impossible is to be understood, he declares, in some other way. In this manner Proklus interpreted the legends of the ancient gods, Clement and Origen expounded the variations of the Hebrew Scriptures, and others have explained the folk-lore of different countries. General Hitchcock insisted strenuously that the writings of the Alchemists are of a similar character. "They are all symbolical," he declared, "and under the words 'gold,' 'silver,' 'salt,' 'lead,' 'sulphur,' 'mercury,' 'antimony,' 'arsenic,' 'orpiment,' 'sol,' 'luna,' 'wine,' 'acid,' 'alkali,' and a thousand other words and expressions, indefinitely varied, may be found the opinions of the several writers upon the questions of God, Nature and Man, all brought into or developed from one central point, which is: Man in the image of God."

This statement may be verified by many declarations of the alchemic writers themselves. Nevertheless they are not alone in the use of language too extravagant for literal verification. Plato in the tenth book of "The Republic" mentions the river of Ameleta, or forgetfulness, whose water no vessel contained. Then there are the lines of Elias Ashmole:

"I asked Philosophy how I should
 Have of her the thing I would.
 She answered me: When I was able
 To make the Water malleable,
 Or else the way if I could finde
 To measure out a yard of Winde;
 'Then shalt thou have thine own desire
 When thou canst weigh an ounce of Fire;
 Unless thou canst do these three,
 Content thyself thou get'st not me.'"

We may not suppose, however, that the alchemic writers made no reference to chemical manipulations. The peculiar imagery which they employed would often be destitute of meaning, except as it implied a familiarity with such procedures. We must believe, therefore, that they were skilled in physical science as well as in the philosophy which they were seeking to veil by the enigmas which they deduced from the scientific terminology

then in use. The perfection which they attained in the use of their mystic language is at the same time forcibly illustrated by the grave mistakes which are made by those who would interpret it from the materialistic point of view.

M. Figuiet was one of this class of expositors. In his endeavor to explain the "Great Work" of the Alchemists he cites their declaration that the chief difficulty in the preparing of the philosopher's stone consisted in the obtaining of the "mercury of the philosophers." He understood this to be an agent for the transmuting of metals, and remarks that according to the testimony of the Alchemists themselves it can be obtained only by the grace of God, or by the friendship of an adept to whom it has been disclosed. He mentions names by which it has been designated, such as "animated mercury," "double mercury," "mercury twice-born," "the green lion," "the serpent," "the sharp water," "vinegar," "virgin's milk," and others. He declares, however, that none of the Alchemists have ever discovered this mysterious solvent.

It is plain that M. Figuiet received his information from genuine sources, but that he has misconceived the proper interpretation. He viewed the subject upon the physical side, ignoring as fanciful and visionary the profounder fact that the sphere of reality is metaphysical and invisible to the eyes. The apostle Paul explains this peculiar condition. "The psychic man," skillful only in sensuous knowledge, he declares, "doth not receive the things of the spirit, for to him they are foolishness, and he is unable to perceive them because they are to be spiritually discerned."

We must obtain the right explanations from the Alchemic writers themselves.

Isaac Hollandus, who lived in the fifteenth century, was the author of a treatise entitled: "A Work of Saturn." When it was the practice to designate the metals by the names of the planets, Mercury denoted quicksilver, and Saturn was lead. Hollandus remarks accordingly that "the stone called the philosopher's stone comes out of Saturn." He says further: "And though a man be poor, yet may he very well attain unto it (the art of transmutation), and may be employed in making the philosopher's stone. All that we have need of is concealed in Saturn; for in it is a perfect Mercury; in it are all the colors of the world."

Writing in the same enigmatic style, he says again: "Saturn is our philosopher's stone, and our *latten*, out of which our mercury and our stone is extracted with small labor and expense, and in a short time. Therefore I admonish you, my child, and all who know its name, that you conceal it from the people, by reason of the evil that might arise; and you shall call the stone our *Latten*, and call the vinegar water, in which our stone is to be washed. This is the stone and the "water" whereof the philosophers have written so many volumes. This stone is the true *aurum potable*, the true quintessence which we seek; and we seek no other thing in the world but this stone. Wherefore the philosophers say that whoever knows our stone, and can prepare it, needs no more; wherefore they sought this thing and no other."

It is evident to an understanding mind that we have before us the Riddle of the Sphinx in another form, and hence that we are safe in propounding the same solution as before. The theme is Man, and how he may become, from what he is, that which he should be.

Geber has treated of it in terms which signify this to be the correct interpretation: "The Artist should be intent on the true end only," he declares, "because our Art is reserved in the Divine Will of God, and is given or withheld from whom he will, who is glorious, sublime, and full of justice and goodness."

To the student he gave this advice: "Dispose yourself by exercise with great skill and labor, and a continued deep meditation; for by these you may find it, but not otherwise."

IV.

"THE GREAT WORK."

Artephius in his treatise, "The Secret Book," sets forth the mystic experience, denominating it "The Great Work." He explains it as not being a work of the hands, but a *change of the nature*, and a "thing of no great labor to him who understands it."

In the case of this writer we have an example of the method of interpretation to be employed when the literal sense is manifestly absurd and not to be credited. He lived in the twelfth century and described himself as a thousand years old. The "arcane year" only denoted a month, and Roger Bacon affirmed that

the "philosophic month was a period of forty days." This would indicate the age of the author as somewhat exceeding seventy years. Artepheus also uses a terminology of his own, treating of a wonderful fluid which he calls antimonial vinegar, dissolving water, preternatural fire, and other names of similar character. "It is the only apt and natural medium," he affirms, "by which we ought to resolve the bodies of Sol and Luna by a wonderful and solemn dissolution with a preservation of the species, and without any destruction, unless it be to a new and more noble and better form of generation, to wit: into the perfect philosopher's stone."

The following passage illustrates what was meant by the *salt*, *sulphur* and *mercury*, which have been the subject of man, attempts to explain. "Those bodies which are thus dissolved by our 'water,' " says Artepheus, "are called argent vive*, which is not without its sulphur, nor the sulphur without Sol or Luna; because gold and silver are the particular means or medium through which nature passes in the perfecting and completing thereof. And this argent vive is called our esteemed and valuable 'salt' being animated and prequant; and it is likewise called our 'fire' because it is nothing but fire—yet not fire but sulphur, and not sulphur only, but quicksilver drawn from Sol and Luna, or silver and gold altered from vileness to nobility."

Basil Valentine has been commemorated for his exposition of Antimony and its uses. He is said to have named it *regulus*, from the facility with which it acted on the royal metal *gold*. Nevertheless his treatise, "The Triumphal Chariot of Antimony," shows that he entertained opinions similar to those of other Alchemists. He made use of a similar vocabulary and taught the same dogma respecting purification. Treating of antimony as others did of lead, he declared that it contained its own vinegar in itself. "You are to know," says he, "that in Antimony there is a *spirit* which affects whatsoever is in it or can proceed from it, in an invisible way and manner; nor otherwise than as in the magnet is absconded a certain invisible power."

This comparison of the magnet is singularly felicitous. The magnet, man, has a principle by which the Great Magnet, Deity, is sought; and no rest will be known till the two are joined.

*Living silver; German, Quacksalber, from which comes the term quack, in the medical nomenclature.

“Therefore,” says Valentine, “in the preparation of Antimony consists the Key of Alchemy by which it is dissolved, divided and separated, as in calcination, reverberation, sublimation, etc.; also in extracting its essence, and in vivifying its mercury.”

As a preparation for the “Great Work,” or as he calls it, “the study of Antimony,” Valentine prescribed prayer and contemplation. The individual who is familiar with mystic discourse readily understands the meaning of his language. Other Alchemists, from Geber through later centuries, have given directions in terms of similar tenor. They continually insist upon the religious and philosophic character of their pursuit, rather than of any objects of a scientific nature. “The Holy Trinity created the philosopher’s stone,” Valentine emphatically declares. “God the Son, or glorified man, is, even as our glorified and fixed Sol, a philosopher’s stone.”

(*To be continued.*)

Where, then, does it lie? We are forced to answer: With himself; it is his inward, not his outward misfortunes that bring him to the dust. Seldom, indeed, is it otherwise; seldom is a life morally wrecked but the grand cause lies in some internal mal-arrangement, some want less of good fortune than of good guidance. Nature fashions no creature without implanting in it the strength needful for its action and duration; least of all does she so neglect her masterpiece and darling, the poetic soul. Neither can we believe that it is in the power of *any* external circumstances utterly to ruin the mind of man; nay, if proper wisdom be given him, even so much as to affect its essential health and beauty. The sternest sum total of all worldly misfortune is Death; nothing more *can* lie in cup of human woe: yet many men in all ages, have triumphed over Death, and led it captive: converting its physical victory into a moral victory for themselves, into a seal and immortal consecration for all that their past life had achieved. What has been done, may be done again: nay, it is but the degree and not the kind of such heroism that differs in different seasons; for without some portion of this spirit, not of boisterous daring, but of silent fearlessness, of Self-denial in all its forms, no good man, in any scene or time, has ever attained to be good.

—Carlyle, *Burns*.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

(Continued from page 150.)

THE Divine is in man and round and about him, but he realizes and knoweth it not. It forms the basic principle underlying all true self-development and is the initial step in the path of all real progression, the carriage that, guided and directed by the higher self, carries us safely to the goal of our destiny. This divine consciousness constitutes the only foundation stable and permanent upon which to build the structure of a true life on which, let the rains descend, and the floods come and the winds beat upon it, it endures and outlasts them all, for it is founded not on metaphysical notions and abstract ideas, but on the immovable and abiding rock-fact of divine existence. Furthermore, the consciousness of the divine within us it is that safeguards and makes human nature strong and able to resist temptations, under whatever form or guise they may assail. Beauty, wealth, power, fame, glory, positions of eminence, society with its allurements and seductions, so fatal and disastrous to many, these prevail not, and have no power or influence over the soul in which the divine consciousness, like the day star on high, bright and fair and beautiful, has begun to dawn and rise, instilling into it powers undreamed of, and developing latent and dormant senses and faculties for the apprehension and perception of higher and grander views of truths, existing and awaiting discovery and revelation in the realm of nature and the world of moral and spiritual science. It is the true elixir of life, the summum bonum of the philosophy, the magnum opus of the alchemist, the akasa of the Eastern occultist, the Holy Ghost

or Spirit of the Christian and Israelite; and he who acquires and enjoys it, in him abideth and dwelleth the Divine Shekina, the light and life of the world, the purifier of human nature and the enlightener of all mankind.

The discovery and realization within himself of this great fact was the beginning of a new phase in the life of Savonarola, whose chief object now was the unshipment and unloading of a great deal of useless and cumbersome learning and erroneous philosophy. He henceforth became a student of his inner nature, indulging in deep and protracted periods of meditation and of self-analysis that proved greatly beneficial to the development of spiritual faculties of perception and comprehension that now began gradually and imperceptibly to manifest themselves in modes of clearer thinking and reasoning. As he advanced on his pilgrimage to the shrine of the higher life it was with passions and emotions disciplined and chastened by high thought and lofty aspiration.

His pathway was not covered with the debris of a wasted and dissipated career, nor was it studded with blighted hopes and disappointments; therefore, his advancement and ascension in the divine life and its various stages was marked with experiences of its reality, the beatitude and joy of which in their fullness and amplitude can only be appreciated but not described or expressed by those who are wending their way on the same path.

In process of time the faculty of clear vision dawned within Savonarola, enabling him to discern the nature, the constitution and distinctive properties of things and objects and to read the thoughts of men. His powers of intellection and perception became entranced, his strength of will and purpose more pronounced, and his power of self-control and restraint more confirmed and accompanied with a calm serenity of mind, a gentleness of disposition and a thoughtful consideration of others that won for him the enduring affection of the inmates, students as also the respect and esteem of his superiors of the convent, who in their moments of mental and spiritual trials and conflicts invariably wended their way to Savonarola's cell and there found that sympathy and received that counsel and help that brought peace and comfort to their troubled hearts and minds.

Ofttimes in the cool of the evening they would gather round him when meditating under a shady tree in the convent garden and entreat him to discourse to them or tell them something of

the higher life; and after listening with intense delight they would retire to their lonely cells feeling themselves better, stronger and wiser men. Most remarkable of all, however, was the unfoldment within him of a strange magnetic attractive power and influence, felt and experienced by all who knew him, and which is invariably the characteristic of a great soul and a lofty genius. It was an expression of the divine life similar to, though not equaling, that of the great prophet of Nazareth, who once exclaimed: "And I, if I be lifted up, will draw all men unto me."

Thus the years rolled by; the studies of Savonarola being concentrated more and more upon the development of his inner or subjective life. As his lower nature, under the daily action and influence of the Higher Self, became more amenable to its dictates, in the same proportion and degree it became purified and resulted in a higher ascension into loftier realms of life and thought, the noumenal world of cause, and the study of the action and operation of unseen, yet real and potent forces that are contributing to the silent evolution of humanity in its progress towards the goal of its destiny. This high knowledge and science could only be obtained at certain states of spiritual exaltation extending over several days passed in the solitude and absolute quiet of his cell. It was altogether a new world of thought and experience, expressed in symbols the meaning of which and their interpretation and equivalent in human language was at first a work of great difficulty and mental perplexity. There is no royal and facile way to this high learning except that of the continuous application and exercise of the mental faculties, undisturbed and uninterrupted by the distraction of external surroundings. This extraordinary phase in Savonarola's interior development, giving him the ability of discerning and foretelling future events, it was that endowed him with a commanding influence over the popular mind in the execution and accomplishment of his future mission, and caused him to be regarded by his adherents and followers as a prophet and inspired seer. Like all great souls and true students, as he advanced in the knowledge of the higher life, his gentleness of character, his amiability of disposition and lovable nature became more conspicuous and observable by every one who knew him. Yet in the defending of the innocent, the injured and oppressed, no one was stronger than he in his fiery denunciation of injustice, no one more intrepid and fearless in censure and condemnation of the wrong-

doer. In him the friendless found a friend, the poor and suffering, the sad and sorrowing, the erring and the sinning, one who sympathized, consoled and relieved them in the hour of their distress and necessity.

There was, however, yet another course of training Savonarola had to undergo ere he could become qualified to enter into the arena of public life, and as an important element in a successful career. The trend of his nature, accentuated and confirmed by disgust at the low moral state of the times, both in the church and society, was towards a contemplative life, remote from the din and conflict of factions and the contaminating influence of courts crowded and thronged with parasitical and fawning partisans. This, however, was not to be. What he would have gained as an individual, the world of humanity would have lost.

To retire from the world and leave it to take care of itself and run its downward course is not the dictate of a true philosophy, but rather an allotrophic form of selfishness, covered with the veneer of a flimsy sanctity or arrayed in the habiliments of a meretricious piety and bedecked with the tinsel of a spurious religion. To become true men and women, to attain that expansion of heart and mind which constitutes moral heroism and nobility of character, qualities not gained by retreating into a lonely hermitage or immurement in the silent recesses of a desert wilderness. The propagation of truth and dispulsion of error need the stout heart, the fearless mind, the bold front, to wage a successful war and crusade against those forces of evil, wrong and oppression that, rampant and active, afflict humanity on all sides. To become a leader, a guide and director of souls in the true and right path of spiritual progress, demands not only mental enlightenment but intrepidity of spirit, which, in presence of overwhelming opponents, dares to attack and never fears or dreams of defeat. This, however, implies a long and previous training for the unfoldment and development of those martial forces, the exercise of which in the combat and struggle of life is necessary either for attack or defence, as also the power of adaptation to the circumstances under which they have to be waged and carried on, and this was the training in that Savonarola was lacking.

HIS FIRST ENTRY INTO PUBLIC LIFE.

In the year 1481 and the twenty-ninth year of his birth,

Savonarola was chosen and ordained by his superiors and sent forth to give lectures and sermons in their dominical churches that were situated in different villages and towns of northern Italy. Their object was twofold. They had recognized in Savonarola the existence of all those mental and spiritual gifts of oratorical eloquence which doubtless would reflect honor upon their order and increase its prestige in the ecclesiastical world, and who so able and qualified as he to accomplish this object? The other was the revival of a truer and higher religious life than what prevailed at that period, and who so adapted for this important work as Savonarola?

And thus it came to pass that, leaving the tranquillity and quietude of convent life, he was sent forth into the world to acquire that practical knowledge and experience of the world to which he was comparatively a stranger. A great, difficult and almost insuperable task lay before him, one which would have daunted and cowed a mind and nature less gifted and endowed than his.

It needs only a superficial glance into the history of the religious and spiritual condition of the age in which he lived in order to form a just estimate of the impediments and obstacles he had to encounter in the execution and performance of his new duties. It is a dark and terribly gloomy period in the history of Italy, marked and distinguished by internecine dissensions between petty states and rival republics. Italy was then a hot-bed of conspiracies, sedition and revolution fomented and engineered by crafty, cunning, rapacious and unprincipled popes, ecclesiastics, nobles and kinglets, all engaged in plotting, scheming and counterplotting against each other; whilst secret assassination, poisoning, murder and barbarous outrage were the means resorted to in order to accomplish their designs and purposes.

The church was a mausoleum of moral rotteness and corruption. Spiritual life had become extinct and superstition and ignorance were universally prevalent and rampant.¹ Popes were the fathers of illegitimate offspring. The public and private lives of cardinals and bishops of the church were shameless. Simony and the dissipation of episcopal revenues in vice and dissipation were common. The administration of justice in ecclesiastical courts was a farce. There was no atrocious crime and deed of villainy but what could be condoned, and the pepe-

¹Students of this period of Italian life will find widely differing opinions concerning it.

trator escape condign punishment by a bribe or monetary payment. Notorious criminals sought and found refuge in the palaces of cardinals and dignitaries of the church by whom they had been engaged for the committal of crime, whilst those who had neither friends nor money were generally hung at once on gallows without any preliminary trial. During the pontificate of Sixtus IV. atrocious crimes could be compounded for by money, and it was his greatest delight to witness scenes of bloodshed, so much that duellists were frequently summoned to settle their disputes beneath the windows of the Vatican palace, and received from his hands a benediction as the signal to begin their encounters. In the diary of Stephanus Infessura, we find a record of the terrible and shocking state of things and public affairs existing at that time in Rome and throughout the whole of Italy as manifested by the following incident.

An innkeeper had murdered his two daughters and a groom under circumstances of the most barbarous cruelty. He was apprehended and imprisoned in the dungeons of the castle of St. Angelo. Eight hundred ducats opened the doors of his prison and set him free,—for, said the vice-chancellor as he pocketed the golden pieces, "God willeth not the death of a sinner, but rather that he should pay and live." In the rural districts things were much the same. Immorality, drinking and gambling were widely prevalent.

The church feasts and festivals usually ended with scenic shows or mystery plays, as they were termed, in which God, Jesus Christ, the Virgin Mary and Satan were personated, and after discussing on some theological topic or subject, in which Satan commonly got worsted and beaten in argument, the comedy ended with the Virgin and his satanic majesty dancing a hornpipe, to the great amusement and delight of the beholders, who manifested their appreciation in the ribald shouts, "Viva, Mary!" "Hurrah, Mary!" "Benefatto, Beelzebub!" or, as a Scotchman would say, "Weel done, Auld Reekie!" This is no fancy sketch, no fictitious imaginary description of things occurring in Savonarola's days. The clergy were mostly ignorant and unlearned, and more intent on shearing than feeding their flocks, and altogether devoid of knowledge of the great laws of spiritual life and development.

Such was the state of things existent in the various towns and cities in the diocese he was sent to visit. His clairvoyant eye quickly discerned the terrible karma hovering like a dark

pall or shadow over the whole of Italy, due to the accumulation of long years of evil and wrongdoing, the consequences and results of which he could not prevent. He did what he could to awaken and rouse the people who flocked to hear him out of the lethargic spiritual condition in which they were living, ignorant and unsuspecting of approaching calamity and disasters. Ignoring the scholastic methods of instruction at that time in vogue, that tended neither to instruct nor edify, but speaking the same common dialect, he endeavored to reach their hearts and conscience and make known the existence and reality of a higher and diviner life than that they were spending in sensual indulgence and physical enjoyment, and

“Like as a bird each fond endearment tries,
To tempt its new fledged offspring to the skies,
So he tried each art, reproved each dull delay,
Spoke of a higher life and led the way.”

As a specimen of the character of his discourses on various subjects, the following abstract may be of interest even at the present day:

“He who prays to the Divine ought to address Him as if He was present, for He is everywhere, in every place, in every man, and especially in the souls of the pure and upright. Seek Him not, therefore, on the earth or in heaven or elsewhere. Seek Him in your own hearts as did the prophet who said: ‘I will hear what the Divine will speak.’ In prayer a man may attend to the words he uses, or to the sense and meaning of them, which is rather study than prayer, and lastly his whole thoughts may be directed to the Divine, and this alone is true prayer. The mind must be elevated above self and totally absorbed in meditation and thought of God, and then a man attains almost to a foreshadow of the higher life and a foretaste of its enjoyment and happiness. To this state of elevation the ignorant may arrive as easily as the learned. Words are, in fact, not indispensable to enact of prayer. In moments of deep and prolonged meditation and rapt attention they become an impediment and ought to yield to that which is wholly mental. Thus it will be seen how great a mistake those fall into who prescribe a fixed number of prayers to be repeated. The Divine does not delight in a multitude of words, but in a fervent spirit and a grateful, loving heart.”

It must, however, be admitted, that his ministrations and efforts to inculcate a knowledge of the divine life within the soul

of man were not a success, but rather a failure. His stay in the various places was too brief and casual to produce any striking and permanent reformation in public or private life, and therefore in the crowds who heard him he was as a voice crying in the wilderness (*vox et nihil proeterea*), and his utterances, their meaning and import, neither understood nor comprehended.

Downcast, yet not despairing, disappointed, but not cowed and confounded by his ill-success, Savonarola went back to convent life to ponder over and gather lessons from his first experience and contact with the world as it then was and as he had seen it. His failure did not excite the surprise of his superiors, who were fully cognizant of and understood the great difficulties he had had to encounter. He had been on a forlorn expedition and had discharged faithfully and well his duty and done his best to carry out their wishes and realize their design, and therefore they continued to extend to him their confidence and show respectful admiration of his character and abilities, which especially shone out and displayed themselves in the synodal meetings and gatherings that were occasionally held in the district, and which consisted of delegates appointed by the various convents for the purpose of discussing and transacting clerical business and affairs. Often puzzled over the solution of some knotty subject of debate, the members would invariably turn at last to Savonarola for help to extricate them from the muddle and maze in which they were floundering and entangled. With words few, pithy and forcible, and ideas lucidly and clearly expressed, he would soon straighten out the matter and lead them to a right decision as to the best course and policy to be pursued, and which always proved the correct and proper one. Thus his influence and reputation spread abroad throughout the diocese and amongst the Frate or brothers of the order, winning for him admiration without exciting envy and jealousy. So the years passed along, and Savonarola, feeling a presentiment within himself of some great change in his life's career, returned to the solitude of his humble cell, and by longer vigils of fastings and more protracted periods of continuous meditation and deep self-introspection sought a higher development and a loftier ascension in the divine life.

HIS HIGHER STUDIES AND SUMMONS TO FLORENCE.

Savonarola's experience of the outside world proved of

great benefit to him and taught him that in the world a man needs wisdom as well as knowledge and learning, which latter is of very little utility unless rightly applied and wisely used in the affairs and conduct of daily life. It is a great mistake to imagine that the mere acquisition of them is the chief essential in the development of the higher and spiritual life. It is wisdom, or the right use of knowledge, that conduces to the generation of a true life and makes it a success. Knowledge gathers and stores, wisdom creates, moulds and fashions. Knowledge is the oil and the colors, wisdom the artist that designs and paints, and as one has forcibly expressed it, who knew well the difference between them,

“Wisdom and knowledge far from being one,
 Have oftentimes no connection. Knowledge
 The mere material with which Wisdom builds
 And which till squared and fitted to its place
 Doth but encumber whom it seemeth to adorn.
 Knowledge dwells in heads replete with thoughts
 Of other men. Wisdom in minds attentive to their own.
 Knowledge is proud, it knows so much,
 Wisdom is humble that it knows no more.”

It was this higher wisdom, the reflection of the Divine life in man, that Savonarola set himself to acquire, of which it has been said, “Happy is the man that findeth it, and thereby getteth understanding, for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. It is more precious than rubies, and all the things that can be desired are not to be compared with it. Length of days is in its right hand, and in its left hand, riches and honor. Its ways are ways of pleasantness and all its paths are peace. It is a tree of life to them that lay hold of it, and happy is every one that retaineth it.”

The great problem with Savonarola was, how to acquire it, a problem which everyone, sooner or later, has to solve and answer. After much study and reflection he discovered and found it by perceiving that it comes to a man only through his Higher Self working in him to will and to do according to its dictates, a faithful and unswerving obedience to which is a sure sign of its acquisition and the beginning of the divine life within him. Without it, he is weak and impotent, with it he becomes strong and successful in the achievement of life's purpose. It is the great secret occult power which in its manifestations has

subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and converted weakness into strength. The weak in will and irresolute in purpose it makes firm, steadfast and reliable. Operating in human nature and individuals, it causes the millionaire to glory not in the hoarding up of his wealth, but in dispensing of it to the benefit of mankind. It impels the philanthropist, in a spirit of unselfishness and benevolent compassion, to go like Howard into prisons and dungeons reeking with filth and resonant with cries and groans of pain and agony, to assuage the sorrows and sufferings and mitigate the wretched condition of unhappy captives. Endowed with it, the patriot and statesman descended into the arena of politics and guided a nation into the path of true progress. It nerved the arm of a Washington, in the recovery of his country's liberty and the defence of its rights and freedom. In the creations of genius, and the elaboration of works of art, it is the inspirer of poets, artists and philosophers. The weak it girds with strength and clothes them with fortitude. It renders the martyr impervious to pain and torture, and enables him to endure, undismayed, the ordeal of the fiery stake,—and thus in all ages and in all lands wherever humanity has lived and loved and suffered it has been present with it, guiding it in its ascent from the animal to the human and from the human to its union and blending with the divine.

This at last was attained by Savonarola, and attended not only with increased inner illumination, but with the influx of a spiritual power and force of character that qualified and fitted him for the mission he was destined to undertake. The summons to it came at last.

An order from the general of the Dominican Brotherhood at Rome was received by the prior commanding him to send Savonarola at once to Florence. As the news spread throughout the corridors and courts of the convent at Bologna, it excited the most profound regret and sorrow amongst the inmates, from the prior downwards to the Frate, students and menials of the establishment, causing them to mourn sincerely the approaching loss and departure of Savonarola from their midst. He was so wise in counsel, had been so sympathetic in the hour of physical suffering, so helpful in their studies. It was with saddened hearts that on the evening before his leaving Bologna they gathered round him in the convent garden for the last time and listened to his farewell discourse on the subject they never

wearied of, the true and higher life, and then retired to their cells that night with hearts agitated and troubled at the great loss they were about to endure.

Early on the following morning, he bade them goodbye. Many a lip quivered, many a hand trembled and eyes that had long ago ceased to weep were suffused with tears. Headed by their revered and aged prior, they marched with Savonarola to the entrance gate of the convent, and as they watched his retreating form, chanted a *Nunc dimittis* (now lettest thou thy servant depart in peace), and as the tones of their last expressed wish, *Deus vobiscum* (God be with you) echoed down the narrow street and reached his ears, Savonarola turning waved a last farewell and breathed a last adieu, and then—on to Florence.

(To be continued.)

THE SPIRIT-LEASH.

BY MAUDE RALSTON.

Our fleshly garb has threads of God's pure fire,
 To ravel from the tangle spun by Fate,
 And weave into a Spirit-Leash, to bate
 The blooded hounds of passion and desire,
 From tracking haunted man through trails of mire
 Away from ancient tryste, beyond that Gate
 Of Gold, which bars from prey, the dogs of hate—
 Of hate and lust that tread the birth-wheel's tire
 Of cruel deaths, false loves and burning pain,
 And blind man as to what is right or best,
 Till torture wrecks or perfect makes the soul—
 Clear-eyed—to start upon the Holy Quest
 Of Grail, with bridled pack washed clean of stain
 At heel, to answer to the Master's hest.

DAILY MEDITATION.

The same being a contract agreed on by the personality, for the re-building of all bodies and forms necessary to the more perfect reflections and expressions of the only reality—Consciousness—to which are added a plan and some specifications therefor, and submitted.

BY A. ASAKTI.

This article was given me by Mr. Asakti who submits it to the readers of "The Word." It was prepared at the request of a friend who followed the suggestions for a time, with what results I do not know. By consent, I have changed the wording here and there which in no way alters the meaning of the original. No responsibility is taken for the article. The readers of "The Word" are advised to use their best judgment in following all or any of the suggestions offered by "Daily Meditation" or any article printed in "The Word."—Ed.

PLAN :

TO live so that I will know, and do, all my duty in the Great Universe, of which I am a part. To do this, I shall work according to the following:

SPECIFICATIONS :

On awaking in the morning, my first thought will be that I am conscious; that this conscious I is the most real of all facts which, or of which, I know; that it is because I am conscious of I, that I can know; that the conscious I is apparently surrounded by illusions, delusions and constantly changing bodies and forms; that this conscious I is the path or opening of all and through all bodies, forms or states to infinite unchanging Consciousness which is one, and of which this conscious I is just an aspect or reflection. I will aspire to infinite unchanging Consciousness that I may be conscious of its presence throughout the entire day, so that my thoughts and actions will be right.

THE WORK.

Waste no time—get up.

Put the body through some form of physical exercise.

Have the body take quick sponge bath or a plunge in cold water.

Make the body dry itself quickly and thoroughly.

Have the body put on some clean garment.

Approach room or closet used, if possible, only for meditation.

Enter the room or closet (or some spot selected for that purpose) with the thought of being in the presence of the Higher or Divine Self.

Stand, take a seat or other position which is agreeable to the mind and comfortable to the body, but such as will compel the body to remain positive. Under no circumstances permit the body to become negative.

Keep the mouth closed and breathe slowly, deeply and regularly, a few times.

Close the eyes.

Feel that the breath penetrates every part of the body and surrounds the body with an atmosphere.

Think calmly and positively of the feet.

Try to feel the blood and nerve fluid active in the feet.

Do not lose the train of thought by allowing the mind to wander from the subject, but in thought work upward from the feet through the entire body, carrying the power to the head.

Make some such mental appeal to Consciousness, as:

Consciousness! I thank thee for thy presence with me, thy conscious reflection, in this thy body, the past night; I ardently desire and aspire to sense and know thee, Oh Consciousness, through all bodies, or forms, or states, which I may come in contact with or pass through this day and for all time. Oh Con-

sciousness! I seek with all will and effort to do that by which I shall know thee as thou art and ultimately to become entirely at one with thee.

Oh Consciousness! I thank thee for thy presence the past night with my friends, relatives, all people and all things. I earnestly desire that all shall by thy presence learn to know thee better and love thee more so that we shall all desire and aspire and consciously will to become entirely at one with thee, Oh Consciousness!

The mind should now be illuminated and the body harmonious in every part.

Select a subject. Formulate a question concerning it.

Hold it calmly and consciously in the mind.

Answer the question—do not hesitate.

Think of the conscious "I am" as the path or opening up to Consciousness.

Leave the room or closet.

Make the body dress itself.

Keep the mind on what is being done.

Do such little duties as are at hand.

Take breakfast.

Think of the food which is about to be eaten; what it is and what it stands for. Then, without attracting attention, silently offer it to the Master, Consciousness within, in words conveying the following meaning: Master accept, I beseech thee, this food, to thy service, in this, thy body. I ask this in thy holy name: Consciousness!

Leave table when breakfast is finished.

If anything is to be done before leaving home for business, do it intelligently.

On way to business, think of question asked in meditation.

While in train, read paper intelligently to be informed of current matters.

Read no accounts of murders, scandals or the like—do not fill the mind with such matters.

On way to office, plan business for the day.

Arriving at office, see that everything is orderly.

See that desk is clean and tidy.

Read mail, attend to business only during business hours.

If there are no business callers, answer business letters and attend to unfinished business.

Write carefully and mean what you say.

Do not entertain friends while visitors on business are waiting—business first.

If there is a lull in business hours, think of devices for getting business—honestly.

Have regular hour for lunch.

Eat such food as you know will keep the body in health—disregard sentiment in this.

Offer food—before eating—to the Master, Consciousness within, as at breakfast.

Do not think of business during lunch hour.

If errands do not fill the hour walk it out and return to office punctually.

Do not mix religion, philosophical or other work with business.

Do business—right.

At odd moments in afternoon try to devise some new instrument or machine or new application of such, to benefit the profession or business.

Quit work at regular hour, as per custom.

Forget all about business.

Answer letters to friends—no business letters.

Leave desk as you wish to find it in morning.

Sit down and rest five minutes.

Keep appointments punctually and give strict attention to what you do.

Eat dinner, observing rules as at breakfast and lunch.

The following should be observed before each meal: do not eat while any emotions, such as anger, hatred or fear control the mind. Be calm and cheerful while eating.

On leaving train and on way, notice everything about you and try to understand what each thing tells you. Arriving at home, greet family and friends cheerfully no matter what their attitude may be.

Should any complaints be made, listen patiently and with attention, then dispose of the matter justly and impartially.

Do not "take sides."

Let it be understood that you will be just with all.

Set a definite time to retire each night and observe rule.

Set a time to be with family and a time for study, and keep it.

Read little, think more and write out what you think.

Do not let the mind wander; keep it on the subject under consideration.

Retire to room.

Let the body undress itself.

If very warm, make the body take a cold spray or immerse itself in cold water.

Be quick about it. Make body dry itself quickly. Have it put on some light garment.

Keep a little diary, wherein record briefly important happenings of day.

Read one or two sentences from some good book.

Enter room or closet with the thought of being in the presence of the Higher Divine Self.

Remain in closet fifteen or more minutes and divide time in the following exercises.

Review briefly every thought and action of the day and judge each impartially. Approve such as are right and command the personality never again to do those that are wrong.

Breathe deeply and regularly a few times.

Go through the body as in the morning.

A pleasant feeling should now pervade the body.

Do not fall asleep.

Think of the I.

Ask the question: "Who am I?"

Try to broaden the "I" into Consciousness.

Desire to be conscious of Consciousness during sleep.

Leave closet.

Stand at the edge of bed and impress—by intense thought—on the astral form body and brain that the body must arise at a certain hour in the morning.

Get into bed—lie on side which is most comfortable.

Command the body not to allow itself to be disturbed during the night by any antagonistic influence.

Tell the body to go to sleep.

Try not to lose Consciousness after the body is asleep.

Be peaceful, calm, and confident, and try to remember.

For here, as always, it continues true, that the deepest force is the stillest; that, as in the Fable, the mild shining of the sun shall silently accomplish what the fierce blustering of the tempest has in vain essayed. Above all, it is ever to be kept in mind, that not by material, but by moral power, are men and their actions governed. How noiseless is thought! No rolling of drums, no tramp of squadrons, or immeasurable tumult of baggage-wagons, attend its movements: in what obscure and sequestered places may the head be meditating, which is one day to be crowned with more than imperial authority; for Kings and Emperors will be among its ministering servants; it will rule not over, but *in*, all heads, and with these its solitary combinations of ideas, as with magic formulas, bend the world to its will! The time may come, when Napoleon himself will be better known for his laws than for his battles; and the victory of Waterloo prove less momentous than the opening of the first Mechanics' Institute.

—Carlyle, *Voltaire*.

THE SCIENCE OF UNIVERSAL HARMONY.

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

By KNUT M. PAULI.

THE UNIVERSAL TEMPLE.

(Continued from vol. V, page 236.)

WE ARRIVE at the sevenfold division of cosmic elements, including the forces and intelligent beings which make up the universe, by a reasoning similar to that relating to musical notes and scales. Numbers are the most abstract of the elements, causing formation into harmonious groups, and it matters little if those numbers apply to one or another vibratory state, of substance. The great law must hold true in all cases where harmonious interaction of the highest order is intended or prevails. This does not mean that in a certain year or at a certain date of existence the universe is nicely and exactly divided up according to perfect numerical laws; on the contrary, changes and disturbances and trials are going on constantly, but with the certain intent of ultimate perfection. This way to perfection occurs in rhythmic waves, so that when one plane of existence has reached a phase of stability and maturity another plane is progressing to a similar state.

Therefore, in stating that the seven planes of matter have a certain correspondence to a group of musical notes, or to the sevenfold division of the colors of the spectrum, it must be understood that a perfect correspondence does not exist at a certain instant of cosmic history, but that this is the *general plan*, according to which all the elements of creation balance themselves. It is in this light that the doctrine of correspondence holds true.

This general plan of cosmic division is a very simple one. We will draw an analogy between this division and that of the notes in the D key-group, and for this purpose must turn to Figure 21.

Any two polarized forces (F and B) will meet in a common neutral centre (D), and each of the two poles will be further sub-polarized into two more, thus creating the seven vibratory states in a true and natural way. Choosing an example from the science of physics, we can understand this process instantly by studying Figure 31.

Many similar examples may be found. The plan of division is like a tree with its branches and it is referred to as the *Tree of Life*.

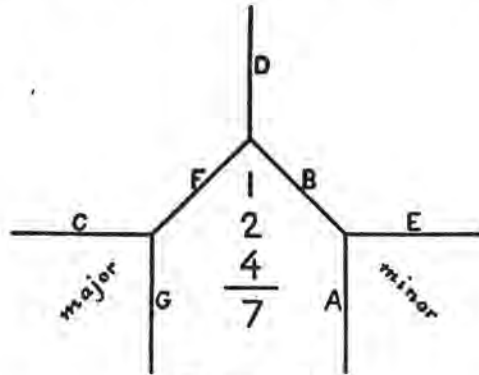


Figure 21.

The words *positive* and *negative* should always be taken in a relative sense, for they may refer to *direction*, or to *quality*, or to other properties of nature. In each case, the viewpoint must be stated to avoid a confusion of terms.

The numerical law by which an octave of vibratory elements

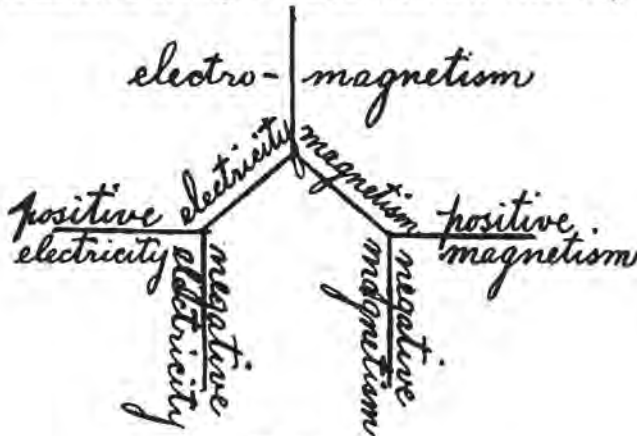


Figure 31.

is reached in the simplest way may be called the *law of musical fifths*, and this law is manifested by a certain application of the triple key which is a multiplication and division by the number 3. The number 1 does not change a quantity, the number 2 represents merely a repetition of the same quantity in different steps

or octaves, but the number 3 is the first number which creates a sevenfold cycle.

Table XXIII.

Law of Fifths.

B	720	Top
E	240	
A	80	
D	27—D	26 $\frac{1}{2}$, Center
G	9	
C	3	
F	1	Root

In this chain all the seven notes are produced by a multiplication of 3 upward from F 1 and a division by 3 downward from B 720 until they meet in D, the center. Each two adjacent notes are called *Fifths* in music. We will recognize the number of the notes from previous chapters. If the Table XXIII. is compared with Figure 21 we see the beautiful analogy, as the three notes, F, C and G, in both cases are the major branch, and B, E and A the minor branch of the *tree* in Figure 21, as well as of the *chain* in Table XXIII. There is no possibility for illusion or doubt in this law. We find also in the Table that twin notes stand symmetrical to D, but in a different way from the ordinary scale.

Now in creating cosmic substances nature works after this plan of vibratory subdivision because it gives the highest result by the simplest means. Whether or not it succeeds is another matter. In the arrangement of the particles of matter this general plan is followed; but the actual state of vibration of a certain hierarchy or plane of substance may be another octave of the given numbers without deviating from the law of harmony. Intelligent nature chooses the three fundamental notes or vibrations, F, D and B, as the chief principle of creation; taking the root, the center and the top of the chain of fifths and placing them as the governing triad among the seven, or, in another language, the *three higher planes*, where the purest principles of creation, preservation and transformation (A, U and M) are contained. The four other notes or vibratory states then constitute the *four lower planes* of matter. Although F is low in the chain of fifths it is high in the sense of pure and unmixed principle (that of inertia or negative state), so a certain high octave of its number (1) represents a higher state of development than its neighbors C and G. This explains nature's appa-

rent injustice in placing the low root as one of the governing elements. There is in the universe no up and down, but rather an in and out.

1 B Absolute Brahma	A	}	Spirit or Unconsciousness.
2 D Divine Vishnu	U		
3 F Spiritual Shiva	M		
4 E Mental		}	Soul or Life.
5 A Higher astral			
6 G Lower astral		}	Body or Substance.
7 C Physical			

In Figure 32 the chain of seven planes is given as planned by the governing forces of the universe. Contrary to the usual custom, the number of planes is counted from the highest downward. This method will be followed throughout this work, so that there shall be no mistake when referring to the number of a certain plane of matter. The names of the planes vary with different schools. Those given here are chosen as being expressive, but other names may be just as good. If confusion between names exists, reference to the number of the plane will settle all differences.

The correspondence between the planes of matter and the musical notes is true only in reference to the general plan of working. The real keynotes of the seven planes depend on the momentary state of matter on a certain plane, for the development of the lower planes is dragged behind the higher planes, and the existing keynote is therefore not the one which gives the highest harmony. Sin, misery and disharmony on the lower planes change the *intended* keynote entirely.

It must further be observed that, except in a primitive sense, no plans nor object in nature corresponds to a single note. The real correspondence lies in *chords* of triple or higher nature. But it is practical to begin with single notes as corresponding to elements and afterward extend the idea to chords.

The three higher planes are synonymous with the Holy Trinity, Brahma, Vishnu and Shiva (AUM), but even these terms can be taken in a higher or lower sense, as has been done by different authors. For the present, let us regard them as general principles and await a closer definition in the future. There is an Aum on each plane, in each being, in each atom,

and all these lesser Aums constitute the great creative Word, or Logos.

The important result of our reasoning, however, is that *the second plane (not the first) is the great governing plane* in cosmic work. This is the plane of Christ, the Son, or the offspring of the first, or father plane, and the third, or mother plane. In the sense of balance and government, the second plane is higher than the first; it is more perfect as partaking of both qualities of the father and mother planes, although these two, in the sense of parentship, have a higher function: it depends on the point of observation. In the second plane, the action of Christ is concentrated, from there its influence radiates to the four lower planes sustained by the constant support of the first and third plane.

Of the four lower planes, the first two go together and so also do the other two. The astral plane (5 and 6) is so polarized that the higher astral, or psychic, goes with the soul upward, and the lower astral, or formative plane, goes with the body downward, then all seven form the great triple division of spirit, soul and body, or consciousness, life and substance. This analogy is based on the fact that the sevenfold division from above runs like three, two and two.

Each of the seven planes is subdivided into seven others, making a total of forty-nine planes, whereby each keynote of the great planes is a governing note in the new sevenfold subdivision. In this, and in no other way, can the science of keynotes be built up, although the practical side differs from theoretical deduction. The process of formation of each plane and sub-plane may be summed up in the following way:

TABLE XXIV.

FORMATION OF PLANES.

B Top	}		}	B	1	B	
E				E	2	D	
A				A	3	F	
D Centre) becomes		D) becomes	4	E
G				G		5	A
C				C		6	G
F root				F		7	C

CHOICE EXTRACTS AND TRANSLATIONS.

LETTERS OF A MEDIAEVAL MYSTIC.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

II.

ON THE HIGHER LIFE.

(Continued from Vol. V., page 221.)

IN ORDER to attain unto the higher life and its enjoyments, the ultimate aim and object of all earnest theosophists, it is essential first of all, that the student should observe and practice a few general rules relating to interior development which will enable him to acquire ascendancy over his lower nature and thus march with more rapid step on the path of light and supreme felicity. It should always be remembered that to achieve success and reach the lofty goal of the higher life involves self-renunciation as well as self-restraint. The old trite adage "Nulla crux, nulla corona" (no cross, no crown), is true, in that the enjoyment of the one includes the endurance of the other.

At the very outset and beginning of the ascent in the Divine Light, it is most incumbent to cultivate and maintain an habitual calm and tranquillity of heart and mind amidst the jarring incidents and distracting influences of the outward and worldly life, so that we may be better able to control our feelings and emotions, which, if not curbed and restrained, are apt to break out in sudden gusts of passion as ruinous and disastrous in their effects as the raging tornado whose path is strewn and littered with the wreckage of many a noble edifice, the prostration of many a goodly tree, the destruction of many a fair and beautiful flower. Therefore, in your actions, see to it that the *heart* and not the *senses* is your governor and director, for when the senses hold the sway we are sure to become estranged and diverted from the right course and meet with rocks and shoals from which there is no escape. Be ever on your guard, that sensuous pleasures and delights may not captivate and cause you to think and

imagine that all is gold that glitters. The cultivation of meekness and gentleness of character, the foregoing and renouncement of self-gratification, the considering of the happiness and welfare of others, these will enable you not only to climb, but to fly swiftly aloft to the heights of perfect union with the Divine. When the lower nature delights in exterior objects and strains after their possession, then worry, unrest, disappointment and regret come in their train, followed by mental anguish and darkness.

No greater happiness and enjoyment can accrue to a human soul, than the being united with and guided in all things by the Divine within us. When we succeed in detaching ourselves and breaking loose from the allurements and illusions of time and sense, the lower and higher natures become harmonized and union with the Divine becomes a living fact and reality in our existence. Old things then pass away and all things become new. Preserving, cherishing and retaining this inward harmonious relation, then begins within us a new creation, the higher and diviner life that links us with angelic beings and makes us children of the Light by whose secret and unseen action the very elements of our physical bodies become purified and our mental and spiritual faculties ennobled and expanded by being directed towards and centered upon the Divine. Purity of thought, mental and spiritual culture and virtuous living make perfect and clarify human nature.

He who becomes truly unified with the Divine is distinguished by four characteristics, that are outward manifestations and evidences of the new life within. 1. In his demeanor and general deportment, he is thoughtful and considerate of others, and is also upright, so that the good he does flows from him as the water from its fount. 2. In times of trouble and severe trial and in circumstances of grief, sadness and suffering he abides calm and tranquil, for he looks not at things as they appear, but views and regards them as they are in themselves. 3. He allows no inordinate passion, no immoderate desire for worldly and sensuous objects to dominate him, knowing that the Divine is the one only true reality, the only source of permanent and lasting enjoyment. 4. He indulges not in, but avoids all disputations and argumentative contentions and controversies, respects the opinions of others and cherishes affection and good will towards everyone, even to those from whose wrongdoing he has to suffer oftentimes very keenly.

He who disciplines the lower self constantly, keeping it restrained and restricted within the bounds of the True, is soon able to direct it as he wishes and makes it execute correctly the duties and ordinary affairs of life. Many there be who delight in the sensuous and intellectual, few are the pure and earnest souls who joy in union with the Divine. He who dies to self, attains to the resurrection of the life eternal.

When the divine light shines within us, then discover we and realize our weaknesses, and descry those things which retard our spiritual growth and prevent and hinder us from attaining the higher life. Then learn we that love of self is the chief obstacle and barrier to our ascension on to a higher plane of life and thought. In order to gain the victory over self and become one with the Divine, we must free ourselves from the yoke and bondage of desire in all its diversified forms and manifestations. He only who renounces self and kills out desire enters on the path leading to true life and perfection. Retreat and live always within the Higher Self, for only through it become we unified with the great eternal spirit whose conscious presence within us effects the palingenesis of the soul, and imparts to us the "open sesame" to the true and higher life, the life that knows no ending.

III.

ON UNION WITH THE HIGHER SELF.

The question is frequently asked: what is the Divine and where is it to be found? As the Divine is infinite in being, and beyond all power of thought and imagination, to conceive of it adequately is an impossibility, and therefore I can only reply to these questions in a manner unworthy of the Divine majesty. From the order that prevails in the natural world, as also from the consideration of secondary causes and the orderly course and sequence of things, philosophers conclude there must be a beginning, a first cause, a Divine Being, the lord and creator of the universe, who in his nature is everliving and eternal, unchanging and immaterial, a spirit whose essence is life and motion, and active intelligence that pervades all things and delights in all the works of his creation. "Behold," say they, "the wonderful universe; think of the immensity of the heavens glittering with planets and starry galaxies and luminous nebulae; behold

the sun, by whose warm and vivifying rays the earth becomes decked with flowers and herbs and plants; dwell in thought upon the infinite variety of animal forms, of birds, fishes, beasts of the forests and of man and of living things; and when witnessing all this grandeur and beauty we stand amazed and adoring, something within us whispers, a still small voice speaks: if the Divine be so loving and good towards his creatures, giving them life and breath and all things to enjoy, how lovable and adorable must he be in himself. If then we, along with all the hosts of heaven and earth, that hymn the Divine in whom they live and move and have their being, join in adoration of the providence that watches over and preserves us, and if the resonance of the world's great love-song be felt vibrating within us, at that moment, we find the Divine whom man searches after and desires to know. We experience an inward joy and happiness that cannot be expressed nor described.

I will now relate what I have never before revealed, and made known to any one, respecting this happiness which I have enjoyed without intermission for the past ten years. This exalted state of existence resulting from the union of the higher and lower nature, becomes so ecstatic when meditating on the Divine and infinite Wisdom, as displayed in the universe that I have felt as though holding converse with it, and learned and heard, as one has said, "what hath not entered into the heart of man to conceive of!" At times I ascend into a new world of life and light, in which there is no consciousness of the limitations of time and space, and bathe as in an ocean of wondrous and divine truth, and my heart pulsates and throbs with an excess of joy and delight, so that placing my hand upon my breast, I exclaim: Oh, my soul! how great thy bliss and happiness!

Once I heard the voice Divine speaking unto me, and I cried: Oh thou great almighty Being whose presence, like a perfume in the air, pervades with joy the soul that loves thee; how great is thy love which unites and binds us to thyself with a tie that cannot be severed or broken. Let me, however, observe that this great heart or soul joy is not the last or highest state to which it can attain. It is only a beginning of a closer union, the foretaste and prelude of a higher life, the ecstasy of which becomes habitual and lasting and subjected no longer to the accidents and changes of time or human experience except when, in moments of forgetfulness and inattention, we fail to recognize that the constant discharge or performance of our duty to others is the

chief essential to spiritual progress and development which, when neglected, entails a partial and temporal, though a very unhappy eclipse and obscuration of the divine life within us. Well do I remember, and never shall I forget, that once having refused to administer consolation and aid to a poor suffering brother who in his hour of distress and sorrow came to me for help, I refused and bade him go elsewhere, but as I turned away, I felt within my heart a numbness and hardness as if it had been changed into stone, and I was enveloped in a shroud of darkness. I recognized at once the cause and called back the sorrowing and suffering one, and as I ministered to his wants and necessities, the joy, the light, the love came back again that makes life divine and earthly existence worth the having and enduring. Thus I learned the meaning of the lesson: Bear ye one another's burdens and be kindly affectionate one to another, forbearing one another and thus fulfill the law of love, the law of the Higher Life.

The poet, we imagine, can never have far to seek for a subject: the elements of his art are in him, and around him on every hand; for him the Ideal world is not remote from the Actual, but under it and within it: nay, he is a poet, precisely because he can discern it there. Wherever there is a sky above him, and a world around him, the poet is in his place; for here too is man's existence, with its infinite longings and small acquirings; its ever-thwarted, ever-renewed endeavors; its unspeakable aspirations, its fears and hopes that wander through Eternity; and all the mystery of brightness and of gloom that it was ever made of, in any age or climate, since man first began to live. Is there not the fifth act of a Tragedy in every death-bed, though it were a peasant's, and a bed of heath? And are wooings and weddings obsolete, that there can be Comedy no longer? Or are men suddenly grown wise, that Laughter must no longer shake his sides, but be cheated of his Farce? Man's life and nature is as it was, and as it will ever be. But the poet must have an eye to read these things, and a heart to understand them; or they come and pass away before him in vain. He is a *vates*, a seer; a gift of vision has been given him. Has life no meanings for him, which another cannot equally decipher; then he is no poet, and Delphi itself will not make him one.

—Carlyle, *Burns*.

EVOLUTION IN PHILOSOPHY, SCIENCE AND RELIGION.

BY S. S. NEU.

LET us divide human thought into three great classes: science, philosophy and religion. According to this division, science will include all investigations into and speculations upon those phenomena of the sensible universe which may be known or investigated by means of the physical senses. Philosophy will be the understanding of the causes of the phenomena, the relations between these causes and the means of comprehending and dealing with religion. Religion will concern itself with the cause of all causes, the ultimate One Principle through all things. Here we should not consider Religion to be any of the various religions. Religion is one, though there are many religions. In the same sense, there are many sciences and many philosophies. Sciences are but the means of attaining Science, philosophies are the systems of thought which aim at the true Philosophy, and religions should be the means of attaining to Religion, literally, the "binding-back" of the soul to its source.

This division of science, philosophy and religion is analogous to the division of man into body, soul and spirit. Science is the knowledge of the body, or material nature; philosophy the love of soul-wisdom; religion the attaining of Truth.

Let us now trace the development of these three branches of thought in any people or race. But let us keep in mind two facts: that which applies equally to the individual, even in the short space of a lifetime; second, that the stages of development which we may trace are not consecutive in the sense of one ending before the next begins, but rather that each has had its beginning long before the previous one had ended.

In the history of civilization we begin at a period where all was dark. As the race emerged from darkness, it developed a religious system or priesthood. The state of society was one of continual warfare; man fought for the love of fighting. The object in life seemed to be the gratification of fierce desires.

Through this period the priesthood often exerts a beneficial influence over the people. By their "religion" they teach man and try to raise the thoughts of the mass above gross cruelty and animal passion. They appeal to the emotions; the emotions gradually gain the ascendancy and are valued more than the passions.

As a result of this there is ushered in an age of chivalry, of poetry and art—an emotional age. Man's so-called "finer feelings" are allowed a fuller play, and they blossom forth in works of literature, art, music. But most important of all, man begins to wonder and to think for himself. Nature is the subject of his wonder and he wonders about the natural phenomena which surrounds him. With the awakening of his mind comes a thirst for knowledge. He wishes to know all things. Long before the age of art has passed, men appear who devote their lives to unraveling the mysteries of nature.

This marks the next great epoch of civilization, the scientific age. Theories of the universe are formulated which are vague at first, but as investigation and research continue, a system is developed which results in a knowledge of physical things. This knowledge advances, nature is thought to be an open book and many of her pages are read understandingly, much of her phenomena are explained and her forces harnessed to the uses of Man.

Coincident with the rise of the scientific spirit there comes the decline of the religious systems in vogue. With the increase of knowledge and discovery, man grows more self-confident. He formulates theories of the universe which require no interposition of divine influence. He believes that all things are controlled according to certain laws. There is less need for the priests to act as mediator with God. Many of the people desert the churches and become materialists, owing to their understanding of the facts presented by scientists as opposed to the theology of the priests, or under whatever names they may be known in various ages. By "priests" we mean that class of teachers whose religious instruction is based strictly on blind faith, but who may have built up a theology undemonstrable to the senses and opposed to reason. Priests may cajole or threaten with divine displeasure and eternal damnation, but those who know no God and fear no Hell have little respect for doubtful promises or impotent thunderings. They who doubt, but have not the courage

to set aside theology or to stand alone, remain with the priests. Should this class prevail the nation returns to the dark age of ignorance and the civilization dies out.

The priest has a great mission to perform while humanity is in its infancy: to lead it as a parent leads children, to restrain them from excesses which mean self-destruction, and they are needed as long as the minds of men are inactive and humanity is in its infancy, but in the age of science they must advance with the march of reason or else scientists become the teachers and the mission of the priests with mankind is at an end. When man reaches the age of science he is able to walk alone, and he must do so if he is to advance. But man may become so engrossed with physical facts as to think there is no God, and he may disbelieve in a future life and the immortality of soul.

In the course of time the glamour of scientific conquest passes; man becomes sober and begins to think normally. He realizes that his discoveries relate to phenomena only and to some of the laws governing the phenomena. Some knowledge of these laws enables him to predict certain results when the conditions are known and to produce certain effects at will. But why they occur and how he produces them he knows not so far as their ultimate cause is concerned. Two things we find him unable to explain: the law of necessity, to which he has come to resolve all things, and the phenomenon of a self-conscious, self-directing mind. He asks himself the eternal questions: "Whence came this universe and I? What am I?" and is compelled to admit that physical nature and its laws are not all; that there is a something behind, which is higher and greater than nature. But what is this something? He has never proven it with any of his senses, "therefore," he says, "I cannot know it." Then man is no longer an atheist; he has become agnostic.

But though he will not admit that these superphysical causes can be known by the mind, and contends that it is useless to speculate on the subject, he finds himself continually speculating and reasoning. This stage we may call the Age of Intellect. Formerly nothing would be taken as true that could not be proven by means of the senses. But now, if reasonable, it is accepted. Things that cannot be measured by the instruments of science are measured by means of this new instrument, the reasoning faculty. And, just as scientific instruments are made finer and more sensitive with the development of science, so the reasoning faculty becomes keener and more accurate.

Man begins his reasoning intent upon forming some conception of the Cause of things. Starting from the known he attempts to reason to the unknown and the results are almost as varied as the things he starts from. Try as he may, he cannot reach the same conclusion regarding this cause from two different starting points. "How is this?" The reason appears simple: the cause of things must be eternal, unchangeable, while he has been reasoning from things which are constantly changing. He then realizes that it is not the appearances of things, not the sensible phenomena he must take as the foundation of his reasoning. To reach Reality he must see the Real in each thing. Heretofore he has been looking merely at the reflections, and he finds that all things are but the reflections of the Real into objective forms. The external world is seen to be a great mirror, in which are reflected things which have a real existence. Where this existence is he has not yet discovered, but is determined to do so. Henceforth he searches for the real, wherever it may be—he becomes a philosopher.

His past experience has not been in vain. Had it not been for the priest he might not have been raised above the fighting stage. Had there been no art, mind would not have become active to enable him to know things; had it not been for his scientific training he would not have learned to be systematic and accurate in his methods; had it not been for logic he would not now have the mental powers which he so needs. Each was a step. His greatest work is before him, but each step was necessary before the next could be taken, and with each step developed in him a strength and responsibility which make him equal to his task. In the dark age he developed the force to carry him through any work, the age of priestcraft strengthened his memory, in the age of art he developed his imagination, the age of science gave him patience and method and the age of intellect, reason. Now he stands fully armed, prepared for the great work he has undertaken, the search for the Eternal, the One Reality.

He looks about for some clue which may lead him in the right way, something which is of the nature of the Eternal; something lasting, changeless, continuous, unceasing. He need not look far; it is with him wherever he goes, he cannot leave it for an instant—he is it. Without it he would cease to be, it is Consciousness.

Consciousness is the most eternal, permanent, changeless of

all that man knows. He cannot remember when it was not, nor can he conceive of it ever ceasing to be. His body, his mind, and all things have changed since he can remember, yet consciousness remains always the same; that by which I is known to be I, and by which all things are known, yet it is not the knowing nor the thing known. No other thing can be known by the human being as is the certainty of self-consciousness. Other things he may prove to be the illusions of the senses, or that they may have no real existence. That they do exist he cannot prove except by the testimony of the senses, which he knows may be easily deceived; but of self-consciousness he is sure. "I know, *ergo*, I am."

Yet, what is this consciousness? That is what he must find out, for until he finds it he cannot know the Eternal. Only through the Eternal in man can man know the Eternal.

This, then, is man's last step towards the attainment of the Eternal, the finding of his own real Self, and the true Self in all things. It is by no means an easy step, and no other than he can take the step for him. It takes a long time, and all other things must be given up for it. It must not only be the chief object of man, it must be made the only object. All things he must sacrifice to the attainment of the Eternal. His duties are the steps and degrees to the attainment. This is not asking too much.

Not only in himself, but in all things must man seek the Eternal. Like Sokrates, he approaches every problem before him with a feeling of ignorance concerning it. No detail does he allow to escape him, and through the whole he looks for that part which is eternal, the universal Idea of which it, the particular, is but one of many reflections. His whole life becomes a search for eternal Truth; not one life only, but perhaps many lives must be devoted to the search. He must search for it, not in the hope of any great reward he will earn, but because he loves it for itself alone. This is philosophy, love of wisdom. If his ideal falls short of this he will not find the subject of his search.

Gradually as he becomes accustomed to the search for truth in all things, he does not require the slow process of reasoning. His mind intuitively sees things as they are, instantly. After many trials and discouraging disappointments he at last finds the subject of his search, he knows the real I as himself. Henceforth all souls are I, the universe is I. His I is seen as identical with its source, he has attained Religion.

In following the individual we left the mass of humanity far behind. Let us return to the people and view the individual who has attained from the standpoint of the people. To them he may appear as a great religious teacher or philosopher. Such figures appear toward the end of every civilization. Thus we find Plato among the Greeks, Jesus among the Jews, Antoninus among the Romans, Gautama among the Hindus. Toward the end of every race we find one who stands out plainly above the common people. The race, having reached its climax, begins to decline amid debauchery and immorality, but before it finally dies there arises from it, Phoenix-like, one in whom are expressed all that is noble, the higher thoughts and aspirations of the dying race. He gathers about him those whom he teaches and they, in their turn, instruct others. They are but men, and their successors are of natures lower than themselves, and so in time the teachings of the Master become obliterated or defiled with human weaknesses. They become the instruments with which the priests of a new religious system will awaken a new round of civilization.

We have arrived at our journey's end. Some civilizations rise to the age of art and then decline, some to the age of science and some to the beginning of the period of philosophy before beginning to decline. The cyclic law must run its course. We, as individuals, rise with the race; it is for us, individually, to choose whether or not we will fall with it. But with conscious persevering effort, the time will be when we may follow where the Masters have led. The most worthy will be chosen to do the work.

There are moments in life when we are impelled to press to our heart every flower, every remote star, each worm, and the sublimest spirit we can think of. We are impelled to embrace them, and all nature, in the arms of our affection, as things most loved. You understand me, Raphael. A man who has advanced so far as to read of all the beauty, greatness, and excellence in the great and small of nature, and to find the great unity for this manifold variety, has advanced much nearer to the Divinity. The great creation flows into his personality. If each man loved all men, each individual would possess the whole world.

—Frederick Schiller, *Theosophy of Julius*.

THE SEPHER HA-ZOHAR;

OR

THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

(Continued from page 192.)

WHEN the Holy One wished to form man and said: "Let us make man in our image. . . ." He intended to set him over the angelic hosts who should be subject to his commands. The revolting angels, however, protested and said: "What is man that he merits Thy regards? (Ps. viii. 5); he will most certainly sin against Thee and disobey Thy commandments." Said the Holy One unto them: "If ye were on earth below you would become more wicked and culpable than he. And so it happened, for as it is written, as soon as "they beheld the daughters of men that they were fair, they took them wives of all which they chose" (Gen. vi. 2). Therefore, the Holy One hurled them into the abysmal darkness, where they abide unto this day.

Such was the doom of Asa and Azael, from whom originated and were engendered those angelic beings who, through sexual intercourse with their fair and beautiful human wives, became the fallen ones and thus forfeited the joys of the heavenly world, exchanging its eternal happiness for the fleeting pleasures and delights of earthly existence, as it is written, "He repayeth them that hate him, to their faces to destroy them" (Deuter. vii. 10).

The Giborim (mighty ones) formed the third race, and were they whom Scripture describes as "mighty men which were of old, men of great renown" (Gen. vi. 4). They it was who, at the building of the tower of Babel, said: "Go to and let us build us a city and tower whose top may reach unto heaven, and let us make us a name" (Gen. xi. 4). Becoming incarnated, they were those who built mansions, colleges, and founded oracles and temples, not for the worship and glory of the Divine Being, but for their own self-exaltation, and then tyrannized over Israel as though they were dust of the earth, by plundering and robbing them of every thing they possessed. Concerning them the Scripture states, "And the waters prevailed and were increased greatly upon the earth" (Gen. vii. 19).

The fourth race was that of the Rephaim or Giants, who, whenever they beheld the children of Israel in sore straits or distress and afflictions, scoffed and derided them and treated with contempt the good law and its students and followers, but regarded with favor and indulgence the idolatrous and ungodly. Of them it is written, "The Rephaim (giants) shall not rise again" (Is. xxvi. 14), and when the redemption and deliverance of Israel shall appear, then will be accomplished the words of scripture respecting them, "Their memory shall perish."

The fifth race was the Anakim (tall ones), a despicable people, of whom it is said: "The Rephaim were like unto them" (Deuter. xi. 11). It was through them that the earth reverted back to its previous state of tohu and bohu, occult words in which is contained the epitome of their history and final disappearance from off the face of the earth, which occurred when the light divine appeared in the world.

Another explanation of the words, "These are the generations or offspring of the heavens and the earth," is gathered from the words, "And Aaron took them and cast them into the furnace and formed of them a calf." Then said the Israelites: "These (aleh) be thy gods, oh Israel" (Ex. xxxii. 4). On the day that all these different races were exterminated, the Holy One along with the Shekina created the heavens and the earth anew, as it is written, "For as the new heavens and the new earth which I make shall remain before me" (Is. lxvi. 22), which words are the complement to "on the day that God created. . . ."

Then it was that God also made to grow out of the ground

every tree that is pleasant to the sight and good for food" (Gen. ii. 4). But not until the extermination of the above mentioned races did the secret doctrine appear in the world, and the children of Israel flourished and sprung forth as the trees and green herb out of the ground alluded to in scripture; for till then "the Lord God had not caused it to rain upon the earth and there was no man to till the ground" (Gen. ii. 5). The esoteric meaning of which is, the children of Israel were not there to do sacrifice and render worship to the Holy One. A further exposition is that the words, "And every plant of the field," denote the first Messiah; and the words "every herb of the field" a second Messiah.

What was the reason for the appearance of these Messiahs? Because there was no Moses to make intercession with the divine Shekina, and therefore is it written, "There was no man to till the ground." This esoteric meaning and interpretation is also that of the words, "And the Sceptre shall not depart from Judah" (Gen. xlix. 10), referring to the Messiah son of David; whilst the words, "nor a prince of his posterity," denote Messiah the son of Joseph,—“Until the coming of Schiloh,”—signifies Moses; the numerical value of these two names being the same. The Hebrew words "velo iqhath" (to him shall the nations look) are composed of the same letters as "velevi, qehath" (hevi and Qohath) the ancestors of Moses. Also, "every plant of the field," signifies the righteous whose souls emanated from him who is termed "The Just One," who is the life of the world and abideth forever. The word "shiah" (plant) is composed of the letter Sh, the branches of which symbolize the three Patriarchs and "hai" (life) denoting the Eternal One who alone hath life and immortality. The following word "eaheb" (every herb) denotes the union of the seventy-two branches of the celestial tree, and which only became united with the Shekina on the appearance of Adam (the man) whose *namē* in its numerical value is equal to that of Jehovah. The words, "and every herb of the field before it grew out of the ground" denote also The Just One, of whom it is written, "Truth shall spring out of the ground" (Ps. lxxxv. 11), and "The Truth shall be sent down upon the earth" (Dan viii. 12.) These passages signify that students of the secret doctrine, like the green herb, will spring up during the period of captivity; that the truth will become recognized and prevail when Moses cometh again, of whom it is written, "The

law of truth was in his mouth" (Mal. ii. 1); so that no one was better able to unfold and expound Divine mysteries than he. When he returns, "a mist shall go forth from the earth and water the whole face of the ground" (Gen. ii. 1); that is, Ad (a mist), shall be taken from Adonai (Lord) and V and N becoming added to it shall form Adon, master or lord of the earth, by whom it shall be watered. Then will Israel understand the full meaning of the secret doctrine. The word Ad, translated in the targum or Chaldean paraphrase a cloud, designates also him who is referred to in scripture as "The cloud of the Lord was upon the tabernacle by day" (Ex. xl. 38). It is by him that the masters of the secret doctrine and all students of the good law shall be enlightened and flourish when He cometh again.

SYMBOLISMS OF MAN.

"And the Lord God formed man" (Gen. ii. 7), that is, Israel. Here the word vayitzer (formed) is written with two yods or I's, indicating that the Holy One formed him with two natures, the higher and lower self; the one divine, the other earthly, and impressed upon his form the divine name, I V I, expressed by the two eyes and the nose between them, thus: $\cdot | \cdot$. The numerical value of these letters is 26, which is also that of the divine name, Jehovah.

It is on this account that scripture saith, "From the top of the rocks I shall see Him" (Num. xxiii. 9). The word zurim (rocks) denotes also forms, so that Balaam who uttered these words, meant that in viewing the form of Israel, he beheld and recognized the divine name.

Another comparison of Israel with this Divine name is in the two tables of stone containing the law and representing two I's, the letter V symbolizing what is written on them. Man also in himself represents the union and blending together of the higher and lower Shekinas, symbolized by the repeating of the Shema, morning and evening.

The union of the two natures in man is also referred to in the words, "Bone of my bone and flesh of my flesh" (Gen. ii. 23). We also read that God planted man, that is, Israel, in the sacred garden of Eden, as it is written, "And the Lord God took the man and put him in the garden" (Gen. ii. 15). Jehovah Alhim, the Lord God; that is, the heavenly father and mother; "garden," the lower Shekina; "in Eden," the heavenly mother;

“the man,” the middle column of the sephirothic tree; from which was formed his wife, and who being his delight should never be separated from him.

It was then that the Holy One planted Israel, who are the holy branches of the world, or, in other words, a race purer and better than those that had formerly existed; as it is written, “The branch of my planting, the work of my hands, that I may be glorified” (Is. lx. 21). “And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food” (Gen. ii. 9). “The Lord God denoting the celestial father and mother; “every tree that is pleasant to the sight,” the Just; and “good for food,” the middle column consisting of the sephiroth kether, tiphereth, yesod, etc., and from which proceed those stores of food by which the righteous are sustained and which, when mankind becomes purified and enlightened, will contribute to the life of the world. Then will every one take of the tree of life in the midst of the garden, and eat and live for ever more.

The tree of the knowledge of good and evil symbolizes those whose intellectual faculties are directed only to phenomenal objects that can be seen and handled, and by whom the presence and operation of the Shekina in nature, in the life of nations and in the soul of man himself, are unrecognized and ignored; and thus it will be until the times of error and darkness pass away; then will they also become proselytes of the divine life of whom it will be said: “The Lord alone is their leader and there is no strange god in their midst” (Deuter. xxxii. 12); and, human nature transformed and enlightened and purified, mankind will become as a tree that, in its stately form and beauty, is pleasant to the sight. The tree of the knowledge of Good and Evil occasioned Israel to fall into error which they should have avoided and remembered the divine command admonishing them to “Eat not of the tree” of Good and Evil, on pain and penalty of spiritual death involving loss of union with the Divine, without which there can be no interior enlightenment, no spiritual development. This command with its twice repeated warning, “thou shalt die, thou shalt die,” refers also to the children of Israel who endured two great calamities, the destruction of the first and second temples, and the loss of the higher and lower Shekina or manifestation of the Divine presence in their midst, as expressed and typified in the words, “And the river shall be dried up” (Is. xix. 5),

and which then became resolved in Ain Soph, the Boundless One, whence it emanated at first.

This aridity or state of dryness will not however continue always, for when Israel comes out of captivity then will the river that was dried up and wasted go forth again out of Eden to water the garden, and divine knowledge cover the earth as the waters cover the seas.

This recurrence and reappearance of the Divine Presence amongst mankind is mystically referred to in the words, "Then shalt thou delight thyself in the Lord" (Is. lviii. 14). The word anag (delight or joy) in this passage of scripture is composed of the initial letters of "Eden," Nahar (a river), and Gan (a garden.) Then also shall be accomplished and fulfilled the words of scripture: "Then Moses and the children of Israel shall sing" (not sang, as generally translated—Ex. xv. 1) for error and idolatry symbolized by Pharoah and his hosts will be destroyed and pass away forever. Furthermore, we read, "the river that went forth out of Eden to water the ground was parted and became into four heads" (Gen. ii. 10). These four heads or channels are symbolized on the sephirotic tree by chesed (mercy) which forms the right arm, teaching that he who desires to become wise should always turn himself to the south, the quarter presided over by Michael and his hosts, along with Judah and two other tribes of Israel, whilst he who prays for wealth should turn towards the north where is stationed Gabriel with his hosts, along with Dan and two other tribes. The third channel is symbolized by Netzach (triumph or victory), the right limb of the sephirotic tree presided over by Nuriel with his hosts, along with Reuben and two other tribes. The left limb is Hod (splendor). It is to this sephira that, what is said of Jacob, is applied, "And he halted upon his thigh (Gen. xxxii. 31). The fourth head is presided over by Raphael and his hosts, along with Ephraim and two other tribes. The mission and work of this ruler is the healing and assuagement of the afflictions of the captivity.

The words, "and became parted into four heads" refer also to four individuals who gained entrance into the mysterious garden of Eden, or Paradise. The first entered it by the channel Pishon, that is, "Pishoneh halakhoth" (the mouth that teaches the good law). The second, by Gihon (the place where is buried he who creepeth on his belly—Levit. xl. 42). It is under the presidency of Gabriel whose name is composed of the words

Gebra, al (divine man), and who is alluded to in the words, "the man who walks on a hidden path and whom God has covered as with a veil" (Job. iii. 23), and also in the following passage: "No man knoweth unto this day the place of his sepulchre" (Deuter. xxxiv. 6); the esoteric signification of which is understood only by those initiated in the secret doctrine. The third individual entered by the channel called Hiddekel or Had qal (the adapting word), the third part of the secret doctrine imparted to initiates and known as Darash (exposition). The fourth entered by Phrath, the channels through which flows the principle of fecundity. Ben Zoma and Ben Azai, who penetrated into and attained to the knowledge of the secret doctrine concealed within its esoteric covering, by their wrong use of it found it a curse instead of a blessing, whilst to Rabbi Akiba it became a blessing and a source of joy, tranquillity and power.

"THE STRANGE VISITOR."

As Rabbi Simeon concluded his remarks, Rabbi Eleazar, his son, spake and said: My father! I along with other students were one day discussing in the college a remarkable saying of Rabbi Akiba to his novitiates, viz., "When you come to places paved with pure white marble glittering in the sunlight, you should not say here is water, for then ye will expose yourselves to the danger expressed in the words, 'He that speaketh lies shall not tarry in my sight' " (Ps. ci. 7).

Suddenly there appeared in our midst an aged and venerable looking man who said unto us: "What may be the subject of your discussion." Having informed him thereof, he said: "Truly it was a most dark and abstruse saying and had been a subject of discussion in the celestial college. In order that you may grasp and comprehend its latent meaning, I have come hither in order to give you an explanation which has not heretofore been granted or given to any man of this generation. Stones of white and glittering marble symbolize the pure waters that spring forth and take their origin from the fountain. Aleph (A) denotes the beginning and end or sum total of created life. The letter vav, separating the higher from the lower yod, symbolizes the tree of life, the fruit of which gives immortality. The two yods have the same meaning as in the word vayitzer (and

He created) denoting the two appearances of the Divine Presence under the form of the higher and lower sephiroth called *hochma* (wisdom) and symbolized by the two yods or I's. This *hochma* is found just below the sephiroth *kether* (crown) and denotes the beginning and end of all things. The two yods also symbolize the two eyes of these sephiroth from which fell two tears unto the great abyss of primal matter. Why did they fall? Because of the two tables of the law which Moses brought down from on high, which the children of Israel were unable to appreciate to their advantage. They were therefore broken and destroyed. The same cause occasioned the destruction of the first and second temples, for the *vav* had taken flight and disappeared. Other tables of the law were then given with affirmative and negative precepts, rewards and penalties corresponding to the sephiroth on the right and left sides of the Tree of Knowledge of good and evil, from which the law as now promulgated, came forth. The sephiroth on the right side symbolize life; those on the left, death.

This then was why Rabbi Akiba said to his students: "When ye behold pavements of pure white marble, ye shall not say they are water, or to be more explicit, do not confound together the law of the lower nature (the flesh) with that of the higher (spirit), for the one inflicts death, the other gives life. Do not fall into the error of imagining that they are one and the same, lest convicted of inexactitude, ye come under the category of those mentioned in Scripture. "He that speaketh lies shall not tarry in my sight" (Ps. ci. 7). The difference between the two sets of tables of the law was this; the first that was broken and destroyed proceeded from the tree of life, the other from the tree of the knowledge of good and evil, and corresponded, as we have stated, to the right and left sides of the sephirotic tree, and this is why it is said, "A wise man's heart is on the right hand, but a fool's on the left hand" (Eccles. x. 2).

At the conclusion of these words we all crowded round the venerable stranger to embrace him, but he suddenly vanished out of sight and we saw him no more. Resuming his discourse Rabbi Simeon spake and said:

"There is yet another exposition of the words 'And a river went out of Eden.' This Edenic river symbolized the tree of life in the spiritual world; that stands fair and beautiful amidst all

that is pure and holy, as it is written, 'Evil shall not dwell with thee' (Ps. v. 4); 'went out of Eden,' denotes Enoch or Metatron, the great angel of the Divine Presence and who came from the higher Eden of the Holy One (which is never infested with inferior orders of angelic beings) to take charge of the lower or earthly Eden and protect it from the assaults and ingress of demons. It was the garden into which Ben Azar, Ben Zoma and Elisha, found an entrance; and from the tree of good and evil planted in it came forth the law inscribed on the two tables of stone containing on one side positive precepts and on the other negative commandments, respecting what ought to be done and what left undone, what is pure and lawful and what is impure and unlawful."

As Rabbi Simeon ceased speaking, there rose up in the midst of his audience an aged stranger grave and venerable in appearance and aspect and exclaimed:

"Rabbi! Rabbi! what thou hast just spoken is true. The tree of good and evil is not the tree of life. The esoteric doctrine of the two yods in the word *vayitzer* is this: They denote and symbolize two separate creations, one good, the other evil; one of life, the other of death; of things commanded and things forbidden, and are alluded to in the words, "And the Lord God formed the man out of dust from the earth and breathed into his nostrils or soul the breath of life," the divine *Shekina*. Man is a threefold product of life (*nephesh*), spirit (*rauch*), and soul (*neschamah*), by the blending and union of which he became a living spirit, a manifestation of the Divine."

Having uttered these words, the unknown stranger suddenly vanished out of sight, leaving the students lost in wonder and amazed. Then spake Rabbi Simeon and said:

"We have been honored with the presence in our midst of a great adept, and what he has spoken is in strict conformity with the words and teaching of Scripture."

The feelings, the gifts that exist in the Poet are those that exist, with more or less development, in every human soul: the imagination, which shudders at the Hell of Dante, is the same faculty, weaker in degree, which called that picture into being. How does the Poet speak to men, with power, but by being still more a man than they?

—Carlyle, *Burns*.

Three worlds surround, penetrate and bear up this physical world, which is the lowest, and the sediment of the three.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

III.

(Continued from page 202.)

AN intelligence uses the medium of communication appropriate to the world or plane on which it is functioning. An intelligence acting in the world of knowledge would communicate with mind by a breath speech and not a word speech as is ours. In such a case the communication would not be one of words, yet if the subject were relative to the world and the senses the subject would be communicated no less accurately. The difference would be that instead of using the ordinary vibrations of air which the mind has learned to use and understand when working through the senses, a far more subtle medium would be employed. Now, while we are not able to speak of or describe the mind in its spiritual world—here called the spiritual zodiac—in the speech of that world, yet we may be able to describe it in our own word language.

Our senses do not perceive spiritual things, yet there is a medium of communication between the spiritual world of mind (☉-♃) and the world of the senses (♁). Symbols are the means of communication; and symbols can be perceived by the senses. Although symbols can be perceived through the senses, the senses cannot understand nor interpret them. We shall use symbols to describe the mind in such terms as may be grasped

by the senses, but the reason must understand and interpret through the senses that which it is impossible for the senses or the nascent mind (ϖ) to know.

Each one knows that he has a mind, and many ask what the mind is like, whether it has color and form and movement similar to such as we know, whether the mind exists before birth and after death, and if so where, and how the mind comes into existence?

Before what is called the creation of the world there existed what religions call God. Philosophers and sages speak of it in different terms. Some have called it the Over-soul, others the Demiurgus, and others have called it the Universal Mind. Any name will do. We shall use the term Universal Mind (ϖ - ν). Much of what is said of Deity or God, or Over-soul, or Demiurgus, or Universal Mind, is to be here applied. It is all-containing, all-inclusive and absolute in itself, because it contains in itself everything which during a period known as a manvantara is or is to become manifested and is known under such terms as emanation, or, involution and evolution. The Universal Mind, though absolute in itself as regards the things to be, is not absolute in reality, but it comes from that source of being which has in previous editorials been described as substance (Π). The Universal Mind is the source of all the manifested worlds; in it "we live and move and have our being." According to the zodiac the Universal Mind is represented by the sign cancer (ϖ), extends to capricorn (ν) and includes all the signs below these, in the absolute zodiac. See figure 30.

Let us consider the Universal Mind under the symbol of boundless space, and that space to be in the form of a crystal sphere. We select a crystal sphere to represent space and the Universal Mind, because the human mind, although it can put no limit to space, yet when it thinks of space it naturally conceives it to be in the form of a sphere. The crystal is used because it is transparent. Let us then symbolize the Universal Mind as a boundless crystal, or space, in which no object nor beings nor anything existed except boundless light. This we may believe to have been the state before any effort at creation or emanation or involution of the worlds was determined by Universal Mind.

Let our next conception be that of motion or breath within Universal Mind, and that by motion or breath within this boundless crystal sphere or space there appeared in outline many

crystal spheres as miniatures of the all-inclusive parent sphere, and that which caused them to appear as distinct from the parent sphere was the motion of the breath. These individual crystal spheres are the individual minds, within the Universal Mind, the sons of Mind also called the Sons of God, each differing from the other according to the state and degree of perfection which each respectively had attained (νf) in the previous period of manifestation within the Universal Mind. When that period had ended and all had returned into the bosom of Universal Mind, there came the period of heaven, pralaya, rest or night, spoken of in many of the ancient scriptures.

In the course of events the transparent space or Universal Mind ($\sigma\text{-}\nu\text{f}$) took on a different appearance. As a cloud may gradually appear in a cloudless sky, so was matter condensed and solidified within the Universal Mind and the worlds came into existence (Ω , $\pi\mu$, ρ). Each potency within the Universal Mind becomes active at the appropriate time.

We can speak of the individual minds as being crystal spheres of more or less brilliance and glory according to their development (νf). These individual minds or crystal spheres were not all developed alike. Some had attained to a full and complete knowledge of themselves and their relation to their parent sphere, the Universal Mind ($\sigma\text{-}\nu\text{f}$). Others were ignorant of the Universal Mind as their parent and only dimly conscious of themselves as individual beings. Those minds who were perfect in attainment (νf) were and are the rulers, the great intelligences, sometimes called archangels or sons of wisdom, and are the agents of the great Universal Mind who see to the enactment of law and who control and regulate the affairs of the world according to the law of justice. Those minds or crystal spheres whose duty it was to incarnate, evolved within themselves the ideal pattern of a set of other bodies which were to be formed, by which and into which they should incarnate a portion of themselves.¹

Now, the stages through which the individual mind passes in its various phases of development are as follows: As the Universal Mind contains all that was and is to become manifested, so also does the individual mind contain within itself the ideal pattern of all phases through which it will pass in its development. The individual mind is not separated from the

¹This has been described in "The Word," Vol. 4, pages 133, 138, 196 to 205.

Universal Mind, but it is directly related to the Universal Mind and all that is in it.

It is not our purpose to describe here the formation of the world (Ω , $\pi\alpha$, $\underline{\omega}$) and the development of the forms thereon. Suffice it to say that at the proper stage of development of this earth world ($\underline{\omega}$), it became the duty of the minds as crystal spheres ($\sigma\bar{\omega}$) to carry on its and their development on it.* Within and from each of the crystal spheres or breath, different bodies were developed of varying density (Ω , $\pi\alpha$, $\underline{\omega}$) and form until at last the physical body ($\underline{\omega}$) was produced such as we now have it. There are many spheres within each crystal mind-sphere. Each such sphere has to do with the principles involved into the constitution of the physical body, such as the form, life and desire.†

It will be remembered that there is a perennial, invisible, physical germ (Ω , $\pi\alpha$, $\underline{\omega}$). That at the building of each physical body this invisible, physical germ leaves its particular sphere in the crystal mind-sphere, and, contacting a couple, is the bond by which the two germs unite and from which the physical body is built. The spheres within the crystal mind-sphere‡ act on the foetus, watch over prenatal ($\pi\alpha$) development, and, through a silver-like thread by which they are connected with the new life, they transfer such essences and principles as are needed in the building of the miniature universe. As such essences have to do with the constitution of the future body and the tendencies (η - λ) of the future personality they are often so different and distinct from the nature of the mother as to cause certain strange emotions, tastes and desires, which most mothers have experienced. This is not due to the mother nor to the physical heredity of the father or mother. Although the parents have considerable to do with the inherent tendencies of the child, yet these promptings, impulses and emotions, are caused by an inflowing into the foetus from its parent spheres. Such tendencies must appear in its later physical development in the

*The gradual stages in the development of the mind have been described in previous articles, such as that of "Personality;" see "The Word," Vol. 5, pages 257, 321 and Vol. 4.

†In this connection we would advise the reading of the articles "Birth-Death" "Death-Birth;" see "The Word," Vol. 5, pages 65 and 129.

‡The crystal mind-sphere cannot be seen through the physical eye nor by the astral sense of clairvoyance, but can be perceived by the mind only, as it is on the plane of the mind.

Any aura seen by clairvoyants, however pure they may be, is far below that which is here symbolized as the crystal sphere of the mind.

world as have been engendered by the incarnating mind in a previous life or lives. The mind when incarnate may change or continue, as it sees fit, the inheritance from such previous life or lives.

Thus the incarnating mind comes into life and into its inheritance, left by itself; this is its own heredity. During the entire period of prenatal development the crystal sphere of mind (σ - ν) transfers from its corresponding spheres within itself the respective principles which enter into the constitution of the physical body. The communication finds its channel through the breath. By the breath the invisible germ enters during copulation, and is the bond by which the two germs unite. This bond remains throughout the whole period of prenatal life and is the connection between the crystal mind-sphere and the physical body, which is being developed within its physical matrix. Life (Ω) is transmitted from the life sphere in the crystal sphere of the mind through the breath (σ) of the mother to her blood (Ω) and through her blood, life precipitates into and around the invisible form of the foetus as the physical body (ν). This physical body within its matrix (μ) develops according to the invisible germ of form, and, although following the type in which it is formed, it is not yet an independent physical body and does not draw its life directly from its own parent mind, because it has as yet no separate breath. Its blood (Ω) is oxygenated by proxy through the lungs and heart (σ - Ω) of the mother (μ).

During the period of gestation, the foetus is not within its mind nor is its mind within it. It is outside the crystal sphere of mind and is connected with the mind sphere by a subtle, invisible line or silvery cord only. At the proper life cycle the body is borne forth from its matrix and is born into the world. Then is made the direct connection between it and the particular sphere of the crystal sphere of the mind to which the physical body belongs. This connection is made through the breath, and through the breath the connection continues throughout the cycle of the life of that body.

It has taken ages for the mind to develop a physical body such as we have today. The physical body is to be the instrument through which man becomes a God. Without the physical body man must remain an imperfect being. The physical body therefore is not a thing to be disregarded, despised, abused, or indifferently treated. It is the laboratory and divine workshop of the Individuality, of God, the Over-Soul, the Universal

Mind. But the laboratory, workshop, temple, or sanctuary of the body is not perfect. The body is often used for diabolical and infernal rather than godlike purposes. The organs of the body have many functions and uses. While they are used for sensuous purposes, they produce results for the senses only. When they are used in a god-like manner the results will be noble and divine.

All matter within the crystal sphere of the mind is changed with each varying thought, but not so the physical body. Matter crystallized in the form of the body is so held and formed after much thinking and acting. To change our thinking and our bodies will therefore require much greater thinking and living than is now done, where our mode of thought (\uparrow) is along the line of the senses and the cells of our bodies ($\underline{\quad}$) are keyed to the tune of the senses. With the present line of thought and with the body keyed to the senses, the matter of our bodies resists all effort of the mind to change its actions. This resistance of the body represents the accumulated thoughts and actions of all previous incarnations in which we have lived sensuous and sensual lives, as well as the resistance of the forces and elements of nature within the Universal Mind. All this must man overcome; all the resistance now offered by matter in its various forms will, when overcome, be so much strength and power and knowledge gained by the individual mind. If looked at in this light, all the obstacles of life, all its troubles and afflictions now regarded as evil will be appreciated as necessary to progress, and resistance in whatever form will be regarded as a step to power.

The birth of a child, the various stages of its growth from infancy to childhood, to the schoolboy days and early manhood, to fatherhood and old age, are such commonplace occurrences that no mystery is seen underlying the phenomena of such a life, as they are passed through, yet mystery appears the moment one thinks of the matter. How can a flabby, noisy infant transform milk into living tissue? then other foods into a full-grown man or woman? How is it that its form gradually changes from that of a crawling little thing, with soft bones and void features, to a person of adult stature with features expressing character and intelligence? Is it an answer to say: this is the course of nature? or to ask: why should it not be so?

It is the crystal sphere of the mind with its spheres within that have to do with the building of the body, the digestion and

assimilation of the foods, the vigor of the emotions and desires, the processes of thought, the development of the intellect, the unfoldment of spiritual faculties into full illumination and enlightenment. All of this is accomplished by the action of the spheres of the mind on and through the little physical body.

The breath (Ω) continues to keep the life (Ω) in contact with the form principle (π) of the physical body. The form body is the reservoir and storage battery of life. The body develops form and growth. With the development of the form there is called into existence the principle of desire (π), which had not before acted independently through the body. Not until after the body and its organs are brought into their proper form does desire begin to manifest. In early youth the desires become apparent, and still more apparent with advancing age. Only after desire has become manifest through the physical body does the mind incarnate. That which we call desire is the uncreate stuff which exists in the sphere of the nascent mind (Ω) and from which sphere it surrounds and operates through the physical body. It is this matter, desire (π), which surges through, disturbs, stimulates and drives the form (π) and physical body (π) to action. Desire is the distinctive animal in man. Often has it been called the devil or the evil principle in nature, because it intoxicates the mind and compels it to furnish the means for its gratification. This desire principle is necessary for the mind to work with, that by so working the nascent mind as cancer (Ω) may become the individuality, the mind, as capricorn (V).

When desire (π) has become operative in the physical body and mind incarnate, then begins that process known as thought (π), which is the result of the action of the mind and the desires. At the present stage all the spheres in the crystal sphere of the individual mind are concerned with the physical body, for the form and the organs of the physical body are the means by which the mind plies the task of its and their development. The spheres are all powerful on their own planes, but to control the physical body they must labor. Little seems to be done in one life, for after great pains and much trouble in watching over the development of the form of the physical body, its life is lived out, and that portion of mind which had operated through it has not perceived nor realized the object and purpose of its being, and so it is life after life.

The mind sweeps through the physical body, suggesting

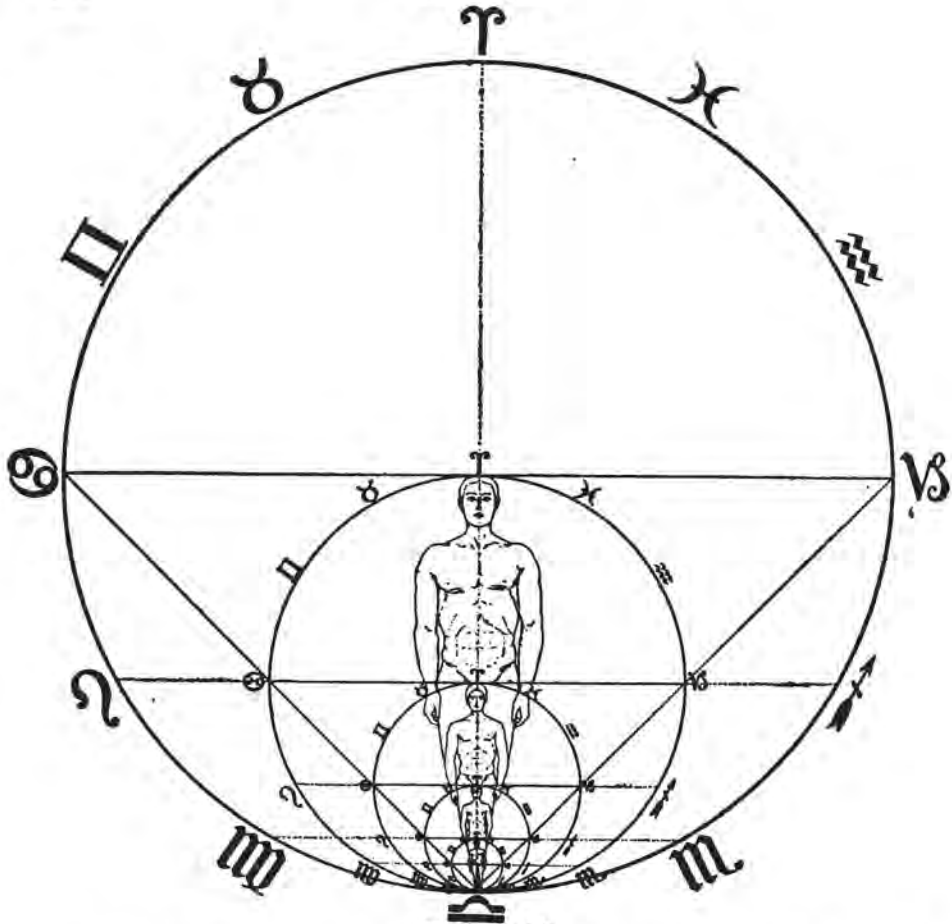


FIGURE 30.

thoughts of a higher and nobler life, but the desires resist the efforts of the mind which come as thoughts and aspirations. But with each action of the mind on the physical body, and with each resistance of the desires to the action of the mind, there result from the action and reaction between mind and desire, thoughts, and these thoughts are the children of mind and desire.

The thoughts so generated persist after death, and, entering the spheres of the mind^s according to their nature, are there retained. When the incarnating mind leaves the body at the end of the life of the body, it, the discarnate mind, passes

^sThe spheres of the mind which influence the building of the body, into which the thoughts pass after death, and from which the inheritance of the following earth life is drawn, may be seen in figure 30.

through these spheres of the mind and reviews the thoughts which were the product of its earth-life. There it remains for a period proportionate to the nature of the thoughts, when the period has expired there is again projected from the appropriate sphere of the mind that invisible physical germ which is the basis of the new physical body. Then, each in their appropriate time, there pass from the spheres of the mind, the crystallized thoughts, which enter the form body and determine the tendencies in physical life. The process of the mind's action on the body, in its effort to stimulate it to a spiritual awakening, is re-enacted, life after life, until through the course of many lives the thoughts become noble, the aspiration divine, and the thinker in the body resolves to become the knower of Self (Vj) and to make the form (m) immortal (Vj).

Thenceforward, the physical body and its organs must be regenerated. The organs of the body which have been abused for sensuous pleasures and to gratify sensuality are no longer made use of for such ends, because it has then been discovered that they have many functions and that each organ of the body is the reservoir or receptacle of power, that each organ within the body can serve for occult purposes and to diviner ends. The brain, a thinking machine, hitherto used by the mind to minister to the senses, or by the mind suffered to be a mere sponge or sieve through which the thoughts of others passed in and out, is changed and stimulated. It is through the brain that man reforms his body. Through the brain the matter of the body is changed by the direction and nature of one's thoughts. Thoughts are generated through the brain, though they may have entered through any of the gates of the body. Through the brain, the inner occult brain, man receives his first illumination which is a prescience of immortality.

From the brain, the mind should control the body and its actions, though the body now usually impresses the brain with its wants. From the brain, the desires of the body should be controlled and regulated, but in man's present development the desires compel the mind to use its brain mechanism to supply their demands. Through the brain, the incarnate mind should act and communicate with the spheres related to it, instead of which the emotions yet compel the mind to go out into the world only, through the brain and the avenues of sense.

The trunk of the body has three great divisions: the thoracic, abdominal and pelvic cavities. The thoracic cavity contains the

organs⁶ of emotion and respiration, which relate to the human animal world. The abdominal cavity contains the stomach, intestines, liver and pancreas, which are the organs of digestion and assimilation. The pelvic cavity contains the organs of generation and reproduction. These regions of the body have their correspondences in the spheres of the crystal sphere of the mind.⁷ Above the body is placed the head, containing the organs which are the types of those in the trunk of the body.

The head contains the organs through which the reasoning faculty (I) operates and where the discriminating faculty (VI) should rule, but at present the strong desires (M) of the body send up clouds of passion, which still the reasoning and prevent guidance by discrimination. The order of action must be changed if one would intelligently enter the spheres of the mind, the spiritual world of knowledge. The thoracic and abdominal regions will then continue to perform their functions of supplying the body with its needs, but these must be controlled and determined by the reason, whose governing seat is in the head; and the generative functions must be changed from the mundane, of reproduction, to the divine, of creation. When procreation of the animal body in the animal world is discontinued according to reason, then creation in the world of the divine may begin, but not before. The pelvic region is that in which the two physical germs are united by the individual invisible physical germ, and in which it is developed and elaborated for its entrance into the physical world. When the forces of nature and the fires of life do not burn in this region they may be kindled in the region of the divine.

The region where creation may begin is the head. When the head is not merely used as a thinking machine by which the pleasures and advantages of the world are gained, as the body with its desires may dictate, but when, instead, the thoughts are turned to things of a more enduring nature than the froth and baubles on the surface of the world, then the head becomes a divine sanctuary. While the brain remains a servant of the senses, no feeling or illumination passes through the head and the head remains a dull cold region, which seems to be without feeling, except when perturbed by passion and storms of anger.

⁶These cavities contain organs, such as the thyroid gland, which are not yet fully or at all used by the mind in its present development, though they may have bodily functions.

⁷The crystal sphere of the mind is the spiritual zodiac in figure 30.

All this is changed when spiritual life has begun after man has determined to enter the spiritual world of knowledge. The feelings and emotions of the body have their analogies in the head. As the stomach may suggest hunger so its corresponding region, the cerebellum, may yearn for spiritual food; as the heart may leap for joy when it is gratified by the object of its emotion, so will the inner chambers of the brain open with rapture to the light of the spheres of the mind, when these chambers are illuminated from the spheres of the body. The yearning after spiritual knowledge and the enlightenment received prepare and fit the brain for its creative functions.

It is not our purpose to describe here this work of creation, but we state that when the brain has been changed from its sensual uses and abuses and is trained for spiritual knowledge, then it becomes a sanctuary of the divine and within its inner spaces there is a "holy of holies." As the pelvic region was a temple for the building and elaboration of a physical body for the lower mundane world, so now within the head there is a "holy of holies" in which the process is begun for the building of a psycho-spiritual body suited and adapted to the psycho-spiritual world, as the physical body is fashioned and suited for the physical world.

This psycho-spiritual body is born through its divine center. It is quite independent of the physical body, even as Jesus was independent of her, who, it is usually supposed, was his mother, Mary, and even as Jesus is said to have replied to his mother, who, it is supposed to have been a woman: "Know ye not that I must be about my father's business?" when questioned as to why he should leave her for so long a time, so the psycho-spiritual body has quite an independent existence from the physical and its purpose is to do the work of its "father in heaven" which is the crystal sphere of the mind. From this point the mind carries on its development consciously and in time enters the spiritual world of knowledge.

(To be Continued.)

THE RELIGIOUS CONCEPTIONS OF DANTE.

BY LISI CIPRIANI.

THE purpose of this paper is to outline the more important of Dante's religious conceptions without attempting to cover the whole field, and without much detail. The study of Dante seems to be growing steadily inside and outside of the American college, but, unfortunately, it is generally restricted to a study of the *Inferno*, and a limited view of the great Italian's work usually is an erroneous one. We can say that few writers have ever been more misjudged than Dante, especially outside of his own country. The *Divine Comedy* has been called a *literary chamber of horrors*, and one English writer said: "*Dante made eternity a pond to drown the dogs he hated in.*" It is to the student of Dante, who has devoted his interest principally to the *Inferno*, that I now address myself.

Religion, philosophy, politics and love are so inextricably interwoven in Dante's works that it would be difficult to separate his religious views entirely from his other conceptions of life. The study of the personality of an author in connection with his works is always interesting and important—in the case of Dante, it is not only interesting, not only important; it is absolutely indispensable, so close is the relation of his work to his outer and his inner life. I shall touch briefly upon the most important points.

He was born at Florence of Guelphic parentage in May, 1265, and died an exile in Ravenna in 1321. He is the greatest exponent of intellectual medieval life. The roots of his genius draw their nourishment from the far past (the Bible and the classic authors), whilst the fruit of his genius has in turn been feeding the world ever since. In his highest and best form Dante Alighieri is as near to the human heart and the human mind to-day as he was in the thirteenth century.

His education was the one which then formed the complete university course. The *trivium*: grammar, dialectics and rhet-

oric; and the *quadrivium*: arithmetic, music, geometry and astronomy. But his greatest knowledge came to him from his individual efforts. His knowledge of the literature then known is amazing. He knew Horace, Ovid, Lucan, Terence, Statius, Aristotle, Boethius, Tullius, and many others, but also Albertus Magnus, Thomas Aquinas, Bonaventura, and the numerous writers to be classed with them. But, above all, he knew and loved Virgil, whom he chose as his guide and master in his wanderings through Hell and Purgatory. This mass of literature he took in, and much of it he gave back transubstantiated in his works.

The next two important points that I must touch upon are his love for Beatrice and his politics. I begin chronologically with the love which moulded his intellectual life. The record of this experience is given in the little book called the *Vita Nuova*. When Dante was nine years old he first met Beatrice and loved her. This child, whom the boy met and loved, remained the one great influence through his life. It was a purely platonic love that sought no return, indeed, no personal relation. We find Beatrice first as the youngest of the angels, but God, at the prayer of his angels, called her back to Heaven in the flower of her youth. Dante, in his grief for her death, vowed to give up his life to study and to produce a work worthy of her. The *Divine Comedy* crowned his efforts, and is the apotheosis, the glorification of his beloved. Human love and divine love blend into one, and we meet Beatrice again in Purgatory descending from Heaven and representing revelation or theology. It is the worship of a lifetime, a spiritual, mystical love, which is gradually absorbed by the holiest, most religious of Dante's aspirations.

We have mentioned that Dante was of Guelphic parentage. As a Guelph he held office at Florence. He was exiled while absent on a political mission, and really driven to the enemy, the Ghibellines, by his own party. Yet he practically formed a party by himself.

The Guelphs stood for the Church and France. Dante saw the ruin wrought by the corruption and greed of both, and sought from the Ghibelline Emperor redress for the wrong done to his country. He wanted peace, and peace only the Emperor could bring. His cry of distress is magnificent; when in the sixth canto of *Purgatorio* he lets the Troubadour Sordello express his sore indignation at the condition of Italy:

“Aye, servile Italy, home to all sorrow, ship without steersman
in the great storm, not sovereign lady, but woman of ill-
fame!

* * * * *

“Seek, unhappy one, around the shores of your seas, then look
into your heart and see whether any part of you enjoys
peace.”

Peace! Peace! Peace! Dante wanted, for himself and for his
country.

In his treatise, *De Monarchia*, he expresses his views. He
wants a universal monarchy. He wants the head of the Empire
to reside at Rome, and to be independent of the Vicar of Christ.
“The aim of man is his intellectual¹ activity, contemplative and
active, which can exist, unimpeded, only in profound peace.” If
we add that, according to all medieval belief, the goal of man is
the next world and not this, and that his final aspiration is close
communion with God, we will see how even here the religious
and the political ideal blend into one.

It is the student who has fed on all medieval lore, the lover
of Beatrice, the patriot, who sees in the Emperor a deliverer, in
the corrupted church a foe, who opens the gates of after-life for
us, and takes us with him on his journey through Hell, Purga-
tory and Paradise.

Dante's treatment of Hell is eminently human and ethical,
and his purely religious views are found not here, but princi-
pally in Paradise; but we must consider the former in order to
better understand the latter, as I am sure Dante meant us to do.

In a letter to Can Grande, Dante says: “The subject of the
whole work, then, taken literally, is the state of souls after death
considered as a matter of fact, for the action of the whole work
deals with this and is about this. But if the work be taken al-
legorically, its subject is man in so far as by merit or demerit, in
the exercise of free will, he is exposed to rewards or punishments
from justice.”

The seventeenth canto of the *Purgatorio* completes this
statement. Dante tells us what first and always moves animate
and inanimate beings in this world—love—the natural love that
is common to man, brutes and objects; the elective, or free love,
that God has given only to man. Yet this elective, or free love,

¹Intellectual here equals spiritual.

can breed sin in man: first, by prompting him to choose evil through pride and envy; secondly, by not leading him to love the Supreme Good sufficiently through slothfulness, or by letting him love something that is not the Supreme Good excessively. The last case breeds avarice, prodigality and sensuality, and, of course, as the Supreme Good is neglected, all other sins follow. Murder and treachery are but consequences of previous sin.

We will see that eternal bliss is but eternal love and eternal communion with God.

Dante's conception of good and evil was eminently a social one. Those sins that affect humanity as a whole are punished far more severely than those that affect the individual. But he does not leave man unpunished when *he leaves undone the things that he ought to have done*.

Slothfulness is the sin we meet with before entering the first circle of Hell, the circle inhabited by souls who acquired neither infamy nor praise.

A man cannot live in indifference. If he does not do good, he does evil, for he tolerates sin and allows destruction. Love (remember that love means God and God is love) allows no rest in this world, which is but a preparation for the next.

But if belief without deeds will not save, neither will good deeds without belief in Christ, and the first circle of Hell holds men who have sinned unknowing by not believing in Christ.

This troubled the poet. How could it help troubling him since it barred from Paradise not only his beloved Virgil, but the other great minds from whom Dante had gleaned so much of the best thought known to him? We find this query in the seventeenth canto of the *Purgatorio*: "Why should the man who could have no knowledge of Christ, and who lived sinless in word or deed, be damned? What justice damns him?" And the stern answer is: "Man must not presume to understand God's decrees. It is his will and his will is good." And the Poet accepts this answer with the profound humility that comes to every conscientious seeker of knowledge, the humility which believers and unbelievers gain alike as a final reward for earnest work.

The real Hell begins only with the second circle. It is not true that Dante has made Hell a *literary chamber of horrors*, and eternity a *pond to drown the dogs he hated in*. He shows us the punishment of sin as an inevitable result, which is essentially human, for he understands this sin and pities the sinner. Nowhere do we feel this more keenly than when in the

second circle he meets those who have been weak in the flesh. At the mercy of the wind these souls are driven on restlessly through all eternity. It is an allegory of the restlessness of passion, passion with the Italian meaning of the word, which allows a union of the highest impulses of the soul with the strongest impulses of the senses. The middle ages considered love the prerogative of the gentle heart. The gentler side of their nature the sinners retain with their human affections. Francesca still rejoices in the companionship of her lover, and she prays that they may never be parted. Dante sorrows over her sin, but has no harsh word of condemnation.

He is hard only on those sins which contaminate all of human nature. Traitors and forgers are treated mercilessly. The traitors against human bonds and duties are the objects of his deepest hatred, and yet even here we find exceptions. An admirable example of this is found in the description of Count Ugolino. We are led to pity the sinner deeply, though we are made to feel how much he deserves his punishment. Nothing illustrates better Dante's conception of the soul in Hell. The traitor who, in his fiendish revenge, relentlessly gnaws the head of his enemy, is not all bad, nor have bad influences alone driven him to perdition. He thinks of his children, not of himself, when he sees the cruel suffering he is undergoing expressed on the four beloved young faces, and we forget all in him but the loving father. Count Ugolino fell because the good in him was not strong enough to draw him to God—it is of no avail and justice must be done. Dante believed in a God of love and justice; justice alone rules below, love rules above.

The idea which perhaps most appalls us with its grimness is that of a man so fallen from grace that his soul is punished in Hell, whilst the body still remains on earth, a human body inhabited by a fiend. We must take the spirit, not the letter, and grasp the greatness of Dante's thought. Man who has fallen to the lowest stage, who has lost all communion with God and his fellowmen, is nothing but a fiend, though he may retain human appearance. Hell is complete separation from God, and the reign of Hell begins whenever this separation has taken place. There is much relation between this conception and the modern one, that Heaven and Hell are within ourselves.

In the Limbus, the punishment is merely desire without hope. There is neither pain nor joy. Hell is endless suffering

without hope and, perhaps, without desire. Purgatory is a place where suffering is joyfully and willingly borne in the great hope of final reconciliation with God. Purgatory is delight in atonement.

Each sin is expiated by its opposite virtue; pride by humility, envy by tenderness, sensual passion by divine fire, but joy reigns everywhere, for every soul feels how, through suffering, it is growing nearer to divine perfection.

Dante does not create these conceptions. He accepts what the Fathers of the Church have told him. He is not an investigator, he is a builder, with the materials others have prepared. He represents the beliefs of his time, the doubts and fears of his time. We find no attempt to introduce new knowledge, but merely the purpose of spreading the light God has already given the world. Dante gave a great paraphrase of the religious doctrine of his time, without attempting to go beyond this.

In Purgatory we still have human beings before us who feel and suffer as we do. The attitude of these souls towards God is still that of living man. The saint on earth bears suffering just as the struggling souls in Purgatory bear it. How human these souls are in their aspirations, the paraphrase of the Lord's Prayer in the ninth canto of the *Purgatorio* shows. It is only the last verse of the prayer that distinguishes it from the one uttered by living human lips. The souls in Purgatory need not fear temptation.

Dante's conception of Hell is suffering without hope, that of Purgatory suffering with hope. How easy it is for us to understand this! But when we reach Paradise he must present to us a conception of supreme joy, a joy which reaches beyond human experience. What art can succeed in this? Tragic and powerful scenes brought Hell before us; delicate and lovely scenes depicted Purgatory, but we have nothing on earth that can make us fully understand Paradise. What means are there to represent that which is beyond conception?

Paradise is for Dante the region of spirit free from matter, and the spiritual life expresses itself through the purest light, the sweetest harmony, the swiftest motion. Love is the source of all motion, and the nearer we draw to God, the more radiant and living do we find love, the more perfect do we find harmony and light.

We feel how inadequate words are to express such a conception, even when this great master of love and religion bends

them to his use, but still more should we feel the inadequacy of our own minds to follow his ardent aspiring thought.

We can only say that the third part of Dante's work is one long glorious hymn of faith and joy, and that no one has like him known how to blend human and divine love into one aspiration towards final perfection. Beatrice, who through the love of woman, led him to the love of God, and brought him supreme revelation, represents the highest ideal of womanhood the human mind has ever conceived. In the twenty-fourth canto of Paradise he expresses his own firm belief in God as the God of love: "I believe in one God alone and eternal, who, unmoved himself, moves all Heaven with love and desire." This sums up his creed.

Dante's final conception of God is, then, a God of love—as man turns away from this love he brings upon himself pain and suffering. Human love is but the means of reaching divine love, for love, true love of man for woman, is but virtue and religion, and every offense against virtue and religion wounds the beloved. The highest aim of politics is to bring peace on earth, and give man a better chance for a perfect communion with God, so that the final goal is even here love and peace.

Dante is, therefore, not merely the poet of divine justice and divine punishment, but far more, the greatest poet to sing of religion, peace and love. Three other names are great enough to be grouped with his—Homer, Shakespeare and Goethe—but Dante alone shows this ardent thirst for divine and human love blended into one as the highest blessing known to mankind.

I append a translation by me of the Lord's Prayer—Purgatory, Canto XI.

Oh! Our Father who art in Heaven, not circumscribed, but for the greater love Thou bearest your first effects above.

Praised be Thy name and Thy power by every creature, as it is worthy to offer thanks to so merciful a spirit.

Let the peace of Thy Kingdom come to us, for if it comes not to us, we cannot reach it for all we strive.

As thy angels sacrifice their will to Thine, singing Hosanna, thus let men do with theirs.

Give us this day our daily manna, without which, in this hard waste, he is carried backwards who most yearningly presses forward.

And, as we forgive all the wrong we have suffered, so do Thou lovingly forgive us, and consider not what we deserve.

Let not our daily conquered virtue suffer from its old foe, but deliver us from him who thus pursues it.

This last prayer, dear Lord, we do not make for ourselves, for we do not need it, but for those who remained behind us.

The Middle Ages are so frequently alluded to as the "Dark Ages," the fuller work on that period is, relatively, still so recent, so incomplete, and so little within the scope of the general reader that, after treating of Dante, a word in favor of other mediaeval writers may not come in amiss.

Dante is, as I have said myself, and as is, I think, generally accepted, the greatest exponent of mediaeval intellectual life, giving us the best, yet the most characteristic, of the thought of his time. As changes were less rapid in those days than they are now, he could, better than a writer of modern times, reflect a full period of the history of the world. We can therefore claim that he represents the Middle Ages, not merely the XIIIth and the XIVth centuries.

In no times has spiritual life, I think, been deeper and purer than in those very centuries when, it is claimed by some, to have been almost extinct. Dante proves this depth and purity, but he does not stand alone. Numerous and beautiful is the band of poets gathered around him, ready, if we will but listen, to tell us how spiritually glowing and rich human thought was in those days.

And if Dante, the great Italian, gives us a poem of *Karma* of "*Man in so far as by merit or demerit, in the exercise of free will, he is exposed to rewards of punishments from justice,*" Wolfram von Eschenbach, the Great German, gleaning his material from the French, gives us the *Parsifal*, the stupendous epic of a soul, the evolution of the inner self in a human being who, from ethical righteousness, strives on for spiritual perfection. And Wolfram, like Dante, worked with the works of others and voiced the deepest thoughts, the highest ideals of his times.

These treasures of the past should not lie buried—we should win from them what earlier and later literatures, with all their beauties, cannot offer us. The study of this period will lavishly repay the earnest seeker of truth and beauty, no matter what his

own creed may be. Wolfram, Dante, Saint Francis of Assisi—and how many others—are writers that all thinkers, all students of human thought, ought to know.

And as, through them, we recognize how what is termed the divine in man is ever radiant, ever effulgent, ever harmonious to him who has eyes to see and ears to hear, we shall judge eras of human history with the same calmness and broadness of judgment with which we judge, or strive to judge, the individual. The term "Dark Ages" will then fall into disuse.

FROM CHARLES E. NORTON'S TRANSLATION OF THE
DIVINE COMEDY.

BY LISI CIPRIANI.

"FAITH is the substance of things hoped for, and the evidence of things unseen." (Par. p. 156.)

"The deep things which grant unto me here the sight of themselves, are so hidden to eyes below that there their existence is in belief alone, upon which the high hope is founded, and therefore it takes the designation of substance, and from this belief we must syllogize, without having other sight, wherefore it receives the designation of evidence." Then I heard, "If whatever is acquired below for doctrine, were so understood, the wit of the sophist would have no place there." (Par. p. 156-157.)

"The Old and the New propositions which are so conclusive to thee,—why dost thou hold them for divine speech?" And I, "The proofs which disclose the truth to me are the works that followed, for which nature never heated iron nor beat anvil." (Par. p. 158.)

I believe in one God, sole and eternal, who, unmoved, moves the Heavens with love and with desire. (Par. p. 159.)

THE RATIONALE OF SPIRITUALISM.

BY FREDERICK FRANCIS COOK.

THE vagaries of the car of progress are the despair of its most accredited drivers. At one time (so our limited vision reports) it shamefully contradicts itself by persistent retrogressions; at another it will not so much as budge, in spite of all man's world-moving devices; and then, when least expected, it needs must of its own accord start madly on what all duly certified prophets unhesitatingly proclaim a straight road to destruction.

It is, however, beginning to dawn on man (so smugly self-sufficient since he has set about to scratch the surface for the "laws" of things) that he has all along had a partner, more or less silent, in this business of world-moving: that there is an illumined and most intimate inner side to the plane on which humanity so gropingly exploits itself; and that he may no longer ignore, or with *a priori* finality relegate to the Unknowable, all that lies beyond the threshold of this mortal prison-house.

In these marvelous days of quickened thought and broadened concepts, in response to multiplied beckonings (however perplexing and mystifying) from over the border, there have been established on the hither side various outposts; and from these the more adventurous make occasional forays into the mystical hinterland. The common report is that the "going" in this for us as yet uncharted territory, is but poorly adapted for holiday excursions; is, in fact, a very jungle of thorns and brambles, of pitfalls and illusions, not to mention occasional disillusionments, through fraud—the latter man's noxious contribution to an *olla podrida* already sufficiently unpalatable for fastidious folk.

It is now sought to penetrate these occult fastnesses from various directions along strictly "scientific" lines. Unfortunately, these essays all too frequently proceed from premises of uninformed preconceptions. And if the way be far from an open one when attempted from this outer side (as is only too evident), how, one may well ask, does the matter stand hitherward from

the inner? Is that way too still beset with undetermined factors, and so subject to further spirit experimentation (as the latest advices via the "scientifically" organized Hodgson-Piper-Hyslop inter-world telepathic line would lead one to suppose), or are the apparent obstacles conveniently artificial rather than "natural" or inherent (*i. e.*, beneficent adaptations to the complex human equation): as now almost thirty years ago this writer ventured to maintain in a thesis before the Philosophical Society of Chicago. And the many widely differentiated openings since added by the "subliminal," along lines of Psychical Research, the "New Psychology," and similar distractions (with the obvious intent of turning the entrenched position of a wary, though somewhat over confident materialistic enemy, rather than press the direct attack to an undue disturbance of the social equilibrium), give fair support to a then far more hazardous contention.

It is only when the investigator has taken into account all the refractory elements with which our complex humanity invests this for us so perplexing problem, that the task confronting any supernal direction seeking to influence mankind to ends of incalculable ultimates can be measurably estimated. Man is by reason of his matter-state an incarnation of selfishness, of prejudices, of moral cowardice; and, more than all, of but superficially controlled passions barely concealed under a veneering of conventional amenities. Liberty is with him ever an excuse for license; and every forward impulse must be hedged with a variety of artificial restraints: for so prone is he to take a wrong rather than the right course, that the law of progress can be formulated only in terms of reaction.

In those plastic realms of the imagination, where truths take the form of symbols, the fairy princess is invariably in the keeping of repellant ogres. To reach the god-maiden Brunhilde, the hero Siegfried must needs fight his way through a wall of flame. So on the frontier of the so-called "Undiscovered Country," the adventurous explorer is seldom confronted in *propria persona* by those from whom one would wish a convincing word, but "quite the contrary" (as the seasick passenger ruefully vouchsafed when asked if he had dined), by some untutored "Bright Eyes," some brain-storming "Thundercloud," or some hardly less perplexing outlander of the Mrs. Piper "Dr. Phinnit" variety.

Are we here face to face with "conditions" of folly or of

wisdom; with spiritual bedlam or a sort of wisely adapted *chevaux de frise* to enforce frequent pause; for necessary preparation, to "test" and "prove;" not, however, so much the "spirits," as St. Paul advised, as self-sufficient, unstable man? And if amidst, and inter-penetrating this tangle, startling flashes of deepest personal import and significance, yet most frequently incommunicable¹ were not now and again vouchsafed (which increment by increment at last form a body so formidable and persuasive as to defy denial), many a one who after a laborious passage through this maze has arrived at absolute conviction, would long have abandoned what to the world at large is still a profitless quest.

So completely, seemingly, is the work on the subliminal side kept in hand—so carefully is it ever quite obviously a matter of "spirit selection" (even as evolution on the physical side may be accepted provisionally as due to "natural selection")—that while the multitude is kept in an attitude of contemptuous indifference or defensive opposition, the entire "novitiate" is apparently not only met and considered on the plane of personal equation, but also with respect to any individual influence on the public at large. Indeed, predicating even ordinary wisdom, would any other procedure be admissible?

There are naturally many explanations put forth (including fraud, of course) to account for the "aberrations" that so frequently confront the investigator, especially if he pursue his quest in promiscuous company; and good and kind mortals have even gone the length of devising schemes of mundane education for the "undeveloped" tatterdemalions advanced for outpost duty; and should on better acquaintance the suspicion cross one's mind that he is spectator at a performance of "Masks and Faces," then patient observation and an enlightened experience may be rewarded with an occasional glimpse behind the scenes.

¹What is here meant by "incommunicable" when applied to super-sensible phenomena in their relation to the world at large, is best explained by an example: Suppose an investigator brought two privately marked solid iron rings to a seance, and under careful observation, eliminating substitution, these should be unbrokenly linked! Now such a feat might be most convincing evidence of some super-physical force to all actually present, but would have absolutely no evidential "communicable" or scientific value for any person outside. It would be the same if two rings of a similar kind of wood were so linked. But suppose a ring of hickory and another of oak were thus interjoined; that would be evidence equally for everybody that some super-physical agency had been at work—provided, of course, that a microscopic examination failed to disclose a molecular disturbance. Now the linking of iron rings, or of steel and iron, or of similar solid wooden rings, is a common enough phenomenon of the seance room; but the other as a type of the communicable "test absolute" still awaits consummation; and there is at least one student of this complex problem who believes that the race is still quite a distance from the goal where strong meat of this character will promote social health.

Unless his transition robs man altogether of his sense of humor (as it incontestably does of his wits, sometimes, if all "manifestations" are to be accepted at their face value) with what Olympian laughter must not the lambent spheres resound when sapient mortal solemnly formulates rules for their exploitation—and never more, one can imagine, than when his investigations bristle with "scientific" precautions! Not that methods informed by a true scientific spirit (methods that include all possible factors) should not govern every attempt to appropriate a bit of divine flame. But that is something quite different from procedures and judgments based upon hard and fast rules applicable only to matters humanly predicable; for never was there truer saying than that Promethean fire comes to earth only by permission of the gods.

The part played by "deception" on the phenomenal side of Spiritualism, though of transcendent significance, has hitherto received only the most naive attention. I do not here refer to the vulgar and wholly inadequate imitations of charlatans (for these affect only an uninformed and over-credulous fringe of the investigating body, and present no problem outside of a police court), but those puzzling and seemingly gratuitous deflections charged against psychics who over and over again have passed the most crucial test ordeals. Mediumship, up to the present, has been the all in all of Spiritualism; by this sign it stands or falls. That its revelations on the origin and destiny of man, along the lines somewhat broadly indicated in this presentation, will some day exercise a profoundly modifying influence on current beliefs, is a reasonable hope; but, in its present state, it is wholly a structure of phenomenalism; and this fact should always be borne in mind when fixing a place for Spiritualism in the scheme of things. It is now only the hopelessly blind or the wilfully ignorant, who still contend that the entire structure is built on a foundation of shallow human imposture. For such a position, too much ground, once stoutly contested, has indubitably been won: in the sphere of so-called pathological psychology, if nowhere else. Particular claims may still be seriously questioned, but the general *raison d'être* of Spiritualism, its premise of abnormal phenomena, however interpreted, is to-day the serious problem of both the physicist and psychologist.

If then we consider Spiritualism exclusively in terms of "mediumship," these questions naturally arise: Has it an incarnate (including by this term all that field wherein "sub-con-

scious," "secondary" or "multiple" segments of personality disport themselves for the psychologist's mystifying edification) or a discarnate origin? To what inhibitions or "conditions," physical or spiritual, is it subject? If spiritual in its origin, is it an ordered and wisely adapted service to foreseen, calculated and definitive ends, or a common highway, the resort of the genus spirit-tramp, and wholly undefended against invasion to "control" by crass ignorance, irresponsible caprice, or unholy malice?

One might answer these questions in a general way by asking: "How, for example, would the spiritistic case now stand before the world if mediumship had always stood at its highest, and were not the inconstant and indeterminable thing it is—if, in the past half century it had not again and again been overwhelmed by catastrophes of exposure?" Of course, it will not "down," for after each "death-blow," like another Antæus, it rises from the earth with renewed strength and some added form of manifestation. But is there any question, in view of its persistent advance in the face of seemingly insurmountable obstacles, that, had it not been so extraordinarily handicapped, it would today be the belief of mankind, nilly-willy, in the sense, let us say, that the theory of evolution is now dominant?

Because a thing is objectively true is surely no warrant for the assumption that it is also, under any and all circumstances, consonant with the larger immediate human welfare. A vital factor in all development is adjustment: the elements of discord being invariably in the unadjusted parts of any composition. When Spiritualism first challenged public attention it was distinctly iconoclastic towards Christianity, or rather for much that the latter then stood for. If it is less militant toward the older dispensation now, it is because Christianity itself has undergone an almost complete creedal metamorphosis. With the spirit that is today informing an ever increasing proportion of the Church, Spiritualism has not only no vital contention, but is in profound sympathy. To whomsoever the promise of eternal life is an assuring faith, and Christ a living possession, Spiritualism in its present phenomenal status can only be a gratuitous disturber. And if all the world were so imbued, or there were any hope that the Christ dispensation could conquer the world without spiritual reinforcements, this or any other form of influx would be an unwarranted intruder in the sphere of spiritual potencies. That the Church itself—that is to say, that part of

it in closest touch with the vital questions of the day—is fully alive to its shortcomings, both as a receiving vessel and distributor of the waters of life, is sufficiently obvious; yet, fall it never so short of what it might or should be, it is still the nurturing mother of the world's great charity work, is still the overseer of our conventional morality, and, stronger than any other bond, holds in its emollient arms the clashing forces of a militant world. It is, therefore, a conserving institution not to be violently disturbed by any force having at heart the good of the whole; and so, given a spiritual origin to what is called "mediumship," it is clearly of the first importance (in view of man's limited fitness for the part of guide and philosopher in the field of psycho-sociology) that all the "conditions" to its exploitation for mortal behoof, be safely kept in spiritual hands; and it is generally when man in his ignorant zeal breaks over the lines of the obviously safe, and undertakes to force the hands of the supernal guides of the movement, that a chilling douche of deception is administered; whereupon there usually ensues an enforced and somewhat uncomfortable interlude, one, however, most favorable for the "taking of stock," and the reduction of the "testimonies" to their "irreducible minimum"; from which burnt fingers may proceed with a larger caution and perchance also a wider induction.

When this writer began his investigations in this perplexing field (now more than thirty years ago), it was from a position of uncompromising materialism. And, even when fully convinced of the spiritual origin of the phenomena, he was unable for a long time to construct for himself a "belief" in them, there being in his mental make-up no concepts with which these so alien facts could integrate. Those were days when a skeptical world, with its credal shackles but newly cast off, sat adoringly at the feet of such aggressive leaders as Tyndall, Huxley, Buchner, *et al.* and paid worshipful homage to the atom, for was it not endowed with all the "potency" manifest in the universe? The "Conflict" between Science and Religion, then so vociferous, is now on the part of the former reduced to a mere rear-guard fusillade; for science is in these days quite too much awed by the implications of its own researches into the "Unseen," along physical no less than psychical lines, for any recrudescence of its old-time dogmatism: whereas the atom, once so cocky, has been fairly electroned out of business, if not actually out of existence.

It is, therefore, with a mind wholly meta-etherealized that

the now miscalled "physicist" needs must follow his attenuated hypotheses to their logical abstractions; and while he is so keen to reduce matter to the non-existence to which he is still prone also to relegate spirit, it is obviously only a fitting return, and one quite essential to universal equilibrium, that spirit should evoke itself from the vasty deep, reverse the scientific procedure, and restore matter to its spiritually antithetical position, by once in a while returning in a materialized form. Nay, such a course seems now necessary to its very existence, for should science succeed in reducing matter to a metaphysical abstraction, or mere mathematical, non-existent "point," how in future shall spirit know itself from nothing, if naught exists for contrast?

And while all this is proceeding on the objective side of existence, the vital inner fact, manifested in personality, is freeing itself more and more from its old-time brain-product limitations: by convincing demonstrations that the brain is only its instrument. And so it comes to pass that from many sides at once, the mind of the twentieth century light-seeker is prepared for the reception of spiritual concepts in ways quite impossible to a former generation.

In addition to the social stresses co-operating to mediumistic sacrifice already brought to notice (stresses arising from the position of public "psychics" as receivers and distributors of spiritual currents which exercise both a direct and secondary influence on the public at large, and so to ends of balance must serve as instruments of retardation as well as acceleration in the degree that the general body is deflected beyond a line of safety) there will claim attention, on analysis of the spiritualistic content, still another social prophylactic making strongly for mediumistic smirch: having its *raison d'être* in certain special characteristics of progress peculiar to this movement, and which distinguish it in so marked a degree, from all others hitherto supernally promoted, as to constitute the ground lines of a new departure in the attitude of the subliminal towards our social composite.

If Spiritualism has done somewhat to vulgarize our notions of the immediate "hereafter," may this not be regarded as a desirable offset to Christian ideas, which perhaps have "angelized" them a bit too much? When we get too far from probabilities in our imaginings, a goodly dose of realism goes far to tone

the system to a healthy balance. Ancestor worship, or any other undue sanctification of our fellow sinners translated to other spheres, is a direct inhibition to progress: and how prone the many still are to glorify the personality of an instrument of spiritual influx, no matter how intolerant and sordidly selfish the same may be shown, is at this time most glaringly illustrated for lesson by the homage paid to "Holy Mother" Eddy.

To set up a personal cult one must leave the spiritualistic "fold," if a term so restrictive may be applied to a pasture so open. We see this strikingly exemplified in the well-known departures led by Mesdames Eddy and Tingley, a pair of strongly marked, independent foci, both of whom had their beginnings as mediums in the broader dispensation; but, because it was or still is their mission to illustrate some special phase or aspect of the spiritual inflow now everywhere so insistently in evidence, were moved into eddies apart from the major stream, which may know no "authorities."

Taking for our premise what is so plainly revealed in every manifestation of the new impulse, and is at the same time so fitting to the spirit of individuation struggling for ascendancy in the world at large, it is an entirely permissible inference that there is a determination in the broader aspect of the new inflow (specifically comprehended under the term Spiritualism), that for once some portion of revelation regarding another-world order shall come to man, as nearly as may be, without the usually concomitant hindrances to future revelations bound up with every sancrosanct personality. Accordingly, we find that the vessels by which of necessity this truth must be conveyed (the particular shape thereof, through time's glamor, often assuming greater importance in the eyes of devotees than the spirit of its content) are so obviously chosen by the supernal powers for their predetermination to mishap, that sooner or later through the precarious service to which they are elected, their preservation as divinely consecrated memorials has but a doubtful value. This may have an appearance of cruelty to the individual; but what an inestimable kindness to the race!

The progress of Spiritualism on the side of its instruments of propaganda, beginning with the Fox Sisters, and proceeding unsparingly with victim after victim to the equally insecure present, is not unlike the advance of the car of Juggernaut in its remorseless tragedy. It is not that the class spiritually chosen for public mediumistic exhibition are worse than the average mortal; but that, for purposes of dissanctification, some

inherent weakness, common enough to all children of Adam, seems in their case to be mercilessly brought to the fore—whereby the sanctifying microbe is happily sterilized.

While the Christ example remains our heritage, the world will be at no loss for a supreme ideal; and it is most important to the race that certain aspects of truth (those that wait on the development of our spiritual perceptions to ever higher and more inclusive concepts) be separated from their sponsors—be delivered in form as impersonal as possible—to the end that they may stand for themselves, immaculate brides of the human reason. However illuminative a Darwin may be on the physical aspect of existence today, it is more than probable that sooner or later his personality will cast a shadow to darken the way for wider inferences, since it is the chief function of “authorities” to stand as barriers between man and the truths ahead.

Once those baptized of the spirit were almost inevitably doomed to martyrdom in the arena or at the stake. In these days, happily, the penalties attached to this kind of election are far less strenuous; for the self-sufficient Modern Moloch, compounded of caste, prejudice and ignorance, is fairly mollified when he has visited those marked for punishment with some superior form of contumely or ostracism. However, this is a state of things by no means to be deplored. Society, as a body of self-preservative experiences, is in duty bound to defend itself according to its lights; and he who is not willing to undergo such modicum of penalty as the regnant order feels constrained to visit upon those who stray from the protection of the fold, has no business to seek this manna, has no celestial warrant to stay a spiritual hunger. And, surely, the cost is sufficiently advertised to bar any plea of ignorance of the punishment in store.

It is well that the accepted guardians of science and religion, as the twin conservators of the established order, maintain a sleepless vigilance. Towards each other they may still indulge in an occasional innocuous fling, but in face of so pestiferous and disturbing a malefactor as Spiritualism, they naturally present a common front. Science has adjusted its votaries to a distinctly mechanistic conception of the universe, moral no less than physical. Over against this, though ever with less insistence, is a religious adjustment to the conception of a rather remote and indefinite divine government. Now a spiritual impulsion that undertakes to work its way between two such in-

grained dogmatists, to modify, as it proceeds, the concepts of both to a common adjustment, demanding of the one complete surrender of its materialistic position, and of the other at the least, many a cherished dogma, has before it a task that calls for wisdom of a sort little in evidence among mortals.

(*To be Concluded.*)

Mysticism is a word in the mouths of all: yet, of the hundred, perhaps not one has ever asked himself what this opprobrious epithet properly signified in his mind; or where the boundary between true science and this Land of Chimeras was to be laid down. Examined strictly, *mystical*, in most cases, will turn out to be merely synonymous with *not understood*. Yet surely there may be haste and oversight here; for it is well known, that, to the understanding of anything, *two* conditions are equally required; *intelligibility* in the thing itself being no whit more indispensable than *intelligence* in the examiner of it. "I am bound to find you in reasons, Sir," said Johnson, "but not in brains"; a speech of the most shocking unpoliteness, yet truly enough expressing the state of the case.

In the field of human investigation there are objects of two sorts: First, the *visible*, including not only such as are material, and may be seen by the bodily eye; but all such, likewise, as may be represented in a *shape*, before the mind's eye, or in any way pictured there: And, secondly, the *invisible*, or such as are not only unseen by human eyes, but as cannot be seen by any eye; not objects of sense at all; not capable, in short, of being *pictured* or imaged in the mind, or in any way represented by a *shape* either without the mind or within it. If any man shall here turn upon us, and assert that there are no such invisible objects; that whatever cannot be so pictured or imagined (meaning *imaged*) is nothing, and the science that relates to it nothing; we shall regret the circumstance. We shall request him, however, to consider seriously and deeply within himself, what he means simply by these two words, GOD and his own SOUL; and whether he finds that visible shape and true existence are here also one and the same? If he still persist in denial, we have nothing for it but to wish him good speed on his own separate path of inquiry; and he and we will agree to differ on this subject of mysticism, as on so many more important ones.

—Carlyle, *State of German Literature.*

THE ENIGMA OF ALCHEMY.

All this is but a fable:
But who first made and recited it,
Hath in this fable shadowed a Truth.

HERIOT DE BORDERIE.

By ALEXANDER WILDER, M. D.

(Continued from Vol. 5, page 213.)

V.

A HERMETIC SOCIETY IN THE MIDDLE AGES.

GENERAL HITCHCOCK has observed evidences in Alchemical volumes of a Secret Society, in which possibly the language was conventionally determined. He conjectured that some of the Masonic fraternity had found out the secret language of the Alchemists, a convenient mode of communication, among the initiated, of doctrines of which they had taken an oath not to speak or make known except to a Brother. He refers likewise to books written in a mysterious language by members of the Rosicrucian Society, but he does not admit that the Alchemists and Rosicrucians were identical. This opinion may be qualifiedly correct, but there certainly are coincidences between the two. "Most of the real adepts have written nothing at all," he remarks; "while those who have published anything have limited themselves to very small tracts, not so much with the object of making known a doctrine as to indicate to the initiated their claim to brotherhood, and these works have almost invariably been anonymous. From the nature of the case, the members, to call them such, of this Society, are scattered, both as to time and space, there being a few in every age, but not many in any age; and from the same necessity they do not and cannot form an organized body, for this would be to put limitations upon that which in its nature is absolutely free. Yet they truly exist and know each other by signs more infallible than can be made effectual by any organized society whatever. The members of this society have, in former

times, communicated with each other by a secret language, which has had many forms and will have many more, but which can never utterly perish."

Rossetti, the Professor of Italian Literature at King's College, London, entertained the opinion that a Secret Society had existed in Italy since as far back as the year 1000. He supposed it to embrace members belonging to every part of Europe and to be composed of the most learned and scientific men, whose intelligence was in advance of the world. They were aware of the errors of the Roman Church, and in order to avoid its persecutions adopted a conventional language. The exoteric import of this language appeared friendly to those who were in power, but the esoteric meaning was directly in opposition to the claims put forth by the church, and was distinctly understood to be so by the initiated. Rossetti explained the writings of Dante, Petrarch and other authors, in conformity with this theory. He intimated likewise that Emanuel Swedenborg was a member of this society.

VI.

OCCULT SCIENCE AND PARACELSUS.

Paracelsus seems to have imparted a new impulse to the study of Occult Science. He appears, indeed, to have been a man in many respects greater than his age, and to have transcended the intellectual capacity of those who have endeavored to pass judgment upon him. He had been a pupil of the Abbot Tritheim, and he supplemented the earlier instruction by extensive acquisitions of his own. He explained Alchemy, Astrology and Magic, as occupying the same field and embracing the superior truths, but he never hesitated to cast aside whatever he regarded as additions or perversions.

He defined Magic by its earlier meaning as "the Superior Wisdom and the Knowledge of Supernatural Powers." He did not, however, consider miracles and supernatural powers as being beyond the province of Nature, but rather, as the terms

¹Raymond Lully mentions a secret society in Italy, the chief officer of which bore the title of Rex Physicorum. Semler also gives account of "an association of physicians and alchemists, who united their knowledge and labors to attain the discovery of the Philosophick Stone." This could hardly have been a group of genuine Alchemists. Another writer affirms positively that the Society was formed in 1410 and merged in the Rosicrucian order in 1607.

strictly signify, belonging to its higher departments. Christ and the Prophets and Apostles had magic powers, he declared. Hence they were able to perform many miracles, but these he affirmed were all natural. "Indeed," said he, "if we ourselves only knew the power of the human heart, nothing would be impossible to us."

Cornelius Agrippa, his former fellow-student, made similar declarations. "There is a secret power concealed in all things," said he, "and this is the 'miraculous power' of Magic." He further instructs his auditor that "if the student of magic is desirous to acquire supernatural powers, he must possess faith and love and hope."

Tritheim himself defined Magic as consisting in the ability to perceive the essential principle of things in the light of nature, and also to produce material things from the unseen. He was careful to explain all processes as taking place in absolute accordance with law, adding significantly that the law will be learned when the individual learns to know himself.

The fundamental doctrine of Alchemy as taught by Paracelsus represents nature as a living organism in which all things are in harmony with each other. "It is the macrocosm, the greater universe," he declares. "Everything is the product of the universal creative effort; the macrocosm and man, the microcosm or lesser world, are one."

He described all things in existence as being composed of three substances, or underlying principles, which were called in the alchemic dialect, Sulphur, Mercury and Salt. These are not visible to the bodily eye, but are held together by the inherent force of life. "The invisible fire is in the Sulphur, the soluble element is in the Salt, and the volatile element is in the Mercury. There are hundreds of different kinds of these elements in the universe and in the human body, and the greatest arcana are contained in them."

"In order to explain the qualities of these three substances," he tells the reader, that "it would be necessary to explain the qualities of the *prima materia*, the original principle of matter itself. As, however, the *prima materia* was the '*Fiat*' (let it become), who would dare attempt to explain it?"

"Is not man," demands M. Rousset, "the seat and exemplar of the union, as well as of the difference between the finite and infinite between man and God? Does not his body, as material, form part of the universe, while his thought, his consciousness, his mind, which are not material, can be but a reflection of the thought or spirit of God?"

Alchemy is described by Paracelsus as having a threefold aspect and character, corresponding to the *body* or physical nature, the *soul*, or astral personality, and the spirit or divine principle in Man. As a physical science, it includes the Art by which various substances are decomposed and combined together, and likewise changed in their essential quality and exalted to another form. The next aspect embraces the knowledge of the invisible elements and their nature—the psychic and astral constituents of man. The third and highest aspect is the true Alchemy, the exercise of the magic energy of the spiritual will. This is the arcanum of the Philosopher's Stone, and the Elixir of Immortality.

In the knowledge of these three consists the whole science relating to the "Art of Healing," in all of its phases, and Geber speaks of it as "a medicine rejoicing and preserving the body in youth."

VII.

MAKING OF GOLD NEVER THE SCHEME OF ALCHEMY.

"At the close of the sixteenth century," says Mr. Waite,* "we find the disciples of Paracelsus seeking after the principles of their master, and by the light of experimental research: 1. The Secret of the Transmutation of Metals, and the *Magnum Opus*, and applying to chemistry the usages of Kabbalism and ancient astrology. 2. The Universal Medicine, which included the Catholicon, or Elixir of Life, and the Panacea; the first ensuring to its possessor the prolongation or perpetuity of existence, and the second restoring strength and health to debilitated or diseased organisms. 3. The Philosopher's Stone, the great and universal synthesis, which conferred upon the adept a sublimer knowledge than that of transmutation or of the Great Elixir, but on which both of these were dependent."

It is apparent to the candid investigator that the notion which has been so widely disseminated that Alchemy consisted primarily and chiefly in the quest for the art of transmutation of metals and the acquisition of material wealth by its means, is

*History of the Rosicrucians, chap. 1, p. 31

derived from a very superficial examination of the subject. It was a notion which genuine alchemists rejected with scorn. "I disdain," says Thomas Vaughan, "I loathe, I detest this idolizing of gold and silver, by the price whereof the pomps and vanities of the world are celebrated. * * * Our gold is not bought for money though one should offer a crown or a kingdom for it: it is the gift of God."

Van Sechten, remarking upon the same subject, says: "If thou dost object that not only common persons, but also great nobles have labored a long time in Alchemy with great expense, including among them many very learned men, yet not any of them have learned anything, I answer: 'That this noble Art requires a sound man. All these have been sick. *They have had the gold-sickness*, which hath darkened their senses so that they could not understand the terms which the Wise Men use in the description of their art; seeking with hot desire that only which they shall never find. But what there is to be found, that they do not seek; therefore they seek in vain. Who is to be blamed, the art or the artist, that they understand nothing? Alchemy is a pure and uncorrupted virgin; she casts off the sensual man who holds all truth to be of the sensations only, and will have an intellectual one; of whom I see but few."

Other writers plead with the student to seek the path of Wisdom in the right manner. Espagnet counsels to make use of the works of very few authors, and to select only those of best note and experienced truth.¹⁰ He adds this significant suggestion in regard to the Magic Language: "Let him suspect things that are easily understood, especially in mystical names and secret operations; for Truth lies hid in obscurity, nor do the philosophers ever write more deceptively than when plainly, nor ever more truly than when obscurely."

Alchemy is thus shown accordingly to have always been a pursuit of thoughtful, earnest men, and in no wise an eager quest of that meteor of the marsh—temporal wealth; but who sought with warm desire the treasure of the mind of which the possessor cannot be despoiled. Whatever regard the seeker might have for physical science, this was by no means the principal aim.

¹⁰The writers who were thus recommended were Hermes Trimegistus, Bernard Trevisan and Raymond Lully. The latter lived in the reign of Edward I. of England, and is said to have been employed by him in transmutation. The writers on Alchemy have been estimated as about one thousand.

Nor was the acquiring of such knowledge essential as a preliminary condition. The necessary preparation was of a moral quality. Espagnet instructs the student accordingly: "A studious tyro of a quick wit, constant mind, inflamed with the love of Philosophy, of a pure heart, perfect in morals, mightily devoted to God—even though ignorant of 'Practical Chemistry'—may with confidence enter the Highway of Nature, and peruse the books of the best philosophers."

VIII.

THE ELIXIR.

It may be well to give attention to the signification of the peculiar terms which are employed. The word "elixir" is used to denote the philosopher's stone, the agent which transmutes the base into the nobler metals, and an essence or tincture which is capable of prolonging life indefinitely. To speak more plainly, the elixir is the universal medicine, and the universal solvent—the alkahest, *allegeist*, or all-pervading spirit.

Many have erred by understanding these terms in a physical and literal sense. Lord Bulwer Lytton founded the plot of his weird romances, "Zanoni" and "A Strange Story," upon the reputed possibility of prolonging life by these supposed medical agents. He explains his meaning, however, in language not difficult to understand, that the art consists in finding out why parts of the body ossify, and the blood stagnates, and so applying preventives to the effects of time. "This is not magic," Mejnour declares to Glyndon, "it is the art of medicine rightly understood."¹¹

We all have read of the question which Oriental story has credited to the disciple of the Alchemist. The master has shown him in a crucible the Universal Solvent, to obtain which a lifetime had been spent.

¹¹Bulwer has described Mejnour and Zanoni as two prehistoric Chaldeans, the sole survivors of an archaic brotherhood, who have continued to live till the last years of the eighteenth century. Such a notion of an occasional extraordinary duration of life has been entertained by individuals in all periods. Hargrave Jennings cites from the *Memories Historiques*, printed in 1687, the account of a Signor Gualdi, who sojourned at Venice in 1681. It was said that the wonderful stranger attracted attention by his unlimited knowledge, the beautiful paintings which he possessed, and his apparent wealth, although he followed no business; also that he had no correspondence, desired no credit, and made use of no notes or bills of exchange. He had a picture of himself which an nobleman in Venice recognized as having been painted by Titian, who had been dead one hundred and thirty years. Upon this discovery the owner hastily left Venice for Vienna.

The pupil asks: "O Sage, be not deceived: how can that which is to dissolve all things be itself contained in a ladle?" The "water which no vessel contains" was of the same nature. Those who are partially instructed are thought many times to be discerning above the wise.

Elias Ashmole treats of this matter and gives to the neophyte a caution in obscure language, defending this practice with argument like that of the Apostle Paul, who wrote that he fed his disciples with "milk" because stronger food could not be borne.

"Unless the 'medicine' be qualified as it ought," he declared, "it is death to taste the least atom of it, because its nature is so highly vigorous and strong above that of man. For if its best parts are able to strike so fiercely and thoroughly into the body of a base and corrupt metal as to tinge and convert it to so high a degree as perfect gold, how less able is the body of man to resist such a force when its greatest strength is far inferior to the weakest metal. I do believe that many philosophers, having a desire to enjoy perfect health, have destroyed themselves in attempting to take the 'medicine' inwardly *ere they knew the true use thereof*, or how to qualify it to be received by the nature of man without destruction."

Similar to this is the declaration of Mejnour to Glyndon in "Zanoni": "To the unprepared, the elixir is thus the deadliest poison."

Enigmatic and obscure as such language may sound to the common ear, it is plain enough to the instructed. It signifies that a regimen, discipline, or course of conduct, should be tempered to the subjective condition of the individual. Though it be perfectly wholesome in itself, yet if it is not duly adapted and qualified, it will be likely to prove a serious, and perhaps a mortal harm. A certain moral fitness is necessary before any important truth may be imparted. "He who pours water into a muddy well," says Iamblichus, "does but disturb the mud."

IX.

THE PROBLEM OF ALCHEMY.

After all that may be supposed, the problem of Alchemy is but a form of the famous riddle of the Sphinx, and the solution

is the same: "That which hath been is that which shall be; and that which hath been is named already, and it is known that it is Man." The real mystery, most familiar, and at the same time least known to every individual, into which he must be initiated or else perish as an atheist without God and without hope, is the *One Self*. Before him is the Alchemist's Elixir of life, to quaff which before the discovering of the philosopher's stone is to drink the beverage of death; while it confers on the instructed one who is adept and eopt, the true immortality. He will know the truth, that which really is—the *a-lethes*, the unveiled wisdom.

Doctor Kopp, the author of the "History of Chemistry," treated of Alchemy at considerable length and added this significant sentence, which every Platonist and Pythagorist would instantly perceive to indicate the way to the full knowledge of the problem: "If by 'the world' is understood the *microcosm*, which man represents, the writings of the Alchemists will be easy of interpretation."

Hindu sacred legend relates that Krishna once commanded his foster-mother to look into his mouth. She beheld there the whole universe. The story is figurative and it illustrates the concept that in man, the microcosm or lesser world, is mirrored and comprised all the invisible things pertaining to the entire creation. The alchemists denominated the philosopher's stone *mikrokosmos*, and Weidenfeld explains the matter further in these words: "The most high God hath made us partakers of all the blessings contained in the greater world, for which reason man is called 'microcosm'; for it has been revealed to us by divine inspiration, that the virtues and potencies of all things, animal, vegetable and mineral, are in man."

The Alchemic writer, Eugenius Philalethes, also gives this brief synopsis: "Our stone is the representative of the great world, (or macrocosm), and it hath the virtues of that great fabric comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the whole world. It is the celestial virtue expounded universally in the whole creation, but epitomized in this small map of abridgement."

X.

THE "GREAT WORK" A MORAL TRANSFORMATION.

Accordingly, as has been insisted, the Great Work which the Alchemists delineate, is not to be understood as a mere physical transmutation, but a *metanoia*, a subjective operation in the moral nature of the individual. "It is not a manipulation, a work of the hands," Artephius declares, "but a change of the natures. The separation of the pure from the impure is not done with hands, but Nature herself does it, and brings it to perfection by a *circular* operation." The work begins with the individual, and ends with the individual, thus completing the circle. It is strictly as Shakespeare has described:

"An art

Which does mend nature—change it rather; but
The art itself is nature."¹²

In one of the Dialogues of Plato there is a discussion whether virtue or moral excellence can be taught. It may be affirmed in reply, that we may inculcate it in practice. We can write about it and talk about it, but we may not expect to transmit it in this way to another. "In order to make gold we must have gold," the Alchemists tell us. "The work of the Artist is only to help," says Thomas Vaughan; "he can do no more." There must be that something in the individual soul which is of intrinsic worth, and to bring this into activity is all that may be accomplished. In the depths of the soul there is a something that can not be imparted, or even expressed in words. This something is the germinal principle of divinity, and from it the divine is to be developed and perfected. The work is *supernatural*, an operation of the higher nature by which it transforms the lower elements into its own substance. The mystic "philosophic mercury" by which this is effected and by which the dross of the nature is dissolved and purified, is the conscience, the knowledge of the true and the right, which man possesses jointly with God.

¹²An essence supposes existence, while existence supposes essence. "One is not without the other," says Swedenborg, "whence it might be said that God is the essence of nature, while nature is the existence (the outstanding) of God, and yet inseparable in Unity. And here, if it should be asked what is the nature of God, the answer might be: That it is nature itself; for nature is not the nature (the *ekgonos*, or outbirth) of anything but of God, whose essence, nevertheless, is invisible while his existence is altogether and absolutely undeniable.

This work is accomplished according to nature, with a careful avoiding of violence to the sensibility. It is necessary to refrain scrupulously from all violence, from all external influences and appliances, from appeals to personal ends, and from acting upon the passions of fear, hope or prudence; but instead, it is incumbent to assuage these in order that the conscience may act freely according to its own nature.

As a necessary preparation for the great work, Basil Valentine directs to prayer and contemplation, and Geber gives this counsel: "Dispose yourself by exercise to the study with great industry and labor, and continual deep meditation; for by these you may find it, and not otherwise." Plato himself explains that "after long contemplation of the subject and living with it, a light is kindled on a sudden as from a leaping fire, and being engendered in the soul, feeds itself upon itself."

Another writer adds: "And this work is done without any laying on of hands, and very quickly, when the matters are prepared and made fit for it. This work is therefore called a divine work."

That many have been deceived by taking the obscure language in a physical rather than a metaphoric sense, and that there have been pretenders and charlatans professing to be alchemists, must be acknowledged. Nevertheless, it is true that the genuine alchemic philosophers were not engaged in a quest for scientific wonders or for worldly riches. *They* were seeking for truth in its highest sense, apart from form and ceremony, and as it is to be found innate in the mind.

This was the Sublime Secret, the Great Work, the Philosopher's Stone and Elixir of Immortality, and it can be found in no other thing in the universe, except that which is "made in the image and after the likeness of God."

In these explanations, the dependence has been upon the utterances of the Alchemic writers themselves, as the sole evidence. We would cherish for these prophetic souls a warm fraternal sympathy. We may recognize in them fellow-philosophers, brothers in spirit, students of the true knowledge and participants in the true life. "The wise shall understand."

THE SCIENCE OF UNIVERSAL HARMONY.

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

BY KNUT M. PAULI.

THE UNIVERSAL TEMPLE.

(Continued from vol. V, page 236.)

THIS formation takes place in *concentric spheres* of different substances, one penetrating the other in such a way that the grossest substance of the physical plane is penetrated by the substance of all the six preceding planes; the lower astral or formative substance is penetrated by the five higher planes or spheres, and so on.

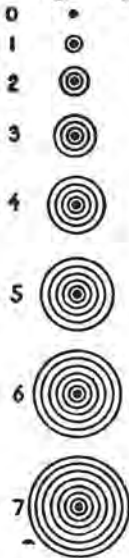


Figure 33.

Schematic picture of the substances of the seven Planes.

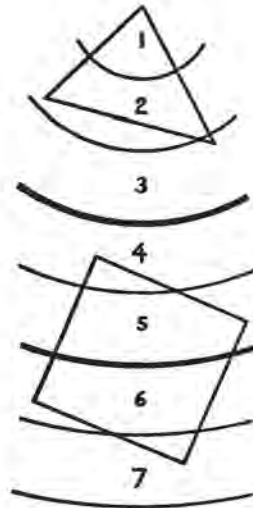


Figure 34.

The triple and fourfold Force on the seven Planes.

Correction of errors.—In the last instalment of this article on page 235 the diagram on top of the page is figure 32, and should have been so marked. In this figure 32 read "Spirit or Consciousness" instead of "Spirit or Unconsciousness."
—ED.

The nature of the different substances of the seven spheres is schematically outlined in Figure 33. For each following plane a new ring of substance is built up on the last ring or sphere, so that each plane contains within itself all the higher or finer preceding planes until the physical substance is reached. The dot corresponding to plane O signifies the germ of a higher octave or the world-sustaining force from which the involutive forces are poured out and to which the evolutive forces return.

The finer the substance of a sphere is, the less sharp are its outlines; the higher spheres of substance blend into each other like the colors of the solar spectrum, until the great oneness is reached which penetrates throughout creation.

Figure 34 shows how the corners of the higher triangle and the lower square are situated each on one plane or sphere, which is in perfect accord with the laws of polarization of substance recently explained. The double lines between the planes 3 and 4 and between plane 5 and 6 signify the nature of polarization of the seven into three, two and two, corresponding to the division of the seven musical notes.

The interpenetration of spheres is closer illustrated in Figures 35 and 36.

Suppose four spheres are chosen, as for instance, the four lower spheres of the seven, the substances of which may, in order, be called: mental, psychic, astral and physical, represented by spheres 1, 2, 3, 4.

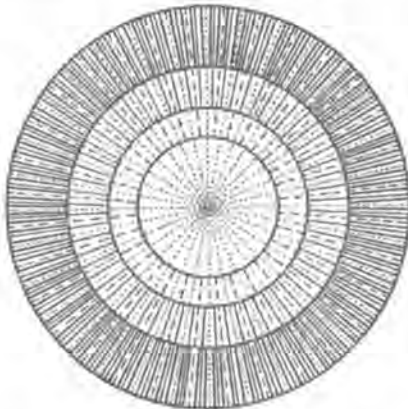


Figure 35.

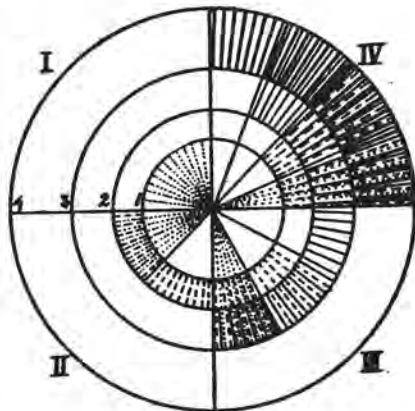


Figure 36.

Four interpenetrating Spheres. Separated vibrations of the four Spheres.

The substance of the mental sphere 1 is represented by fine dots which penetrate all the four spheres; the next, or the psychic substance, 2, is shown by interrupted lines or dashes which penetrate the three lower spheres; then the substance of the astral sphere, 3, represented by fine continuous lines, penetrates the two lower spheres; the physical substance, 4, only exists on the fourth sphere.

The consequence is that each grade of substance may be *free* or *confined*. On sphere 3, for instance, the astral substance is free, but on sphere 4 the same substance is confined to physical matter; the psychic substance on sphere 2 is free on this sphere, but confined to astral matter on sphere 3 and confined to both astral and physical matter on sphere 4.

Figure 36 shows this plainer. The figure is divided into four fields, I., II., III., IV., in order to analyze each sphere separately.

Field I. shows the mental free substance on its own sphere 1; field II. adds the psychic substance, 2, shown partly separate and partly penetrated by the higher mental substance. On field III. the astral sphere, 3, is added, the substance of which is shown partly free, partly penetrated by psychic matter and partly penetrated by psychic and mental matter together. Field IV. has a similar combination with the physical substance, 4, added to the other three substances.

The following, Table XXV., and Figure 37, give the substances on each sphere, and their respective simple or combined numbers.

The simple or *exterior* numbers, 1, 2, 3, 4, merely signify the order of the substances, and the combined or *interior* numbers, 1, 3, 6, 10, represent the interpenetration of the higher spheres into a lower sphere, for each of those numbers contains all the previous single numbers within themselves. This way of addition will be often used in the system of cosmic harmony, and

TABLE XXV.

Numerical Laws of Interpenetrating Spheres.

Sphere 1: mental substance.....	1
Sphere 2: mental + psychic substance.....	1 + 2 = 3
Sphere 3: mental + psychic + astral substance....	1 + 2 + 3 = 6
Sphere 4: mental + psychic + astral + physical substance	1 + 2 + 3 + 4 = 10

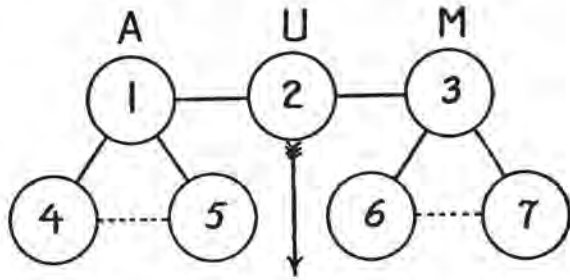
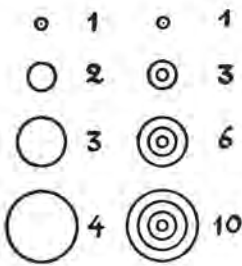


Figure 37. Numerical Laws of the Four Interaction between the seven Spheres. Figure 38. Interaction between the seven Planes.

the great numerical laws governing the different divisions of the Great Temple, or the so-called White Lodge, are based on the simple facts expressed in the numbers of the interpenetrating spheres. In order to understand the mutual relation of those divisions it is necessary first to study the musical chords, and the geometrical forms, which will be taken up in the next chapters; after this it is possible to begin to see the full outlines of the majestic building of the Universal Temple.

The interaction between the seven planes is shown in Figure 38, where each ring signifies one plane or sphere; the three higher being an expression of the Great Word, A U M. The great positive plane, 1, or Brahma, A, governs directly the planes 4 and 5, the mental and psychic spheres; the great negative plane, 3, or Shiva, M, governs directly the astral and physical planes 6 and 7; and the great neutral governing plane, 2, the Vishnu, U, keeps the balance between the two forces of A and M, and divides by its function of pivot the four lower planes into two parts, by the arrow, which parts may be termed the soul 4-5 and the body 6-7 of the seven spherical worlds.

This rough outline of the action of the three governing planes on the four planes which are governed is further subdivided, each plane being another sevenfold combination of similar kind, so that, for instance, the second or Vishnu plane is composed of three higher and four lower subplanes, of which the three higher may be termed in order, Brahma-Vishnu, Vishnu-Vishnu, and Shiva-Vishnu subplane. We see that the second subplane of the second plane from above is the great pivotal point of the whole

system of spheres, the point from which the immense Universe is balanced and governed. Vishnu is identical with the western Christ and the birth of Christ as a person, or as a cosmic truth has its origin on the sphere called Vishnu-Vishnu. The greater entities on the higher spheres are group-souls or composed of several bodies all forming one greater body or entity, and it is possible for Christ to incarnate in several bodies simultaneously, although the pure and *direct ray* chooses a special body for its mission. The other incarnations of Christ are lesser entities although a part of Christ on a higher sphere.

The same occurs with other greater entities or group-souls which form star-like combinations of elementary souls on the higher spheres of existence. The central ray may incarnate in one physical body and a side ray in another body, but they are all part of the same great entity.

The symbolic representation of a sevenfold chain of spheres, or a sevenfold chain of bodies, is if expressed in surface geometry, a triangle surmounting a square (see Figure 39), the truth of which has already been explained.

If each one of the six planes (plane 2 excluded) is further polarized into a positive and a negative part we get twelve divisions, and this makes a pyramid of the triangle and a cube of the square (see Figure 40). Each number of the six planes is doubled on this figure. The pyramid on the cube represents in solid geometry, which is the more perfect science, what the triangle

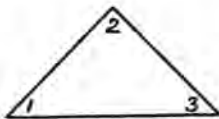


FIGURE 39.

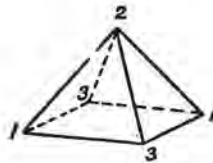


FIGURE 40.

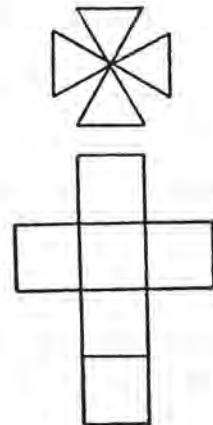


FIGURE 41.

on the square represents in plane or surface geometry. The pyramid seen from a certain angle of observation shows only one triangle, the cube seen from the same angle shows only a square, so the surface symbols are solid symbols seen from a certain point of observation. The plane, 2, corresponding to our governing note, D, is polarized *within itself* (the major and minor D), and remains as the apex of the figure even if the triangle is extended into a pyramid.

The Great Pyramid of Egypt is thus a symbol of the Higher Man or the Higher Universe, according to its small or broad application.

Tradition of the Egyptian initiations which we have today, are all based on the grand and beautiful properties of the pyramid as the governing symbol of the universe.

If the pyramid is unfolded so that the four triangular faces are swung outward, round the apex as a pivot, a maltese cross is formed, and when the cube is opened up along its edges and unfolded, a *latin cross* is formed (see Figure 41). The maltese cross is the expression of the Higher World, the latin cross of the Lower World, and both together form the combined symbol of the twofold Soul-initiation, which is the path of ultimate mastership. The different initiations belonging to each of these great symbols takes place on different places on this earth globe. The two symbols look very different, but they express the same great truth in different ways. We must remember that the figures are in reality not separated, one is within the other and part of the other; what is for convenience sake termed high, or low, is in reality the ingoing and outgoing cosmic forces, both necessary and each balancing the other.

The ramifications of the triangle and the square, that is of the pyramid and the cube, are infinite and all together make up the Great Universal Temple, or the Tree of Life called Yggdrasil by the ancient races in northern Europe. This tree of life and its branches are formed in the way mentioned before, which is the polarization and repolarization of forces and substances. Figure 42 shows the tree of life. For each subdivision a double number of elements is formed, from 1 to 2, 4, 8, 16, 32. The sevenfold division may be seen at each point, for each of the rings or elements is the head of a sevenfold group which at the same time has other functions in other groups of seven. Each element belongs *simultaneously* to a higher triangle and a lower square, according to the source from which the governing power

is counted. For instance, if a sphere or entity, 4, is *governing note* in the sevenfold combination, 4, 8, 16, where we have 4 once, 8 twice, and 16 four times; the same element, 4, is *creative note* in another sevenfold group, 2, 4, 8, where we have 2 once

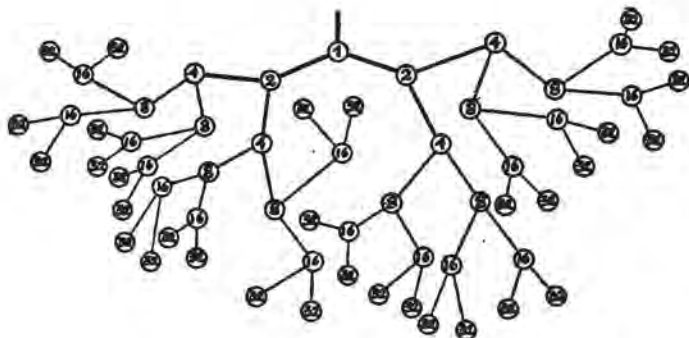


Figure 42.
The Tree of Life.

at the top, 4 twice and 8 four times; at last the same element, 4, may be *keynote* or belong to the lower square in the sevenfold group, 1, 2, 4, where we notice 1 once, 2 twice and 4 four times.

Hereby the great brotherhood of souls is recognized, for each soul always belongs to a higher triad of souls and a lower square of other souls.

Each soul belongs to a pyramid and to a cube, each one has to pass through the path of both crosses, the pyramidal cross and the cubic cross; each one has to climb from one square and triangle, to another square and another triangle, until the great ladder after ages of time has been passed and the pilgrim is returned to his home.

(To be Continued.)

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

(Continued from page 224.)

FIRENZE.

“THE CITY OF THE LILY.”

FLORENCE! of cities the most queenly, how fair and beautiful art thou! Nature hath encircled thee with hills and woodlands and bedecked them with trees and shrubs of a thousand different shades and hues. In thy myrtle groves songbirds and nightingales warble forth their melodious notes which find a resonance in human hearts and cause them to pulsate and throb with feelings of delight and joy that make life worth the living, as we experience foretastes of a higher and grander life which, though unperceived and invisible, exists all round and about us. The sun and moon both love thee, gilding thee with their golden and silvery light, in the sheen of which thy splendid beauty becomes invested with a halo of calm tranquility which imbues the soul with that peace so universally sought after, so ardently longed for, yet attained and enjoyed by so few.

Thou hast been the mother and birthplace of heroes, patriots and great souls who fought and bled and died willingly whilst defending thee, loving thee with an ardor and passion that death could not extinguish. Thou hast been the home of Art and Science. Students from all quarters of the world have flocked to thee and found in thee that inspiration which developed their genius and directed it in the elaboration and production of works of incomparable and matchless beauty, a revelation of what the human mind is able to accomplish and achieve.

Thy streets have been traversed and made sacred by the footsteps of Dante. On the mountain heights around thee, Galileo, father of modern astronomy, first beheld with telescope, in rapture and wonderment, planetary worlds till then unknown. Raffaele, with forms of heavenly loveliness and beauty, and Michaelangelo with embodiments in stone and on canvas of all that is sublime and majestic, have adorned thee, and Guido has enriched and decorated thee with architecture unparalleled for its elegance and grace. On thy scroll of fame are inscribed the names of thy many sons all gifted with genius, renowned and famous in the annals of poetry, science and philosophy and who, on thy loved lap, are sleeping their last sleep.

They all loved Florence, accounting her :

Of all the fairest cities of the earth
None is so fair as Florence, 'Tis a gem
Of purest ray, and what a light broke forth
When it emerged from darkness ! Beauty within,
Without, all is enchantment !

Its streets and roads, its many gables and towers, all have associated with them some story of the past. Every tocsin that sounds is a chronicle. “I love Florence,” says Elizabeth Barrett Browning, in one of her letters, “she looks exquisitely beautiful in her gardens and groves, her vineyards and olive trees resonant with the songs of nightingales day and night. There is no place like Florence, tranquil, cheerful, beautiful, within the limits of civilization, yet out of the crush of it. The most beautiful of cities, with the golden Arno shot through the heart of her like an arrow and ‘non dolet’ all the same.”

Coleridge saw and loved her and sang of her :

“Oh Florence, with thy Tuscan fields and hills
Thy famous Arno, feedeth all the rills,
Thou brightest star of star-bright Italy.”

Yet though so fair and beautiful, Florence has known what it is to sorrow and suffer. There are sad and terrible pages in her history which are blots on her bright escutcheon and are stained with bloodshed and deeds of wicked cruelty. Her citizens, foolish, capricious and frenzied with a wild spirit of faction, have plotted and conspired and caused her to become

a shamble house, converting her into a very pandemonium of wild, reckless, ungovernable and ambitious souls, so that, like Hecuba, she has witnessed her best and greatest sons driven into exile or slaughtered and slain before her eyes. As we read the sad records of her past history, we think of a city far away, quite as fair and beautiful, whose children, like hers, though patriotic, were at the same time fanatical, proud, revengeful and cruel, whose history and epitaph rings out in the pathetic words: "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest those that are sent unto thee, oh hadst thou known in the day of thy visitation the things that belonged to thy Peace,"

THE HISTORY OF FLORENCE IN THE FIFTEENTH CENTURY.

Of the many and interesting chapters in the history of Florence, that in which is recorded the rise and domination of the family of the de Medici is fraught with materials for reflection and facts of human interest for the theosophical student of history, who, from research in the political annals of the past, seeks to divine and formulate those laws of progress and retrogression which govern and prevail in the development of national as well as of individual life. The same law or laws operate in the founding of great houses, the rise of which, if investigated and searched into, can be ultimately traced back either to a word spoken or a deed performed at the psychic moment which, shaping or embodying itself in a policy, brought them out of their former obscurity and, after struggles, in which they showed themselves best qualified in the battle of existence, placed them on the pedestal of kingly honor and renown. In the history of Italy, as also in that of American political life, we meet with many remarkable corroborations and instances of this law, but nowhere more clearly than in the rise and fall of the Medicean family.

The history of Florence in the greater part of the XVth century is the history of Lorenzo the Magnificent and his ancestors, for he it was who made her the centre of learning and art, whither flocked eager and ardent students from all parts of Europe. The biography of Lorenzo's grandfather, Cosimo, is most interesting and forms a most instructive comment upon the power and achievements of wealth. The study of it would be productive of great and useful lessons, especially to millionaires who, far from being benefactors, prove rather the cor-

rupters of a nation and people by the reckless and thoughtless expenditure of their superfluous wealth in the gratification of sensual pleasure rather than in ameliorating the hard conditions of those by whose lifeblood and vitality they have acquired it, and but for whom they would still be in that obscure state and condition in life from which they have emerged for a short period of time. The character of Cosimo in many of its aspects was an admirable one and worthy the imitation of all true patriots and lovers of their respective countries, but it was radically vitiated by the selfish and carefully concealed desire for the acquisition of state power and authority whereby he might the better carry out and execute his secret ambition to place his descendants, if not himself, on an equality with the then reigning kings and potentates of Italy.

For this great object he lived and freely spent his enormous wealth in building churches, founding museums and inaugurating institutions of art and learning, thus giving constant employment to the artisan population of Florence and causing him to be looked upon and regarded as a public benefactor, and designated as the *pater patriae*, "the Father of his country." Cautiously, warily and astutely, he went on professing great respect for the existing form of republican government then in vogue and greatly loved by the citizens of Florence, who were zealous guardians of their civic liberty and rights of which amongst the many petty states then existing in the whole of Italy, they were the only possessors. And thus it came to pass that the democracy always elected Cosimo as chief magistrate, and that the continuous tenure of office made him supreme in affairs of state, which he was able to conduct and control by the aid of minions whom he placed over the inferior offices of public trust and management. His general foreign policy was the exaltation of Florence and the making her the pride and the glory of Italy, thereby enhancing his own prestige and influence in the state. So successful was he, that he became the prototype of that class of statesmen and politicians that in after times won the admiration and eulogy of Machiavelli, the famous author of the political treatise *Il principe*, or The Prince, and also of a valuable history of Florence. Astute in purpose, shrewd and sagacious in his dealings, and impenetrable in his ulterior designs, Cosimo concealed and gilded them with a fictitious covering and film of urbanity, toleration and generosity as the doctor covers his bitter pills with a coating of saccharine sweet-

ness, and so managed to retain the sovereignty and ruling power in his own grasp even unto his death in 1464, having attained to the ripe age of seventy-five years.

By his financial operations as a banker and the many commercial enterprises he undertook in various countries, he had realized an enormous fortune which enabled him to execute his ruling ambition and predominant idea of making himself and his family supreme in Florence, regardless of the morality of the methods he adopted. Outwardly and professedly a republican, paying the utmost deference to popular opinion and sentiment in preserving all the forms of the constitution, he made the good citizens of Florence think all was well; they trusted him and found out only in after times, when too late, that the image they had bowed to and worshipped, like that of Nebuchadnezzar's vision, though its head was golden, had feet and torso of mire and clay.

Cosimo was no true lover of liberty, but rather the reverse. His learning and knowledge of Latin enabled him to study the history of Caesar Augustus, how he maintained his authority and governed Rome with absolute sway by preserving the senate and all the forms of popular government, at the same time surrounding himself with all the great literati of the times that he might the better shield his tyranny and cloak his ambitious designs from the vulgar gaze of the people. Though at Cosimo's death, obsequious and parasitical councillors of state, who had battered and fattened themselves with the spoils of office, gilded his name and memory with a pompous title, *pater patriae*,—Time the greater revealer, the dispeller of all illusions, the detector of hypocrisies and impostures, as also the ruthless destroyer of factitious reputations, has unveiled the character of Cosimo and his descendants, so that he is now regarded not as the "Father of his country," but rather the enslaver of Florence and the destroyer of her civil liberty and freedom.

Cosimo was succeeded by his son Pietro, whose rule and domination in Florence proved of short duration, being marked and attended with popular discontent and the conspiracy of a powerful nobleman, a member of the Pitti family, who, becoming envious and jealous of the power and increasing prestige of the Medicean house, plotted the death of Pietro and the seizure of the state for himself. Foiled in his schemes, Pitti suddenly deserted his friends who were desirous of regaining their former liberties, and allied himself with Pietro, entering into a compact

with him, the object of which was the utter extinction of Florence as a vigorous and free self-governing republic. This iniquitous agreement, however, did not last long, as Pietro, proving the craftier and more wily politician, succeeded in gaining all the following elections and packed all the chief offices of state with his own partisans. Pitti perceiving he had lost the game, prudently retired and lived in the obscurity of private life, the object of universal contempt. Then became manifested the true object and aim of the Medicean policy, for the better accomplishment of which the best and most liberal and enlightened citizens of Florence were subjected to most obnoxious fines, imprisoned or exiled by Pietro.

All efforts to procure and effect his ejection from the government proved futile and unsuccessful, the populace remaining quiescent, as business was good, wages were high, and commerce and manufacturers were flourishing. An old historian relates that the Medici entertained the people with shows and festivals, keeping them in a sort of perpetual carnival amidst which they lost for a time all thoughts of liberty and love of civic freedom. Pietro's rule was however of short duration. Being of a naturally weak constitution and afflicted with gout, he was forced to confide the exercise of his power to five obsequious citizens who conducted under his direction all state business, appropriated all the profits accruing therefrom, and so perverted justice that Pietro himself became disgusted with the disorder and corruption that prevailed everywhere around him. He chided and reprimanded, but to no effect, until, at length, he conceived the idea of recalling from exile the good and virtuous citizens whom he had expelled and by this means clean out the Augean stable of corruption. Before he could execute this purpose, death overtook him and what might have been, remained undone. Too late he realized that honesty in a politician and statesman is the best and truest policy as it is also the chief element in the formation of an upright character by which the standard of public morality becomes raised and elevated into the rule of national life.

LORENZO THE MAGNIFICENT.

And now comes upon the stage, surrounded by a splendid retinue of courtiers, sages, philosophers, poets, artists and with a sounding fanfarrnade of trumpets amidst the exultant and vociferous shouts of laudation, Lorenzo the Magnificent. Sages

have been his instructors and philosophers his teachers. He has thoroughly mastered and become fully conversant with and initiated into the principles of political science and the art of government. He is a great admirer of art, also an encourager of learning, a fair poet, and his speech is eloquent and pleasing, his manners and general deportment are affable and graceful. He is also of noble stature, tall, well built, and excels in feats of chivalry. He has traveled a great deal and visited foreign courts, winning the good will and friendship of kings and princes who were pleased to entertain him. There he stands, the admired of all, and as the gay citizens of Florence shout their loud hurrahs, they dream that the golden age is about to dawn, that under his rule and guidance, Florence, the fair and beautiful, will become another Athens.

These hopes and anticipations were, however, destined not to be realized, and the deluded citizens were soon to find out the truth of the old adage: "All is not gold that glitters." Directly Lorenzo took hold of the reins of government, he began to square his conduct by the traditional policy of the Medicean family with which he had been indoctrinated by his wily and astute grandfather, Cosimo, whose ambitious projects he determined should be accomplished, cost what it might. Though young in years—he was only eighteen—he was old and fully educated in political craft, cunning and the art of duplicity, that made him more than their match in his dealings and connections with popes and petty kings and princes of the small states that then existed in Italy, and who were all alike animated with the same ambitious designs as himself. After a thorough investigation into the state of his domestic and commercial affairs and finances and in order to consolidate his power and extend his fame and influence, he rented vast mines throughout Italy, established banks wherever he could and then raised the rate of interest to the highest point. He cultivated the friendship of the pope, Sixtus IV., whose banker he became, and was appointed treasurer to the Holy See.

His deeply-laid plans were however nearly frustrated by the famed Pazzi conspiracy, which forms the subject of one of Alfieri's finest tragedies. Pazzi was a scion of a noble and wealthy family in Florence who, with a few patriotic citizens, amongst whom was the archbishop of the city, perceiving and divining the intentions and design of Lorenzo, determined on a bold stroke to get rid of him and restore the lost liberties of

Florence. Their intrigues obtained the secret support of the pope, who had become disgusted with Lorenzo's commercial methods, and had appointed Francesco, the brother of Pazzi, as his banker, an act deeply resented by Lorenzo, as it involved a loss of prestige and position. The attempt on the life of Lorenzo and his brother Julius was made whilst they were attending mass. The conspirators succeeded in despatching Julius, but Lorenzo luckily escaped and taking refuge in the sacristy, bolted the door, remaining there until his adherents rallied themselves and came to his rescue. Most of the conspirators were seized and forthwith executed, whilst Francesco and the archbishop, in his prelatical robes, were hanged from a window of the palace of justice and presented a terrible and frightful spectacle to the populace below.

It was the last abortive effort of Florence to regain her freedom and, failing, left her at the mercy and whim of Lorenzo, who now abolished the old constitution of the country and created a permanent senate of seventy senators whom he nominated and chose to administer state business under his direction, thus giving him greater liberty for carrying out his ambitious designs for the aggrandizement of his house. Having become absolute master of Florence, he laid aside his republican manners, was addressed by his sycophants as their magnificent lord, endeavoring by pomp and splendid living to supply the titular rank he coveted. By his tact and cunning artifices he succeeded in appeasing the wrath and rage of the pope, who was greatly incensed at the awful sacrilege of hanging an archbishop of holy Church and had placed Florence under the ban of excommunication. For this purpose Lorenzo visited Ferdinand, King of Naples, and, after succeeding in making an alliance with him and supplying him with vast sums of money, he induced him to use his good offices with the angry pope for the recession of the ban. This accomplished, he returned to Florence in high glee and exultation at having outwitted the holy father, who shortly after died through chagrin, and was succeeded by Innocent VIII., whose private character had been that of a shameless profligate and who was known to be the father of several illegitimate children.

Lorenzo soon discovered the native weakness of the newly-elected pontiff, and, finding him corrupt and avaricious, determined to secure his friendship in order, if possible, to have a pope who should be a member of the Medicean family. His

deep-laid and cunning design was this: to make alliances with despotic rulers and princes and plot against the few remaining republics in Italy. He therefore cultivated the friendship of the tyrant of Milan and others, as also of Pope Innocent, whose confidential friend he now became.

The outcome of this concocted friendship ere long manifested itself. Lorenzo had three sons, the second of whom named Giovanni, was being then educated with the view of entering the church. Though the boy was only seven years old, Pope Innocent, willing to oblige his friend and second his plans, consented to ordain Giovanni so that ere he attained to his eighth year, he obtained a rich abbey and ultimately, through the intrigues of his father with His Holiness, was made a cardinal with the stipulation that he should not assume the purple and red hat for three years, during which period he was to pursue his studies and cultivate a gravity of demeanor becoming a high dignitary of the holy church.

It was cleverly done and Lorenzo inwardly chuckled over the success of the nefarious transaction and scheme that excited no commotion and called forth no protest from bishops or princes, for, like Lorenzo himself, they were gamblers and schemers in the game of politics that was then being played. They knew it was all a farce and had been arranged for a consideration between the pope and his dear and valued friend Lorenzo, who, when the boy cardinal went to Rome to be invested with the insignia of office, wrote him an extraordinary letter which clearly reflected the true genius and character of the Medicean family. In the course of his remarks, he exhorts him to look very grave, to persevere in his studies and keep himself from becoming contaminated with the vices of the papal court, as Rome was the sink of all iniquity and he would find that many of his fellow cardinals were dangerous persons and not to be trusted. He begs him to remember that he was to be the link to bind Florence closer to the church and his family closer to the city and should therefore prefer the good of the apostolic See to every other consideration. "Be careful," he said, "not to commit thyself with much speaking and above all things, rise early in the morning, take exercise and—*flatter the pope,*" a manual of duties the youthful cardinal faithfully followed, with a diligence and success that eventually secured his election to the popedom under the name of Leo X.

After perusing this paternal letter we are constrained to say: truly was Lorenzo called the Magnificent, a term that may be applied to a mausoleum or marble sepulchre of splendid architecture, beautiful and fair in proportion and magnificent in its appearance, yet only the receptacle of a foul and ugly skeleton. His magnificence was only a veneer, covering and hiding from view a nature whose ruling passion was directed and controlled by the selfish desire of power and lust, of prestige for the realization of his ambitious scheme of self-exaltation and aggrandizement. For this he plotted and conspired and reached the goal of his wishes by the perpetration of barbarous acts of cruelty and deeds of shameful robbery and crafty wrong doing, revolting to the moral sense of humanity in general. An instance of this was the sack and massacre of Volterra, a city belonging to Florence, which, rather than endure longer the rapacious and plundering policy of Lorenzo and his minions, rose up in revolt and endeavored to recover, by a bold stand, their lost and pilfered liberty and freedom.

They made a good fight and were secretly assured of assistance from Venice, the great rival of Florence. The Florentine army surrounded the city and laid a siege which proved long and tedious through the desperate valor of the defenders, so that the Florentines were reduced to great straits through lack of the necessary munitions of war and funds to carry it on. To enable them to continue the war, Lorenzo, though enormously wealthy himself, confiscated and appropriated the accumulated funds of the Monte delle Doti (Dowry Bank), a benevolent institution in Florence established for providing orphan^{ed} young women with a marriage dowry, thus enabling them to begin married life with comfort and a fair prospect of success. It was a cruel and nefarious act in consequence of which numbers of young maidens were compelled to abandon a virtuous life in order to gain a sustenance. From a letter written by Lorenzo and still extant, we learn that he took great credit to himself and gloried in the transaction as having been the means of preventing the siege of Volterra proving a failure.

With the funds thus surreptitiously acquired, the Florentine army renewed their attack with redoubled energy, but still with indifferent success. The brave citizens of Volterra fought most valiantly in defense of their freedom and their homes, but the fortune of war turned at length against them. Famine, with its ghastly train of diseases, appeared, and what the arms of

Lorenzo could not conquer nor subdue was overcome by hunger and destitution. The commander of the Florentine forces, instructed by Lorenzo, who was aware of the wretched state and miserable suffering prevalent in the besieged city, engaged that if they would open the gates and lay down and surrender arms, the city should be spared and the lives and property of its inhabitants preserved intact. These terms were accepted, as the Venetians, who had promised them help and succor, failed them in the hour of their greatest need. Relying on this stipulation, the keys of the city were delivered up, and the gates opened to admit the Florentine soldiery who, exultant and elated, marched into the market place, situated in the center of the unfortunate city. And now was perpetrated a deed of horror and unparalleled barbarity and ferocious cruelty which, however his biographers may try to gloss over and extenuate, brands the name of Lorenzo with enduring infamy and dyes it with the crimson stain of an atrocious crime and sin against humanity, and which a thousand incarnations of retributory pain and suffering will not atone for nor wipe out.

At a given signal the ranks were broken and the brutal soldiery, partly composed of the floating scum and scouring of all nationalities, dispersed themselves in all parts of the city in quest of loot and plunder. Churches were broken into and despoiled, palaces and homes of the wealthy and affluent were sacked and pillaged of their contents and their owners and tenants marched off to prison along with all the male citizens including the chief magistrates, nobles and public officers of the city. Unchecked and unrestrained by their commanding officers, like wild infuriated demons, giving loose rein to their animal natures, the soldiers proceeded to the perpetration of horrid deeds of cruelty and lust. High-born ladies, gentle, beautiful and fair young maidens, and mothers in presence of their defenceless children, were brutally assaulted and then butchered and murdered. Every house was a shamble, and the public streets and thoroughfares were flooded with the reeking blood of old and young. Cries for mercy were answered with a gash of the sword or silenced with the thrust of a dagger, and the city, at night, with its dark pall, enveloped it where it was not illuminated with the glare of burning torches and camp fires in the streets, became transformed into a frightful and horrid pandemonium, resounding with ribald shouts, of curses and oaths of

drunken revellers, gambling, quarreling and fighting over their ill-gotten and blood-stained spoils.

Lorenzo having now subdued and overcome all enemies and rid himself of all rivals in the control and government of the state, like the rich man in the parable who said to himself: "Soul, thou hast much goods laid up in store for thyself for many years, now enjoy thyself," so he, giving rein to the lower nature, began to indulge in a life of sensual enjoyment which, by the example he set, proved most deteriorating and subversive of those moral and ethical principles, the infringement and violation of which spell ruin to an individual and decline to a state. By implicit following of his grandfather's crafty and astute policy, by the exercise of statecraft in which he proved himself a thorough master, he had now attained to the height of his ambition, the aggrandizement of his house. Having outwitted all his fellows in political gambling, like Alexander, called the Great, he had conquered the world, but not himself, the personal self which, whilst it holds the sway, proves itself the greatest of all tyrants, the most arbitrary and imperious of all autocrats, inducing the will, enslaving the intellect, vitiating feeling and sentiment, depraving and perverting the mortal constitution, product of numerous incarnations, so that it reverts back to its initial and primal stage and the work of development, slow and long protracted, has to be commenced anew. Progression or retrogression are the great summaries of human existence, and the knowledge of their laws constitutes real wisdom and the true philosophy of life.

Having reached the pinnacle of Success, Lorenzo, not contented and satisfied with destroying the liberty of Florence, proceeded to undermine and debauch its public life and morals by a career of licentious living and course of dissipation which, infecting all classes of society, lowered the standard of popular morality and robbed the citizens of the virtue and courage by which they had been formerly distinguished throughout the whole of Italy. Like his predecessors, he had posed as a patron of the fine arts and literature, founded churches, built new palaces and planted public gardens in which he occasionally held conversations and disputations with the most learned men and scholars of the times whose presence in Florence he procured by liberal grants and lavish donations, which enhanced his fame and reputation. These learned parasites, including artists, philosophers, poets, nobles and statesmen, were like

himself, many of them, corrupt in mind, void of public or private virtue and destitute of all moral sense. Their religion, like his, was hypocritical and sceptical, whilst indifference to moral worth was the chief feature in their character. Incapable of any real elevation of thought and living only in the applause and enjoyment of the passing moment, with no faith in a God or a Divine order of government in the universe, Lorenzo found them ready coadjutors in inaugurating an era of gilded vice and dissipation which, when they become rampant in any state, are the prelude of its ultimate downfall and ruin.

The results soon became manifested in the public life of Florence which, during the latter period of his domination, was a continuous scene of revelry. Feasts and festivals were multiplied, sumptuous banquets held and during carnival times indecent and disgusting shows and exhibitions were given and the whole city resounded with bacchanalian songs, abounding with obscene allusions and lewd expressions, composed by Lorenzo himself, who was naturally endowed with and had cultivated the art of poetry. Bands of half-intoxicated gallants roamed at night through the streets, chanting and singing amorous ditties, assailing and assaulting passers-by so that it became unsafe for any respectable person to walk in the streets after dark. It was nothing unusual with Lorenzo, the refined, the learned and philosophical, to be seen presiding at noisy midnight carousals and after the revellers, through their deep potations, fell one by one from their seats and lay sprawling on the floor in a state of helpless drunkenness and insensibility, to rise up and go to one of the academies of learning he had founded and established and there engage in discussion with savants on the immortality of the soul, or the doctrines of theology and moral science.

And here the question may be asked, how could these things be? How was it that Lorenzo the Magnificent, endowed with such intellectual gifts and faculties far above the average, a liberal and enlightened patron of the arts and sciences, the encourager of learning and philosophy, could at the same time so descend and become the debaucher, the libertine, which the discovery of private letters and documents unknown to his admirers and panegyrists, has proved him to be? Through ignorance of a true philosophy of human nature, the dual life of Lorenzo has been to many a dark enigma they could not solve. They have admired his talents and lauded him as a successful politician and a consummate statesman, and, deploring his many vices and

moral delinquencies, have considered them due to the spirit of the age in which he lived. Theosophy, however, gives in its teachings of the dual nature of man and its doctrines of the Higher and Lower self, the true solution of the riddle they could not unlock, showing that the will and the intellect of man are not ethical in their character and nature, and that according as they are swayed and dominated by the Lower nature, or guided, controlled and enlightened by the Higher Self, so do we become incarnations of the animal and carnal, or are transformed into children of Light born again, not of the will of the flesh, but of the spirit by which we become assimilated with the Divine and participators and recipients of that universal and eternal spirit of life that rolls, like the ocean, all round the world.

In this short sketch of Lorenzo the Magnificent we have only stated facts which have been brought to light and made known by modern historians and biographers, whose investigations and researches into the past were directed and carried on with the sole aim and object, viz., the ascertainment of facts without which history becomes, as Voltaire expressed it, a huge lie, a stupendous and flagrant falsehood. We have invented nothing, but culled, gathered and arranged the facts and details and incidents in the life and career of a soul endowed with great faculties and ennobled with splendid natural gifts and abilities which, had they been enlightened by the Higher Life, would have caused him to be regarded by posterity with feelings of admiration as an exemplar, a saviour of men, or as a *pharos* of light illuminating with its rays the great ocean of existence over which, like himself, we all have to sail and direct our course. Instead of causing Florence to become more virtuous and the center of national liberty and freedom to the rest of Italy, in the words of a historian of the time, "He succeeded in banishing out of her citizens all recollections of their ancient greatness, in making them insensible to the ills of their country and in debasing them by means of temporal vice and intoxication of the senses. Of all the feasts and masquerades that took place, he was the inventor and the master—his great wealth enabling him to carry them out. In the darkening twilight, it was his custom to issue forth into the city to amuse himself with incredible pomp and a great retinue on horse and foot, more than four hundred in number, with concerts of musical instruments, singing in many voices all sorts of madrigals and popular songs.

“When the night fell four hundred servants with flaming torches followed and lighted up these bacchanalian processions. In the midst of these orgies, a handful of foolish youths were educated and grew up; they made open profession of infidelity and lewdness and, laying aside all shame, gave themselves up to every kind of wickedness, emulating each other in depths of naughtiness into which they could fall.”

Such is a short sketch of the character of Lorenzo the Magnificent, so called, and such a brief outline of the state of political and national degradation prevalent in Florence, necessary to obtain a correct and comprehensive idea and view of the life mission and work of Savonarola, who was fated and sent to become the Liberator of Florence and the restorer of her ancient freedom and to receive as his guerdon the crown of a cruel and inhuman martyrdom.

During the rule and domination of the Medicean family and, notwithstanding the dreadful change in the public life of Florence, there were a few virtuous citizens and true patriots who retained their uprightness and integrity of character and did what they could to stem the flood of moral corruption and spiritual darkness they saw coming on and threatening ruin and extinction of their national existence as a free state. Their example and the devotion of their lives to the improvement and enlightenment of their fellow citizens kept alive the dwindling and expiring flame of liberty in Florence. Amongst these, the most conspicuous, honored and universally beloved for his general kindness and unselfish attention and ministration to the wants and necessities of the poor and suffering, was a humble Dominican monk named Antonio, the prior of St. Mark's convent. On his election to the office of Archbishop of Florence, which he coveted not and accepted only at the universal wish of the citizens and the magistrates expressed through the gonfalomere, or chief executive officer of the state and commander of the forces. “What,” said he, “though a tranquil life is more to your mind, you ought to remember that we are not born for ourselves alone, but that our country, our friends, our associates and even the whole human race have certain rights over us.” True and noble words in which, as is in a golden coin, we recognize the ring of a true and genuine theosophist and exclaim, “O si omnes sir!”

Often was this true and worthy archbishop of souls observed leading through the streets and alleys, the episcopal ass

laden with panniers packed and filled with medicine and food for the poor and suffering. He was the originator and founder of several charitable institutions in Florence which, after a period of four hundred years, are still in existence and operation, doing good work in that city. Thus he lived, and when he died all the wealth that could be found in his palace amounted only to four ducats, which he ordered should be given to the poor whose tears of genuine sorrow and blessings followed his exit into a higher sphere of existence.

As at every evening meal he sat surrounded by his canons and fellow helpers, listening to their daily accounts of the scenes of vice and dissipation they had witnessed, he mourned and deplored over the unhappy fate of Florence and at the same time exhorted them to continue faithful and true to their vows of poverty and chastity, ever remembering that evil was no principle, that it was doomed to pass away and leave mankind wiser and more amenable to the good law through the suffering they endured. At the conclusion of one of his exhortations, an aged canon rose up and spoke a few words that riveted the attention and regards of the whole assembly by a strange and ineffable halo that seemed to invest his whole form. "Father," said he, "what thou hast spoken is true: that evil and wrongdoing endure only for a time, and this, our Florence, will ere long recognize and learn. A few years and one will appear who will be a great teacher of the truth, and roll back the tide of wickedness, immorality and wrongdoing and cleanse Florence from her impurity, so that she shall again become fair and beautiful and pure." These words, listened to with rapt attention, sank deep into their hearts and minds, and as those humble monks went that night to their lone cells they could not refrain from asking of themselves the questions: "Who will he be? When and whence will he come?"

(To be Continued.)

For the words of Milton are true in all times, and were never truer than in this: "He who would write heroic poems must make his whole life a heroic poem."

Poverty, incessant drudgery and much worse evils, it has often been the lot of Poets and wise men to strive with, and their glory to conquer. Locke was banished as a traitor; and wrote his *Essay on the Human Understanding* sheltering himself in a Dutch garret. Was Milton rich or at his ease when he composed *Paradise Lost*? Not only low, but fallen from a height; not only poor, but impoverished; in darkness and with dangers compassed round, he sang his immortal song, and found fit audience, though few. Did not Cervantes finish his work, a maimed soldier and in prison? Nay, was not the *Araucana*, which Spain acknowledges as its Epic, written without even the aid of paper; on scraps of leather, as the stout fighter and voyager snatched any moment from that wild warfare?

And what, then, had these men, which Burns wanted? Two things; both which, it seems to us, are indispensable for such men. They had a true religious principle of morals; and a single, not a double aim in their activity. They were not self-seekers and self-worshippers; but seekers and worshippers of something far better than Self. Not personal enjoyment as their objects; but a high, heroic idea of Religion, of Patriotism, of heavenly Wisdom, in one or the other form, ever hovered before them; in which cause they neither shrank from suffering, nor called on the earth to witness it as something wonderful; but patiently endured, counting it blessedness enough so to spend and be spent. Thus the "Golden-calf of Self-love," however curiously carved, was not their Deity; but the Invisible Goodness, which alone is man's reasonable service. This feeling was as a celestial fountain, whose streams refreshed into gladness and beauty all the provinces of their otherwise too desolate existence. In a word, they willed one thing, to which all other things were subordinated and made subservient; and therefore they accomplished it. The wedge will rend rocks; but its edge must be sharp and single: if it be double, the wedge is bruised in pieces and will rend nothing.

—Carlyle, *Burns*.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

IV.

(Continued from Vol. 5, page 267.)

ONE who would become the knower of himself, and the knower of all else, must come to this knowledge while he has a physical body: he must learn to distinguish himself from all that enters into the constitution of his physical body. To many this is not an easy task, but for one who is ready for the work, nature will provide the means. Knowledge is attained by means of a series of illusions and delusions and the becoming freed from them. In each of the worlds through which man passes he is deluded by the spirit of that world and lives in its illusions; from these he awakens only to pass through an analogous process in the world next beyond. Many worlds must be passed through, many illusions and delusions perceived and lived through, before that conscious something which man calls himself, I-am-I, shall find itself in its native world and learn to know itself and that world in a fuller degree than it now knows itself in this physical world. What is usually called knowledge is only a fragmentary knowledge and is to that of the world of knowledge as the knowledge of a child is when compared with that of the man of matured mind.

That conscious something which man calls himself has an instrument which is of the matter of the world in which he is to live. For man to live in all the worlds he must have as many bodies as there are worlds, each body being the instrument made

of the nature and matter of the world to which it belongs, that he may contact each world, act in that world and have that world react in him.

The breath (ॐ), through long periods of involution, has provided for itself a body of life (ॐ); the body of form (ॐ) has been built; life has been precipitated in and about the form, thus a physical body (ॐ), has resulted. Through the physical body made and held by breath, through form and life, desire (ॐ) becomes apparent; by the contact of mind with the physical body, thought (ॐ) is produced. The power of thought distinguishes man from the lower worlds and, by thought, he must work with himself for others.

Man, the mind, from the Sanscrit manas, is essentially a being who thinks. Man is the thinker, knowledge is his object, and he thinks in order that he may know. The thinker, manas, knows, in the world of its own being, but it knows in that world only that which is of a like nature to itself. Man, manas, the mind, is not of the same nature and matter as the physical body (ॐ), nor of the matter of form-desire (ॐ-ॐ), nor of the matter of the world of life-thought (ॐ-ॐ). The thinker is of the matter (if we can call this high state of being matter) of the nature of breath-individuality (ॐ-ॐ). As such it may be in the spiritual world of breath-individuality, when freed from the lower worlds, and know itself in the degree in which it can relate itself to them, but it cannot by itself alone in its own world know the lower worlds and their ideals. To know the ideals and worlds which are contained within the spiritual world of knowledge, the thinker, man, must have bodies in which he must live and come in touch with each of the worlds, and through those bodies learn all that the worlds can teach. For this reason, man, the thinker, finds himself in a physical body living in this world to-day. Life after life the mind will incarnate until man shall have learned all that each of the several worlds can teach him; then only may he become freed from the bonds which the lower worlds forge about him. He will become free though he be still living in all the worlds. The difference between the free-man and the bond-man or slave is that this slave or bond-man suffers in ignorance, unmindful of the cause of suffering and of the means of liberation, and remains a slave until he shall awaken to the cause of his slavery and determines to enter the path of his liberation. On the other hand, the free-man is in the world of knowledge and though he lives and acts in all of the lower

worlds he is not deluded, for the light of knowledge illumines the worlds. While living in his physical body he sees through the illusions of the physical world and the worlds which lie between it and the world of knowledge, and he does not mistake one for the other. All paths are seen by him, but he walks by the light of knowledge. Men are slaves and cannot at once perceive the path to the world of knowledge, but they suppose they know the things of all the worlds as soon as they begin to see the world.

Having entered the infant body, our schooling begins with our first conscious recognition of the world and continues until the end of physical life when, still as children, we depart. During a life, as little is learned by the mind as a child learns in one of the days of its school-time. The child enters school and accepts as true what its teacher tells it. The mind enters its physical body and accepts as true what the senses, its teachers, tell it; but the teachers are able to tell only that which they have been taught. After a time, the child in school begins to question the teacher concerning the teaching; later, when the faculty of thought is more fully developed, it is able to analyze some of the teaching and to prove it a fact or fallacy, or sometime to go even farther than the teacher into the realms of thought.

In a child, the mind is taught by the senses and the mind accepts as true all that the senses tell it. As the child grows, the senses are more fully developed and impart to the mind what is called a knowledge of the world; so that the mind first awakens to the reality of the physical world by means of the physical senses. As it continues to live in the physical world the senses are more fully developed and the world appears in many-tinted shapes and figures. Sound is interpreted into noise, melody and symphony. The perfumes and savors of the earth convey to the mind the delights of the body; the palate and touch bring to the mind craving appetites and the feeling of the reality of the senses. The mind thus experiencing the world through the senses at first thinks: all these things are true, these things only are real; but as the mind continues to think it runs the gamut of the senses and reaches out for knowledge. More than the world, the senses cannot give. Then the mind begins to question. This is the condition of humanity at present.

The sciences progress to the limits of the senses, but there they must stop unless they intend to investigate more than the senses can teach.

Religions also are built on the senses, and are for those minds, infant and adult, who do not wish to leave the beaten paths where teachers of sensuous pursuits have led. Though professing to be spiritual, religions are in their doctrines and teachings materialism, though a little more spiritualized than physical science. Thus the mind is deluded through life by the teachers of all classes.

The mind cannot by sensuous perceptions become freed from the illusions of sense. After many adventures and crises, man begins to doubt the reality of the world and of the senses which he had thought so real. He learns that what is called knowledge is not real knowledge after all, that what he thought to be beyond doubt often proves to be the most unreliable. Man should not become despondent and a pessimist because he sees that all so-called knowledge is as child's play, that those who say they know are as children playing shop and soldier, quoting fables and explaining to each other how the wind blows, the stars shine and why they happen to be, and how they, the children, came into the world and from where.

One should, at this stage of his training, remember his infancy: how he then too believed the physical world unreal, as he does now. The reason that the physical world seemed unreal then was that he was not then well enough acquainted with the senses of the physical body and, therefore, the world was to him a strange place; but the strangeness gave way to familiarity as the mind worked with the senses, and so the world gradually appeared to be real. But now, having outgrown the senses, he has reached a similar plane, but opposite to the one he left in infancy; as he had grown into the reality of the world so he is now growing out of it. At this stage, man should reason that as he had at first believed the world to be unreal, then to be real, and is now convinced of its unreality, so also might he again see the reality within the present unreality; that these are stages which the mind experiences from one world to another, only to forget them again and then find them anew until all worlds are passed through, both in the coming and in the going. When the physical senses are outgrown he is at the entrance of another plane or world which to him is as uncertain and unfamiliar as the entrance to this world. When this fact is understood then life takes on a new import because man, the mind, the thinker, is destined to know all things. To the mind, ignorance

is misery; to do and to know is the nature and fulfillment of its being.

Should man attempt to quit his physical body, or by asceticism torture it into submission, or to sit in a darkened room that he may see invisible things, or to develop astral senses and an astral body to sport about with in the astral world? Any or all of these practices may be indulged in and results may be obtained, but such practices will lead only away from the world of knowledge and cause the mind to wander aimlessly about, more uncertain than ever as to who, what and where it is, and cause it to be unable to distinguish the real from the unreal.

When the mind asks itself who and what it is, and the unreality of the world and the limitations of its physical senses dawn on it, then it becomes its own teacher. At first, all appears to be dark, as the light of the senses has failed. Man is now in darkness; he must find his own light before he will be able to wend his way out of the darkness.

In this darkness, man has lost sight of his own light. In the unreality of the world, his light has appeared to man as unreal as any of the objects of sense, or of the procession of illusions. The senses would teach man to consider his light to be as unreal as are all other things of which they had been the interpreters. But among all unrealities, the light of man is that alone which has remained with him, unchanged. It is by that light that he has been able to become aware of the senses. By his light only is he able to know of the littleness of his knowledge. By his light he is able to know unrealities; by his light he is able to know that he is in darkness and to perceive himself in the darkness. This light he now perceives is the only real knowledge which he has had throughout all his experiences in life. This light is all that he can be sure of at any time. This light is himself. This knowledge, this light, himself, is that he is conscious, and it is himself to the degree in which he is conscious. This is the first light: that he is conscious of himself as a conscious light. By this conscious light, himself, will he illumine his path through all the worlds—if he will but see that he is a conscious light.

At first this may not strike into the understanding with the fullness of light, but it will be seen in time. Then he will begin to light his own path by his own conscious light, the only light which will unite with the source of light. By his own conscious light, man will learn to see the different lights of the worlds.

Then the physical senses will take on a different meaning than that of their unreality.

To enter the world of knowledge after seeing all the worlds, man as a conscious light must remain in and know his physical body, and through his physical body he will learn to know the world as never before known. Out of the darkness of ignorance man must call all matter into the light of knowledge. As a conscious light man must stand like a column of light within his body and illuminate it and through the body interpret the world. He should leave a message in the world from the world of knowledge.

When one first awakens to the knowledge that all that he truly is is conscious, that which he truly is is not only conscious as the word is commonly used, but that he is a conscious, living and unfailing light, then or at some succeeding time it may be that he, as a conscious light, will in a moment, in a flash of light, connect himself with Consciousness, the permanent, changeless and absolute Consciousness in which universe, gods and atoms are such by reason of their development, in which they reflect or exist as conscious beings in Consciousness. If man as a conscious light can so conceive of or come in touch with absolute Consciousness, he will never again mistake its shadows on the senses for his conscious light; and however far he may wander from his path, it will be impossible for him to be in utter darkness, because he as a light has been lit and he reflects from the indestructible, changeless Consciousness. Having become conscious that he is a conscious light, he can never cease to exist as such.

(To be continued.)

ON SUFI SAMA.

By C. H. A. BJERREGAARD.

ABUL HASAN AL KHURANI said: "The Sufi is not a Sufi in virtue of patched cloak and prayer-carpet; and the Sufi is not a Sufi by rules and customs; the true Sufi is he that is nothing." Sufism, therefore, according to another Sufi, Abu Uthman al Maghribi, is "Severance of ties and rejection of created things and union with the (Divine) realities." In a similar vein spoke Abu Said b. Abil-Khayr: "Tasawuf (Sufism) is to lay aside what thou hast in thy head, to give away what thou hast in thy hand, and not to recoil from whatsoever befalls thee." Clearly, Sufism is genuine mysticism.

Let me give a few more quotations from Sufis. Abul Hasan al Husri explained Tasawuf thus: "It is this, that the Sufi does not take rest or comfort in anything in the world except God, and that he commits his affairs to Him who is the Lord and who Himself oversees that which He has predestined. What remains after God unless error? When he has found the Lord he does not again regard any other thing." This is theistic, but all Sufis are not theists. To most of them the Islamitic terms are only symbols and not realities. Reading behind the words, one can see the universal No-thing in the exclamation of Abu Said Ibnul Arabi: "The whole of the Tasawuf consists in abandonment of superfluities," and in this of Abu Bakr al Wasiti: "The Sufi is he whose inmost heart has become illuminated by reflection." And if this is not enough here is what another equally renowned Sufi said: "Tasawuf is to let oneself be led to the Truth." Still another Sufi, Abu Bakr al Kattani, said in the same vein: "Tasawuf is purity and spiritual vision," and he was endorsed by Abu Muhammad al Jurayri: "Tasawuf is to enter into every lofty disposition and to go forth from every low disposition." This last definition shows that Tasawuf is not merely a characteristic of a set of holy men, Darwishes, but of all ages and places. In fact, a Sufi, as Junayd in the early days of the rise of Sufism said: "He is like the earth which is trodden by the pious

and wicked alike, and like the clouds which cast a shadow over everything, and like the rain which waters everything."

Enough. Sufism is good Theosophy, or divine wisdom. If the reader will not take my testimony, let him listen to that of Abul Husayn al Nuri, who declared that Sufism "is not a system composed of rules or sciences, but it is morals, viz., if it were a rule it could be made one's own by strenuous exertion, and if it were a science it could be acquired by instruction; but, on the contrary, it is morals—*form yourself on moral nature*; and it is impossible to come forth to moral nature either by means of rules or by means of sciences." It is as he said at another time: "Freedom, generosity, absence of self-constraint and liberality." "It is renunciation of all selfish gains in order to gain the Truth."

Where, outside of Sufism has it been taught with equal emphasis that "the Sufi is not defiled by anything, and everything is purified by him?" Abu Turab al Nakhshabi taught that.

I will in the following show a few features of Tasawuf practices, useful in order to "grasp the verities"—"to flee from men"—"to be filled with splendor"—"to obtain release from lust"—"how to be attached to anything"—"to be chosen for purity"—"the attribute wherein man abides"—in short, all which is implied in the three basic qualities of Sufism or Tasawuf, according to Ruwaym: "a tenacious attachment to poverty and indigence; a profound sense of sacrifice and renunciation; and absence of self-obtrusion and personal volition."

The real Sufi is a Fakir, which means a poor man. The term, however, does not always denote one who has renounced the possessions of the world. Often the term is only the cloak of a scoundrel, and travellers in the East have seen him often enough. The word is Arabic. The Persian equivalent is Darwish, which also means a poor one, "one who begs from door to door." In their best senses the words mean one poor in the sight of God, one of humble spirit.

Fakr (poverty) has "a name, a custom and a truth," says my handbook on Sufi practices: "Its name is taking possession of no chattels despite desire; its custom is taking possession of no chattels despite *zuhd* (seclusion); its truth is the impossibility of taking chattels."

The state of *Fakr* is not reached without *zuhd*, which means seclusion and austerity. *Zuhd* is the third stage of the Sufi path. The first is Service (*ubudiyat*); the second is Love (*ishag*); the third is Seclusion, Austerity (*zuhd*); the fourth is Knowl-

edge (marifat); the fifth is Ecstasy (wajd); the sixth is Truth (hagigat); the seventh is Union (wasl); the eighth and last is Extinction (fana). The majority of travellers (salik) reach no further "while in the world" than the third stage. It is this majority—sometimes mixed with frauds—who are seen at Sama by travellers and at publicly arranged dances.

Sama, or the Darwish dance, and Daur, or the rotatory dance, are peculiar and interesting.

The dance of sama is usually partaken in by from nine to thirteen Darwishes. The procedure is as follows:

They seat themselves on sheep-skins on the floor at equal distances from each other. The distance is to prevent influence of the neighbor's naf (or passional condition). The shaikh or leader sits on the separate seat of a small carpet. For half an hour they remain in profound meditation with arms folded, eyes closed and head bowed. The object is re-collection and self-concentration.

The shaikh breaks the silence by an exhortation to sing the fatiha in honor of Allah and his prophet and in honor of the founder of the order. He sings it first alone. The rhythm is most important. It is the first chapter of the Coran:

Bismillahi 'rrahmani 'rrahheem
 El-hamdoo lillahi rabi 'lalameen
 Arrahhmani raheem
 Maliki yowmi-d-deen
 Eyaka naboodoo, waeyaka nestaeen
 Ihdina 'ssirat almosttakeem
 Sirat alezeena anhamta aleihim
 Gheiri-'l mughdoobi aleihim, wala dsaleen. Amin.

In English it runs:

Praise be to Allah, Lord of the worlds!
 The compassionate, the merciful!
 King on the day of judgment!
 Thee *only* do we worship and to Thee do we cry for help.
 Guide Thou us on the right path,
 The path of those to whom Thou art gracious;
 Not of those with whom Thou art angered, nor of those that
 go astray. Amen.

When the Shaikh has chanted the fatiha, they all chant it and also *as-Salat*, or the five times daily liturgical prayers.

This being ended, the Darwishes now standing in line to the

Shaikh's left, with arms folded and bowed heads, approach slowly, and as they arrive nearly opposite to the Shaikh they salute the tablet on which is inscribed the founder's name, and then leap to the Shaikh's right side and begin the dance. The dance consists in turning on the left heel, advancing slowly, making the turn of the hall with closed eyes and opened arms. The dance lasts two hours, only interrupted twice for a short while during which the Shaikh recites prayers. At the close of the dance the Shaikh joins in. When he returns to his seat he recites a prayer for the prosperity of the religion and the state. Then the *fatiha* is chanted and *sama* is at an end.

Though denied by the *ulema* ("one who knows; a learned man; a scholar") the *sama* is considered the most laudable sufi-mystery. The *ulema* denied it because *sama* was not custom in the time of Mohammed. It is modern, but is not opposed to *sunat* (the prescribed manner of life.)

Sama confers the following benefits: (a) Its sweet sounds, harmonious melodies and spiritual excitation drive away weariness, sadness and despair; (b) men are subject to *hal*, viz., transient and fleeting desires, sorrows, fears, pleasures. These may be good or bad. By *sama* they are regulated and *hal* becomes a door through which the Sufi may see Allah; (c) at *sama*, the soul's ear may be opened that it may "gain the rapture of the address of eternity without beginning"; it is possible that "the bird of the soul may shake from itself the dust of existence and the clamminess of impurities" and may become free from lust and "the crowd of existences." Years of travel on the path can not produce what *sama* may do in a moment.

Travellers have told strange tales and hinted at "humbug" at these dances. Sufis are aware that some may partake from impure motives in the dances, either because they expect to be fed, or like to dance as a pastime, or take delight in that which is forbidden, or from curiosity to see the peculiar manifestations of *hal* upon the true devotees, which at times come within the borders of what we in the West call insanity. Sufis, of course, oppose the impure ones. Other Sufis hold that *sama* is unnecessary. The famous Junayd did not not approve of it because of its violence.

Why is *sama*, the song and the dance, so violent, throwing the singers and dancers into superhuman conditions which destroy life? Here is an illustration that reaches the reader's understanding quicker than pages of psychological explanations.

Wahy told: Once in the desert I met an Arab tribe, and one of them took me to his tent. Before eating I saw a black slave who was bound, and several dead camels at the tent door. The slave said to me: "To-night thou art the guest, and Allah holds the guest dear. Will you not intercede for me and free me from these chains?" I said to my host: "I will not eat till thou release this slave!" My host responded: "This slave has ruined my property and my camels and cast me in the dust of poverty. My income used to be from these camels. This slave has a voice exceedingly sweet, and having loaded them heavily he urged them on by the *huda* (cameldrivers' song) so that in one day they made three days' journey. When they reached the last stage they cast their loads and fell dead. I will give him to you." The visitor accepted the gift and the slave was relieved of his chains. The new master wished next day to hear the slave's voice, and ordered him to begin the cameldrivers' melody. This he did, and a camel tethered nearby snapped its tether, became excited, then senseless, and at last fell dead. Thus the story; and now comes the explanation to the question: What is it that causes such agitation and disturbance of balance? Junayd explained the mystery by saying: "In the beginning and when there was as yet no misag (or covenant), Allah said to the atoms of the progeny of the sons of Adam: "Am I not your God? The sweetness of the address remains in the ear of their souls. When they hear a sweet sound, the sweetness of that address comes to mind and they delight in it and fall into ecstasy."

Let the reader not take this story lightly. If he has had any touch of cosmic enthusiasm he will be able to translate it into his own heart-language and understand why the Sufis sing at *sama*.

As with all spiritual exercises, so with the *sama*. To those who "love God," it is an aid to perfection; to those who are filled with lust, it brings disaster.

The Sufis also know that to "the heart which is always with Allah" *sama* is unnecessary.

If *sama* comprehends prohibited things such as "the morsel of tyrants" (unwilling gifts), nearness of women and beardless youths, and abhorred objects as a *zahid* (an ascetic), a domineering soul or official, or one who has falsely revealed *wajd* (ecstasy), a real searcher after truth and an honest traveller on the path can not take part in it.

The *daur* or rotatory dance is much more violent than *sama*. The dancers continue till exhausted, and the air is full of the

cries *Ya Allah! Ya Hu!* The dance may bring about the condition of *Halat*, or such an ecstasy that the Darwishes, transported by frenzy, seize glowing hot irons, gloat upon them, lick them, bite them, hold them between the teeth and cool them in their mouths—and in no wise be hurt. Some minutes after such acts, the Shaikh breathes upon the wounds, if any be made; he rubs them with saliva and they soon heal. It is said that nothing is seen of them after twenty-four hours. They call the red hot irons *Gul* (the red rose) because the use of them is as agreeable to the soul of the Darwish as the perfume of the rose is to the voluptuary.

Travellers in the East know that they can pay a fee of entrance to Darwish dances, for instance, in Constantinople, or Cairo, and students of religion also know that Darwish dances are arranged mechanically like church revivalvs. Neither of these forms are genuine types of Sufism. True as it is that "love is not to be learned from men: it is one of God's gifts and comes of his Grace," as Sufis say; so it is with this dance. The true dancer is, like the saints of God, known by three signs (say Sufis) his thought is *of* God; his dwelling is *with* God, and his business is *in* God." This dance is God inspired, God driven and God performed. It is a theophany. Its movement begins within, not from without. To the one not initiated in theosophic light and life, this explanation is, of course, as dark as Dhul-Nuns' answer to the man who asked him how he knew God: "I know Him by Himself." Sufism is an esoteric religion. *Sama* and *daur* are practices and no more. A religious practice in olden time, however, was a *cult*, and as such *the* religion.

THE RATIONALE OF SPIRITUALISM.

BY FREDERICK FRANCIS COOK.

(*Concluded from Page 286.*)

IN working out a problem of such incalculable significance to the race, so fraught with inclinations to vagaries and illusions, as is involved with any general belief in an open intercourse between the two worlds, it is far better that the truth be entirely ignored, or even a thousand times denied, than that any overhasty affirmation be unhesitatingly accepted; in manner, for example, as we take on trust the proclamations of science regarding the phenomena of the physical universe. Clearly it is best that "mortal mind," so easily unbalanced, so liable to aberrations, so prone to psychological stampede, make its way to this distracting light through great tribulation, by the slowest of advances, with frequent carefully graduated stages for enforced pause; since its untempered effect is not only blinding to the unadapted mental eye of the individual, but, unless duly modified, would undoubtedly have a highly disintegrating effect on any social organism as artificial and conventional as this of our twentieth century.

When a body of scientific "experts" in spiritual methods enters the field of investigation to settle this whole matter out of hand, once and for all, frankly what, in such circumstances, ought one advise a challenged transliminal world to do? Should it give freely, now that there is such rare opportunity to shake the very pillars of the social temple (of most dubious "composition" at its best); or should it hoist storm signals and report the inter-world lines out of "condition" (a very common refuge from pressure, as most investigators can abundantly attest); or so mix the true and the false (in appearance) that the most charitable verdict needs must be one of "Not proven;" or, finally, if through a combination of causes, (among which over-zealous

publicity is apt to stand well to the fore) the social economy has become so charged with the virus of unrest as to threaten widespread hysteria, is it not conceivable that the most efficacious antitoxin might be some form of "discredit" directed against the offending instrument, either pertaining to a matter of general conduct, or related to some phase of mediumship: a modified form of the olden-time penalty of crucifixion for serving an inexorable oversoul?

In illustration of a certain phase of what may be called the law of psychic insulation, the experiences of Eusapia Paladino, the most widely-known medium in Europe, may be profitably cited. Over and over again had she been "tested" in the most exacting manner by savants of established reputation in various fields of research, and almost uniformly with results to her credit. Then, for the supreme hall mark, she was persuaded to submit herself for investigation to the English Psychical Research Society: and left the shores of Albion "scientifically" discredited—though from the published evidence, and in the light of subsequent and more painstaking and enlightened investigation, it is now the consensus of opinion among those most competent to pass judgment on the psychic's bodily relation to material phenomena, that it was not the medium, but the investigating committee of the society, under the dominating and misleading influence of the late Dr. Hodgson, that chiefly suffered in discredit; for its conduct, self-acknowledged, certainly fell distinctly short of fair dealing, while its method showed an utter disregard for some of the most obvious and elementary conditions to success in this complex field of research.

However, be the facts as to this particular "exposure" what they may, unless we are to assume that supernally elected instruments are entirely without higher "guidance," or that the "conditions" to be met at any given time are altogether unforeseen, (which would, indeed, be a sad, nay disastrous reflection on spiritual clairvoyance, and prevision), what happened was evidently to be, and the cloud thus cast over this psychic can never be wholly dispelled. Consequently, all that has since been reported about her—and she has passed many ordeals of a most crucial character—has gone abroad with the English Psychical Research Society's discount; and so all phenomena that may be witnessed in her presence in the future are wisely restricted to a properly circumscribed sphere of influence.

We have now struck the very tap-root of what may be called

the objective side of this psychic problem; the inferred modes whereby, to ends of safest procedure the various elements to be dealt with are weighed for counterpoise in a spiritually adjusted balance and treated: on the one hand, through a selective process in camera, wherein the evidences of a future existence may be vouchsafed in largest measure with a minimum of disturbance to either the individual or his environment; and, on the other (where the conditions tend to a wide diffusion, as in the case of public exhibitions) by the presentation of the phenomena in such "conditioned," if not altogether questionable shape, that only persistent investigation can determine their genuineness—and this again only for the individual.

The attentive investigator can hardly fail to observe that the questionable aspect of the phenomena increases *pari passu* as he follows the lines of inter-relation from their simplest or direct form of adaptation to the individual in the strictly private seance—where almost invariably the best results are obtained—on and through ever more distracting and diffusing stages, to their most admixed and minimized adaptation to a promiscuous public assemblage. So that the law of spiritual influx to conversion, in the present posture of determining factors, may approximately be stated in paraphrase of the law of gravitation; to be efficient inversely to the number brought into immediate relation with any given phenomenon—except as modified by particular selections to conversion from the mass. To illustrate the effectiveness of this gleaning process, let us suppose a case:

You are a stranger to the town. Having an idle hour on your hands, mere curiosity takes you to an advertised public seance. The hall is filled with a motley assemblage. The medium calls out various names of "spirits" alleged to be "present," and, as a rule they are "recognized" by one or another in the audience, while occasionally there follows a personal description of the celestial "visitor," supplemented by some message of more or less interest to the recipient, who testifies to its pertinence or accuracy. To you, a skeptic, the whole performance, so far, has had an appearance of pre-arranged spectacular "business." But suddenly you are startled to hear a name called that you are positive is known to no one in the audience but yourself. You are reluctant to identify it; but when this is followed by other names, equally *intime*, and each is accompanied by some peculiar message of identification, your self-respect finally compels a public declaration of "recognition"; and you

are then and there "tarred" with the spiritualistic stick. However, while such selective and adaptive phenomena may possess quite an extraordinary value to conviction for the individual recipient, they have obviously not an iota of "scientific" value, and their influence rarely extends beyond the personal unit on which they are focussed. While many are called after this manner, only a comparatively few seem to be chosen for further advancement. The majority are only sufficiently "tarred" to swell the army of toleration—in preparation for a larger leavening—and any subsequent investigations may not be lacking in obstacles to progress. Thereafter, when this sort—and they are a very large and ever increasing body—find themselves among assertive Spiritualists, they are apt to affect a considerable skepticism; whereas, in the company of disdainful opposition, they may be moved to put in a qualifying word.

Between a world of chance and of fore-ordained purpose there is no middle ground. Either our lives here have a logical moral basis, and, as foci of spiritual expressions, unite an ordered past with an equally ordered future, or we are the children of an irresponsible fate and heirs to an unawakening death. However, if once we admit that there is a supernal shaping of our ends, we are bound to include in our purview all of life's tragedies, its martyrdoms and massacres, and find sufficient justification for them in the sphere of abstract justice. In our conventional moralizing we are not only prone to blink and agilely skirt life's tragic abysses, but to sentimentalize our providences. For us God is "good"; of course, according to our human acceptance of the attribution. The angels, too, are "good"; and their chief concern is to avert catastrophes from our devoted heads!

If we came into this dubious earth-state without a shred of self-responsibility, then clearly the one thing that matters is to keep our ancestrally inherited belongings out of trouble; for if we assume that our acts in this short span irrevocably determine, for weal or woe, our entire immortal existence, we may well recoil from all that life here implies. If, however, we have gone far enough in our quest for fundamental verities (and their logical application to human existence) to identify this cribbed and cabined personality of ours: first, with an eternal higher self, and then with an inner chain of human foregone selves, and to align this egoistic series with the development of the race—with

all its tragic or cheerful yesterdays, as well as menacing or confident to-morrows—then all cataclysms to material death may be accepted, nay welcomed, as birth-throes to higher spiritual expressions, both here (in other embodiments) and in the hereafter; and so, under a beneficent providence, as infinite blessings in disguise. And at the same time that such a view of human existence saves man from moral asphyxia, it places him in a position to see things somewhat as from the inner side; and so enables him not only the better to adjust himself to what may be called the law of his being, but to the universal scheme of things. Once out of authoritative leading, the answer to the riddle of life, to meet with unqualified acceptance, must be adequate to every moral conjunction, or a disheartening pessimism is our inevitable lot.

Those old adversaries, science and religion, now for the most part resting on their arms, are but awaiting the hour when they must either grapple in a life and death struggle, or yield themselves to a solvent that will reveal them as complementary halves of a single impulse. Is Christ, unsupported by new "lights," this solvent? Is it possible for science to accept him, even if only as some sort of divinely inspired superman, without proof of a character current in its domain, that there is a supernatural source from which inspiration may be derived? And since he is to-day something less than an all-potent influence to conduct where his divinity is still stoutly affirmed, is it reasonable to expect that he can exercise a commanding sway where his particular divinity is so plainly called in question?

Verily the world's present great need is some "sign" significant of a fresh spiritual impulse! But how shall it be given? "Signs" of great revolutionary portent come ever first to the underworld; and from such despised beginnings move gradually, and often mysteriously, upward for the confounding of the "wise," and the overthrow of the arrogantly self-sufficient. If there be those who expect that any "sign" of transcendent import will be writ so large on the heavens that all may read, they are doomed to disappointment. But "lights" contributory to a large illumination are rapidly multiplying, and all co-operating to an ever enlarging open-mindedness towards things spiritual. And while these "lights," in so far as they bear the ill-favored labels of Spiritualism are still viewed by many inquiring minds with varying degrees of disapprobation, these identical

"lights," under less forbidding names, are beginning to transform themselves for an ever increasing number, even in the orthodox ministry, into stimuli agreeably supplementary to the olden fires of faith, which now seldom rise anywhere to a white heat of conviction.

If the trend of modern scientific and philosophic thought were not so frankly mechanistic, the disintegrations and readjustments to higher inclusions now going forward in the mental world under spiritual impulses, would be matter of absorbing interest to observing minds. And even if our philosopher might not see very far—because most data essential to any considerable prevision in the inter-relation of the two worlds lie necessarily outside the range of mortal ken—he would at all events be no longer a cave-dweller intent on adapting his vision to material darkness, but a seeker for light where it awaits him in abundance.

It is only by bringing all the tendencies of an age into relief that one is placed in a position to philosophize about them. The modern school of Comparative Religion is keen for derivative influences; all original impulses being "scientifically" eliminated as savoring of a determining cause. Yet since so much has been "derived," the farther we put back the cause the more it is necessary to endow the original impulses with a superlative energy. Even the *all* that stands in the name of Christ is traced by these lynx-eyed derivationists to all manner of Jewish, Babylonian, Greek, Egyptian or other mere mundane "influences"; leaving literally nothing to the credit of the world supernal or *das ding an sich*. And after a similar manner the psychological apparition in this skeptical matter-of-fact age known as "Christian Science," with all its incontestable results as a "movement"—and in this respect the more remarkable in the degree that we minimize or discredit its source—is blithely accounted for, and wholly explained by tracing it to one Quimby; with only a "suggestive" and "strictly business" Eddy attachment. Verily they be children of light and leading who can reduce a great spiritual obsession to a humanly calculated imposture.

Some will have it that Spiritualism is a science. Others that it is a religion. In any strict sense it is, however, neither. It is not a science, at least on the human side, for the reason that its manifestations are the result of volitions in another-world order, and to speak of a science of volitions, even when all the factors

are humanly conditioned, would be stretching the term out of all semblance to its established connotations. And it is not a religion, because it represents at most an unformulated body of facts or personal experiences; from which, if so disposed, the individual may construct for himself a cult, but only in the sense that he may also do so, if less satisfactorily, from the data or generalizations of science. There are those who call themselves Christian Spiritualists, others are known as Buddhistic Spiritualists, and there are certainly not wanting a kind who might well be known as Materialistic Spiritualists—but whatever the particular complexion of these varieties, all their *religious* color is derived from its qualifying prefix, and not from Spiritualism *per se*.

Spiritualism, while it may operate to disintegrate some unvital parts of the Christian body, will never supplant it as an organism. This is, however, not saying that it is not a form of "preparation" for another Christ embodiment, and so for another dispensation, founded on Christianity in manner as itself is a development from Judaism. The Jesus embodiment stands for moral perfection—a standard for conduct—but, except in the most cryptic sense, is not a revealer of another-world order. For that his day was not ripe, and he plainly said so. And in Spiritualism *per se*, as a "preparation," only so much is revealed as corresponds in spirit states to earth states: the mere reflections or reactions of the latter, perchance somewhat sublimated, and whose possibilities are bounded by such human conceptions as happiness, misery (in repentance), notions associated with time and space, and "progress."

The higher teachings superposed upon Spiritualism reveal that mortal death by no means brings man face to face with even approximate ultimates. Few, indeed, pass from this matter-state with any preparation for concepts other than are supplied by their limited earth experiences. Most of us are wedded to some fixed belief or dogma, and the truth will dawn slowly that the world we have entered with our earthly mental impedimenta, will prove on better acquaintance essentially antithetical to the one left behind. Is it matter for wonder then that "spirits" in their "communications" so often reflect, not spiritual realities, of which as yet they know little or nothing, but their own imported images, only a bit glossed and prettified.

However, in a favorable *milieu*, one is not denied glimpses of states beyond these formal reflections of imported conditions

that so cumber the foreground of the area of "communication"—glimpses of states where the conscience comes face to face with moral realities startlingly different from the conventional subversions that pass with us for approved standards—but seldom, so far, have these been translated or rather vivified into imperatives. For this not enough ground for new foundations has yet been broken. And if it be asked why the new light is not pressed immediately to ends of conduct, it may be open to ask why the light that illuminated, nay, compelled to conversion and consequent modification of conduct, in the olden Christianity, is now so diffusive? That the "power" can be concentrated for immediate effect as of old, and that, too, under most unpromising conditions, is clearly demonstrated in these days by the phenomenon of Christian Science—and all the more for an object lesson, because it is so striking a deflection from the general tendency of the age; a direct spiritual vivification to a merely collateral issue.

The world has now entered on a stage where most significant leadings make for larger and transforming inclusions. In the past, when great changes were wrought, it was through stimulation from without (instead of an awakening of spiritual potencies within); a process by which neither the individual thus externally moved upon, nor mankind in general, were essentially advanced. Happily, unless all "signs" fail, we are now entering on a regime of soul expression—of the highest within. But Soul can only express itself in conduct when man is prepared to put away shams and come face to face with realities. To such ends there is now preparation in many directions. Never before was the social mass split up into so many "thought" fractions, working from different bases. In such a general ferment, whatever comes suddenly to the surface in semblance of a white heat is, of course, mere froth—and though for a time, like Christian Science, it bulk large, it is wholly without substance and destined to an early "settle" into predetermined formalism; while the things that really count continue to deepen and broaden the foundations for an abiding superstructure.

If the field of religion, in similitude of the range of science, be not open to fresh illuminations—not, be it said, as mere new readings of old writings—then surely is religion doomed. That it has again and again been freshly illuminated in the past most people are ready enough to admit; but, alas, how few are prepared to admit the possibility of new lights; for is not their faith

grounded on what is to them the final word? But a religious transformation is certain to come, and the new will differ organically from the old chiefly in this, that like science it will look forward as well as backward—will from its very nature and structure require growth, and so will ever *call* for more light, not shut it out; and while undoubtedly, in its zeal, it will often mistake a mere rush light for a fixed star, the old order, of which the *auto da fe* was but a logical summation, will be forever at an end.

The Christian dispensation came as an imperative to repentance; to awake the conscience—the most crucial act in this human drama. To that end all the spiritual *mise en scene* was arranged. Its “call” to fly from the wrath of an implacable God convulsed the world for centuries, and often to aberrant and grotesque exhibitions. All the well-worn Satanic machinery is now cast on the scrap heap; while Gehenna is consumed by its own fires. All this necessarily prepares for new outlooks, to which the Church is slowly adapting itself, though not without serious misgivings; and this because of an inadequate eschatology to take the place of the lost vision of a formal judgment. Truly, God of old was a being to fear, even with Christ Jesus standing between man and His wrath. Through the clarifying spirit of the age, God is now a fountain of love, of which Christ is the embodied symbol: but no longer as a sacrifice, for the Adamite catastrophe on which the notion of vicarious atonement was founded, is no longer a convertible asset.

Christ is henceforth then for man a symbol of love *per se*—an incarnation of a divine principle or attribute reduced to man's comprehension; and any awakening to the New Christ must mean an enlargement of the measure or manifestation of love in the world. For a few this vision is happily almost a fulfillment, but for the many, alas, such an attainment of unselfishness is still impossible, and a Christ who can not save them by a *tour de force* is for them no savior at all.

The Sublime Vision, the Christ who is a “Way” to be walked in daily to any complete “salvation,” stands toward the world at large all at once as an innocuous ideal. Once the “way” to him was made easy by mere confession of faith—was the most open of all ways imaginable. But that “way” of escape from one's besettings is now so narrowed through man's growing sense of self-responsibility—or rather the sense of the *need* for it—as to be almost effectually closed; while the helps toward the

New Christ are not yet to any appreciable extent in operation—still await not only spiritual impulsion, but even adequate revelation.

In its present development the race is not equal to a complete self-sacrifice. That is ever the Christ investiture. The best among us still require some egoistic incentive to action, be it never so refined. Between the New Christ, who as yet appears to most as in a vacuum, and the old, once so strongly realized, but now entering the shadows, there had needs be a spiritual interregnum, from which the world is but slowly emerging: for the purging steps, synchronous with soul compulsion from the realm of the New Christ, still lack illumination. All at once the ministry of Jesus finds itself without effective working tools; is compelled to make bricks without straw; and, for its old-time mordant, must descend to the level of the Salvation Army. The John the Baptist of the coming dispensation may not cry in the wilderness. He must proclaim a reasoned and comprehensive process of development; must include both cause and effect in a single concept of self-responsibility; and, above all, must turn a search-light on the way by which man is to rise to his higher self in the realm of Christ, by making plain the penalties that await the conscious transgressor in the illuminated spheres of a relentless self-judgment.

To the Christian, his Lord is a fount of compassion. But is he not also a mirror in which all short-comings are reflected? If the Christian's light be like unto that of his Master, he is at one with him; but if the light with which, as spirit, he would seek this high presence be of a sombre hue, a motley reflection of material passions or aggrandizements, he will be no nearer "finding Christ" than he was on earth, all his professions to the contrary. As Jesus, the man, Christ reflected the human "way" to the divine; and now, in spirit, he reflects the *spiritual* "way" to a realization of our common Father. So in the last analysis it is Christ who sits in judgment on his professed followers, for sooner or later they must judge themselves in his light, and it is their own short-comings in earth-overcomings that will cast them forth into outer darkness, until through re-births the Christ light is reflected in all its pristine beauty.

Christianity came as a seering, scorching flame. It presented the issue as one of salvation or damnation, with the inevitable effect of contracting man's outlook. Inversely to this mode, the new light approaches mankind in many gradations,

for its primary purpose is to widen the outlook, to free us from our enthralling prepossessions, with the object of starting the race from entirely new premises—premises inexpugnably founded in self-responsibility; and it may not be until man has his feet firmly on the rock of eternal selfhood, that the soul compulsions going therewith (to force man on a higher plane of conduct) will be free to exercise their potency to realize the world's hope through the Christ vision.

The "miracles" of Christianity, once so compelling to surrender, having in late years, for lack of properly accredited support, been withdrawn from the firing line, science now feels free to train its long range, rationalistic guns (specially designed to put "superstitions" out of "business") against the guerilla bands of Spiritualism. It does so, to be sure, with a feeling that its much-ado is chiefly significant of a wasteful expenditure of ammunition; but behind all its brave showing of confidence in the outcome, there is nevertheless not only a hope that the smoke may obscure the progress of the issue, but that the booming reverberations of its heavy artillery may serve to deter the enemy from concentrating against some position of doubtful tenability.

To our dearest foe, the physio-psychologist, I therefore take the liberty of suggesting, by way of friendly warning, that towards an adversary so unscrupulous and elusive as the "transliminal"—who pursues his devious courses mostly under cover of darkness—it behooves one so ignorant of meta-psychical possibilities as himself to be on sleepless guard against all manner of cunningly laid traps for his "scientific" undoing. This wily enemy, while engaged along frankly spiritistic lines on a variety of sapping operations against the outworks of the mechanistic position, seems intent, at the same time, on capturing the very citadel, by a ruse bearing a significant resemblance to the Trojan horse of classic story: with this notable difference, however, that whereas said famous equine laid itself rather broadly open to suspicion by reason of its extraordinary bulk, this modern device, by which whole platoons of most questionable "personalities" are covertly transported for trouble into the very heart of the psychological stronghold, calls for no enlargement of the ordinary physical units in which, for the dumbfounding of the elect, they are so snugly concealed.

So long as the physio-psychologist had to face only so simple a phase of the problem of "multiple personality" as presents it-

self in the phenomenon of "alternating double personality," (*vide* the case of the Rev. Mr. Hanna, already referred to) the main position of orthodox psychology, while uncomfortably menaced, was in no wise shaken, inasmuch as the evolution of the entire content of the second personality took place under human observation. When, however, in other instances, numerous "alternating personalities" appear with a complete outfit of content, each making vociferous claims to being the only genuine original; and *mirabile dictu*, there evoke themselves in addition, both with and without the aid of hypnosis, various personalities with extraordinary suggestions of clairvoyance, and whose genesis lies clearly outside of any conceivable reactions of the organism of which they are temporarily in "control"—subliminal parallels or "understudies," as one might say, to the entire superposed menage—there is brought to "scientific" attention a state of things, for which the simple spiritistic explanation must sooner or later come as a thankful relief: from the efforts to conceive this poor, tired human brain of ours by any possibility giving hospitality to such an unmanageable horde of "dissociates."

In the remarkable case of "Miss Beauchamp" (whose troubles and trials are so entertainingly set forth by Dr. Morton Prince, of Boston, in "Dissociated Personalities") all might have gone well for a "scientific" interpretation, in spite of its fifteen-and-one "dissociations," if only that superfluous impersonation of mischief, "Sally," had kept her impish fingers out of the "family" pie. But with a disposition so irrepressible, it was inevitable that she should "butt in" where angels less larky might well fear to tread. And now, that she has no part in the fifteen-against-one reconstructed "Miss Beauchamp," whether she stays "squeezed" in the back-yard precincts of the "brain," or occasionally ventures forth and renews acquaintance with her amiable sponsor, Dr. Prince, can matter little, as the "scientific" fat is all in the fire, and no physio-psychological extinguisher may smother the conflagration.

It is, indeed, a startling psychic pandora-box that is opened by so-called hypnotic "tappings" for submerged personalities in supposititious under-strata of being, in manner as the archaeologist digs down through one layer of earth after another, each revealing some earlier form of civilization: though in most cases with this significant difference in the psychological quarry, that the deeper you "tap," the more up-to-date appear to be the "dis-

sociated" personalities evoked, and the more they know about the other "selves" nearer the top-crust of objective existence. Verily, it is all quite after the fashion of the Witch's mystification in "Faust":

"See thus its done!
 Make ten of one,
 And two let be,
 Make even three,
 And rich thou'lt be.
 Cast o'er the four!
 From five and six
 (The witch's tricks)
 Make seven and eight,
 'Tis finished straight!
 And nine is one,
 And ten is none,
 This is the witch's once-one's one!"

It is little matter for wonder that the orthodox psychologist refuses to admit these questionable "taps" to scientific equality with his own well regulated offspring of upper-crust, brain-tract parentage, for it is only by closing one's eyes to everything *known* about the way that personality is evolved (not "evoked," please note) through brain processes, that one can accept these *cap-a-pie* sub-conscious products as co-existences.

A higher ego, pre-existent and co-existent, though beyond our sense cognitions, is neither unthinkable nor inhibited by the law of egoistic identity, as most certainly are those evoked supposititious "dissociations," who, while entirely discreted from other egoistic parts, yet include the entire family of "dissociates" in their purview.

Again, if we suppose two or more pre-existent egos simultaneously associating themselves in dual occupancy with a single physical evolvment, it is fairly conceivable that each might receive a distinct set of impressions from the same environment, and so might well report different characteristics through the same physical embodiment. But to suppose that a single brain, without antecedent spiritual determinations to multiple personality, can supply variable material for the building up of two, three or more radically different personalities, yet all the product of a common body of synchronous reactions, utterly baffles

comprehension; and, as an explanation of this class of abnormal phenomena would never have been entertained, but for the necessity science seems to be under—at any cost to probabilities—to escape all spiritistic implications: for what a “Sally” regarded as a human co-existence really involves, is the contention that a single identity can be divided into many parts, and yet one part be endowed with the self-identities of all the rest, and this in terms of the parts. In the case of “Miss Beauchamp,” no less than sixteen distinct “personalities” were distinguished; and while one or the other “held the stage,” the reader will please imagine the other fifteen waiting their “turn” in the sub-conscious “flies” or crypts of the brain.

And finally one could imagine the brain (as a center of reaction to environment) setting up two entirely different aspects of self-consciousness, one represented by the congeries of experiences that constitute the ego man, and another, or inner, series registering itself under far other connotations in an entirely different, higher or subliminal aspect of self-conscious existence, to which, by a process of conversion or illumination the outer might under favorable circumstances be for blissful moments admitted. But so differentiated a dual process is distinctly *not* what the hypnotic sub-brain “tappings” reveal, for what comes forth is to all intents and purposes from the same side of the workshop, and at most only different in some temperamental characteristic or quantum of intelligence, but not essentially in kind. And since No. 2 includes all of No. 1, and No. 3 both of the others in identical terms of consciousness, it seems to follow that No. 3 is the real and vital personality, although living wholly in a world apart from the cognitions that make up our human joys and sorrows. And what sort of an existence this inclusive yet elusive submerged personality, opposite to the “business” end of the combination is leading, only an up-to-date psychologist can—fail to tell.

It is well, of course, that the professional psychologist should exhaust all “natural” hypotheses before yielding ground to the spiritistic explanation. But sooner or later the sane simplicity of the latter, and the completeness of its answer to the riddle presented by the “Sally” of Dr. Prince, the “Twoey” and “The Boy” of the late Dr. Osgood Mason, the “Leonies,” No. 2 and No. 3, of Prof. Janet, and others of that fully equipped and self-assertive ilk, must be willy-nilly accepted, for these so obviously brain-transcending apparitions, however decked out

in pseudo-psychological jargon by their "scientific" biographers, are merely so many replicas of the original yclept "familiar" or "controls," to be found literally by the thousand in plain, unscientific Spiritualism; and in their different ways (though rarely to the same degree assigned for scientific obfuscation) quite as diverting as the "Sally" of Dr. Prince, who, through what she herself with a fine scorn dubbed the "psychological rot" of her biographer, has succeeded to world-wide publicity. And to show to those unfamiliar with her mundane history how enigmatic she is without the spiritistic hypothesis, it is only necessary to add that the reviewer of "Sally's" biography (with its illuminative psycho-autobiographical addendum), in so sober-minded a reflex of organized opinion as the New York *Evening Post*, accounts for this tireless, sleepless apparition, by assigning her the role of "Miss Beauchamp's dream personality." Obviously, "*es spukt in*" some tenth floor sanctums as well as in Spiritualism and "*Buxstehusen*."

The hostile attitude of science towards the phenomena of Spiritualism is an instinctively defensive one: and to the "last ditch" it will favor any hypothesis, no matter how inadequate or absurd, rather than accept a spiritistic explanation; for so long as the underlying causes of any phenomenon are regarded as "natural," there is always a hope, no matter how recondite the source, that some day its *terra incognita* will be annexed to, and co-ordinated with, the body of mechanistic concepts for which science now stands sponsor. But spirits, ghosts, spooks—what can one do with "such stuff as dreams are made of"; and more particularly when these "intangibles" must be regarded as working to ends, the determinants of which lie altogether outside of any possible field of exploitation for scientific prevision.

If ever man succeeds to any degree in co-operating to helpful ends with supernal intelligence, it will not be, in the opinion of this writer, along distinctively psychological lines (as is hoped in Psychical Research quarters) but along lines broadly marked sociological. So far as this problem has a practical application to human affairs, there is little the matter with our psychology even now, but everything the matter with our psycho-sociological evolution: our all-round unfitness to entertain "angels," even unawares.

Man's past has been marked by an uninquiring subordination to "authority." The trend now is distinctly towards a larger individual freedom in both thought and action; and this

tendency is an emphatic characteristic of all but a single expression, out of the many more or less supernally furthered in these transforming days: and all working to ends of vivifying or enlarging our conceptions of the whence, why and whither. Thus, while on the one hand mediumistic "authority" is minimized by various forms of discredit, to obvious ends of wider impersonal horizons,¹ there is, on the other, through a phenomenon so reactionary and deflected from the normal as "Christian Science," provided for the world's behalf a most significant object lesson on the dangers to social evolution in a blind acceptance of "authority" in any form: by stimulating sundry survivals of the old order of unquestioning subordination (still to be found in the back waters of the social stream) to an abnormal exhibition from startlingly trivial and unpromising premises.

Spiritualism is discredited in many quarters because its "intelligences" fail to prove their case, according to human estimates, by doing something "worth while." For example: They ought to discover and invent for us; write our poetry, paint our pictures, compose our music; and all in some tremendously paralyzing fashion—and not serve mankind merely, as they have throughout all times, as silent, co-operating, inspiring "Muses." Yet it is precisely the very class making this demand who would be the first to resent such demonstrations: as interferences fatal to human initiative, and obstacles to man's evolution through his own uplifting endeavors.

Obviously, something is at this time thrusting a large and luminous interfering hand into the business of orthodox healing! Now let us suppose the point of view of "Christian Science" generally accepted. What in such a pass would become of that important group of sciences whose chief incentive to progress is the amelioration of bodily suffering? Have we not in this one object lesson an answer to all the unconsidered demands for "doing things worth while?" Indeed, the very strongest ob-

¹If the seeming moral defections of mediums duly accredited in the spiritistic field (defections, not only of the obviously gratuitous sort sometimes observed at seances, but of a nature exemplified in such more or less questionable financial phases as cloud the reputations of D. D. Home, the Fletchers, and more recently has brought Mrs. Pepper-Vanderbilt into unpleasant prominence), have not some large, ulterior justification; then, as I have pointed out before, and now emphatically reiterate, any pretense to clairvoyance or prevision on the part of their vaunted "guides" or established "familiar" is a mocking travesty. Clearly, it is not open to Spiritualists to gloss these glaring spirit laches that so disfigure the movement: as they squarely force the choice to an alternative between the conception of a wisely ordered spiritual presentation all along the line, or one that in all enlightened human society would be frankly stigmatized as either marked by criminal negligence, or equally criminal incompetence in the "guidance."

jection which in this writer's judgment can be brought against Spiritualism (small as its interferences with human activities have been), is its tendency to inhibit self-effort, evidenced by a proneness among believers to look to "spirits" for advice, in every imaginable situation. Yet a carping world, in its blind zeal to discredit an object of its unreasoning prejudice, would jeeringly invoke supernal aids, which, where there is lack of preparation in the receiving soil, more often destroy than fructify.

Analogous to the foregoing is the objection to the commercial side of mediumship. Aesthetic it is not, nor particularly inspiring, but what would you have? Perhaps the Christian ministry should have been "mediumistically developed." So happy a thought probably never occurred to the celestial dullards, as it unerringly would had the choice of instruments been left to mundane sapiency. In such case, whatever else its shortcomings, the new cult would at any rate be eminently "respectable," and as exclusive as any coterie in science or a modern church organization. Yet it is not of record, I believe, that Christ gave much thought to the conversion of the Sanhedrim.

The elect have little taste for revolutionary ground-breaking. Their business is to conserve the regnant order. For the medium of "culture" there is still small occasion. However, when the house now building shall be ready for furnishing, some spiritual bric-a-brac may well be included. In the meantime we find that the "private" or home circle "sensitive," so numerous is almost as effectively hedged against the public as the dilettante; while, if the Psychical Research people could have their way (*vide* frequent pronouncements by Prof. Hyslop) they would insulate every "psychic" for strictly "scientific" purposes, as they have Mrs. Piper and others: such procedures being clearly based on the theory that the phenomena are due to an inchoate spiritual irruption, and not a well-considered revival of world-old processes, adapted to new terrestrial conditions.²

² How completely the notion seems to possess the "Psychical Research" mind that inter-world communication is something quite different from the plain and well-worn spiritualistic way, since scientific attention has been given to the subject, may be gathered from the recent pronouncement, so prolific of discussion, made by Sir Oliver Lodge: "On the question of the life hereafter the excavators are engaged in boring a tunnel from the opposite ends. Amid the roar of the water, and the other noises, we are beginning to hear the strokes of the pickaxes of our comrades on the other side. * * * Well known persons are constantly purporting to communicate with us, with the express purpose of patiently proving their known personalities. * * * We were by no means convinced of their identity until crucial proof, difficult even to imagine, had, according to some of our beliefs, been supplied."

Organized "Psychical Research" has undoubtedly its place in the supernal scheme of presentation—nay, seems at this juncture to be subject to a minimum of inhibitions. It is, however, well to remember that for this quest the most coveted fruit (not unlike that grown in the garden of Hesperides), is under vigilant guard, and beyond a line on which experience has written "danger": for "scientific certitude," achieved in the present posture of "research," would either be regarded as an advertisement that the "way" is now open for the world to rush in, or that it is to accept the scientific dictum, and not go to the quick for itself, under the forms of restriction hitherto imposed. In my humble judgment such implications are pregnant with pause.

In these days two distinct forms or modes of progression may be observed: the one adapted to a guarded intercourse by the mass, the other conditioned to detached "research" ends. On no account can these be merged or brought into alignment. They must proceed, in any co-operation, tandem fashion, and alternate as leaders. At present the gelding "Research" is clearly to the fore. This is a highly organized thoroughbred, and when permitted a free rein, easily outwinds its trailer. But it is also exceedingly sensitive to any "back pull," and liable to "rattle"; whereas the mature mare in the shafts, callous of mouth, of no particular breed, utterly heedless of clamor, when moved to the fore keeps up a steady jog-trot, whereby the margin of safety essential to comfort is soon restored. However agreeable it might be to one's spiritualistic *amour propre* for the thoroughbred to keep in the lead, one cannot help feeling, when all the factors are considered, that the mare, with foal to a revolutionary sire, has the real matter worth attention rather than the representative of an order of procedure standing in innocuous detachment from feeling, the real world mover. To "research" may be committed the task of eventually overcoming scientific inertia; but the larger realm must be kept open for behoof of the humanities at any cost to respectability; and for this service the mediumistic "mercenary" is ideally adapted. He (or more often she) is of the people, is easy of access, yet is wisely conditioned to restriction. Mediumship as a livelihood is a barrier, without which life would be made a burden to the psychic, by the inrush of the merely idle and curious. A "charge" at once determines the measure of desire, for it works almost automatically in putting a limit on "running after mediums," a pastime so often deprecated by the judicious.

THE IDEAL STRUCTURE COMPLETED.

SEQUEL TO THE REPUBLIC.

BY ALEXANDER WILDER, M.D.

A PRACTICE of the dramatic writers of ancient Greece included their productions in a trilogy, each being complete in itself and at the same time holding a relation to the others which enabled and required them to be exhibited in their proper order. The writings of Plato, being in dialectic form, are subject accordingly to a similar arrangement. In this way, his great work, the "Republic" is entire in itself, while the two dialogues the "Timæos" and "Kritias" follow as by natural sequence as relating to the same subject. While the conditions which are described in the ideal community are fully represented with the results of virtue and ill-doing in the subsequent periods of existence, the endeavor is made to add to the completeness of the account. We are reminded of the analogy to the rules for composing a *puran* or religious treatise as required by Indian custom. It must describe the founding of the universe, and follow with an account of some particular region and the people dwelling there. Much of the sacred literature of other countries appears to have been constructed in this way.

The individuals who were represented as participating in the first of these discourses have no place in the continued discussions. Those who take part now are older and graver men, who had, however, been silent listeners on the day before. Sokrates begins accordingly by a brief recapitulation of what had been said respecting the ideal city, its conditions and inhabitants. Kritias calls his attention to an account given by a priest of Egypt to Solon, of a people on the island-continent of At-

lantis, whose polity and administration had been similar to what he was describing.

As, however, there was present with them a visitor of distinction, Timæos, of Locris in Italy, who was skilled in astronomical knowledge, it was regarded as more becoming that he should speak first. He might describe the creation of the universe, the origin of the infinite variety of things, ending with the history of human beings.

The ingenuity of Plato in this introducing of the topics of this discourse is admirable. One of the charges against Sokrates had been the introducing of new doctrines. This point is evaded by designating a foreigner as the teacher in this discussion. Kritias also, who, though an uncle of Plato, was the bitter enemy of Sokrates, is described as conspicuously bringing him forward for the purpose. Examples of analogous character are found among the dramatic writers.

Timæos begins by announcing as first of all, The Absolute,¹ that which always is and never comes into objective existence; and the which is always coming into existence and manifesting, but never possessed of real being. The former aspect is comprehended by the superior mental perception, together with reason; the latter is accepted as matter of opinion as manifest objectively and ceasing to be so manifest, yet never absolute. The universe, meaning the sky and all the creation, came thus into existence as the work and offspring of the Divine Fashioner. But to discover the Maker and Father of this All,² and likewise his work, and to tell every one what is discovered, cannot be done. There must be ears to hear, a heart and understanding to comprehend, else the words will sound idle, unmeaning and absurd.

In this work, the Creator³ considered only what is permanent and eternal. Hence it is the most beautiful of all things, being adapted perfectly to its purpose, and he is the best of causes. Existing in this way the cosmic world is the copy of the eternal region. Every individual object in it therefore corresponds and symbolizes some principle or quality in the world beyond our senses as words symbolize the objects of which they are interpreters. We must distinguish accordingly between the

¹Greek τὸ ὄν—to on—being, as contrasted with existence derived from an origin superior to itself.

²Greek τὸ πᾶν to pan, the all. In this dialogue the terms οὐρανός ouranos, and kosmos, κόσμος, κόσμος or universe, are used as meaning the same general idea.

³The Greek, Δημιουργός demlourgos; the framer or fashioner.

objects and the permanent ideas of which they are representative.

"Let us ask the cause," said Timæos, "through which the Creator has so established existence and this universe. It was because he was good. No ill will whatever is ever engendered in goodness toward any being. As he is totally without any such disposition, he wills that every living being whatsoever shall become in the highest degree possible like himself. This is the leading principle according to which all visible things, and the universe itself, have been generated and brought into existence. The Deity desired that all things should be good, and nothing bad and disorderly.

"Everything that was in commotion and palpable to the senses was reduced to order. Nothing that is destitute of mind is ever superior to a being that is fully endowed with mind.⁴ It is impossible, however, for mind to be present apart from the Soul.⁵ The Creator accordingly constructed the universe on this principle, placing mind in soul and the soul in a body. So, therefore," the philosopher complacently remarks, "we may justly and with ample reason speak of this cosmic world as a Being ensouled and endowed with mind, that in very truth exists through the providence of Divinity."

The philosopher Empedokles taught accordingly that the universe, although at the same time the original exemplar of the region of sense, is itself intellectible.⁶ Timæos also insists, in order that it might be most beautiful⁷ and complete in design, the Creator formed it a living being, perceptible to sight and sense, having within it all the animate beings which are akin to it in their nature. It is second to no other; there is but one universe. It comprises all living beings whatever that are endowed with mind. Having come thus into existence it is both possessed inherently of being and it will always continue to exist.

The universe is described as a sphere constructed of earth and fire, to which water and air are superadded to bind it together. From these four principles, Timæos declares the body of the universe was generated, and all its parts are made to

⁴Greek, *νοος* noos, the noetic principle by which communication is made from the superior world to the soul. In the New Testament it is also denominated the "spirit."

⁵Greek *ψυχή* psuche. This term includes the selfhood of the individual.

⁶Greek *νοητός* noetos. Possessing mental quality of the kind superior to simple understanding and external perceptivity.

⁷Greek *καλλίστος*, kallistos. The term for beauty in Greek exceeds in its purport the English term. It also implies superior moral quality.

cohere. This figure, the sphere, he declares, most resembles the Creator himself. It is also so constituted as to provide its own nourishment from the products of its dissolution, so that nothing is added to it or taken away. By giving to it a circular motion only, there is no need for legs or feet. Thus the universe is one alone, self-sufficient and eternal, a blessed divinity.

The soul of the universe, Timæos further declares, did not come into existence later than the body, but subsisted prior to it and is older both in origin and excellence, queen and ruler. He explains its constitution as being from indivisible and unchanging essence united with a divisible second substance through an intermingling of them by a third form of essence intermediate between the two. The whole framework of the Soul having become thus jointed to the body by uniting the interior of one to the interior of the other, the body of the universal space thus came into existence visible, but the soul remained invisible and partaking of reason and harmony.

In his admiration of the universe which thus symbolizes and resembles the gods, the Creator determined to make it more like its model. That was an eternal living being, and he accordingly, while arranging the universal space, produced Time, a likeness of the everlasting. Coming into existence with the universe, it will continue with it all the way. In order to preserve the enumerations of time the planets were also produced, and set in motion in their respective orbits.

There were also originated four races of living beings: the gods in the sky,⁸ the birds that fly in the air, the races that dwell in the water, and those that go upon the land. In the first of these are included the fixed stars, each of them a globe so as to adapt it to the universe; and next to them the Earth, our nourisher. He describes it as being fastened around the axis which extends through the universe, and is the guardian and Creator of night and day, the first and oldest of the gods that have come into existence inside the sky.

Having tempered the substance from which the soul of the universe was derived, thus lessening it in purity, he distributed souls in each of the stars, one in each, placing them as in a vehicle. Having assigned to them their functions and periods, he afterward produced the being that would be the most God-fearing of all. This being was of twofold nature, the stronger

⁸The celestial luminaries are thus designated. Every star was the name of a soul or a god.

of which is called "man." While thus housed in bodies, the souls are subject to the emotions and natural appetites. Those who subdue these will live aright, but others will be unjust. After the appointed time those who do well will return each to his kindred star, and lead a blessed life ever after. But the individual who fails will fall into a womanish nature, or even further into a brutish character analogous to that degenerate condition. He will then undergo continual pains and struggles, till he finally overcomes the disorderly and irrational qualities, and returns to the ideal of his first and highest condition.

Having thus arranged the order of things, and scattered the souls to the various receptacles, the Creator remained fixed in himself as ever, and as he continued thus, the minor gods proceeded to make the mortal bodies, and whatever else was required for the necessities of the human soul.

Imitating the scheme of the universe, they placed the two divine circles in a spheroidal body, the head, which is the most God-like, and is lord of all things in us. To this the whole body is added.

When first united with the body, Timæos remarks, the soul is without intelligence. Its revolutions, however, are disturbed by the six kinds of motion and impulses from without; and the function of nutrition comes in for principal importance. But as nutrition and growth become less active, tranquillity and wisdom come to the individual. "When I was a babe," says the apostle Paul, "I prattled as in babyhood, I thought as one in babyhood, I reasoned like one in babyhood, but when I became a man I put away the things of babyhood."

Timæos presents this summary: "If any one receives the right food and instruction he becomes one in every respect in perfect health, escaping the worst distemper; but he that is neglectful will pass through the substance of life crippled and go into Hades imperfect and useless."

Timæos next gives an exposition of the framework and organs of the body and the powers of each. In this discussion he comes upon the one point which has elicited anxious thought in all ages, and which has not yet been satisfactorily determined. Heretofore he had been content with two characteristics: the model, always the same; and the imitation, generated and apprehended by the senses. But there is still a third, difficult to explain and obscure to the perception. He designates it the "receptacle," and so to speak the "nurse" of all that comes into

objective existence. We will be understood better when we distinguish it by the accepted designation "matter," a term implying, etymologically, the mother-principle of existing things. Before the creation the three potencies, being, place and transformation, were in existence; and the primal matter, moistened and excited, received in itself the ideal forms of earth and air, and under the commotion occasioned by them, appeared under various aspects, and there was effected a separation of dissimilar parts and a massing together of those that were most alike. Such was the chaotic condition when the Creator undertook to arrange the universe. But Timæos makes a wide distinction between creation as the work of the Absolute Mind, and the things which exist through necessity. It was his belief that the things which are non-material belong in the province of will, but that material things are subject of necessity to the mechanical law of cause and effect. Hence he represents the universe as having its genesis from the joining together of the supreme Mind and Necessity.^o Mind ruling over Necessity induced it to bring the multitude of created things into existence at their best. By the alluring of Intelligence all things have their beginning. If, however, we desire to explain carefully how the universe came into existence, it will be imperative to intermingle the participation of the idea of a roving cause in the way of nature. Timæos has accordingly classified objects in a threefold aspect: 1. That which is produced. 2. That in which it is produced; and 3. That to which the thing produced naturally bears resemblance. He, therefore, very aptly compares Matter—that which receives the impression—to the mother; that from which the impression is received, to the father; and the intermediate, the product of the two, to the child. He would denominate the Primal Matter, the mother and receptacle of all things that are created, an ideal something, invisible and shapeless, open to receive every impression, and participating in some way in the very difficult things of the Superior Intelligence.

We are thus brought to a cardinal doctrine of the Platonic philosophy, the doctrine of Ideas. These are themselves *essences*, things that have real being, distinct from matter and subsisting in the Divine Mind. They are the fundamental principles which underlie all our cognitions of the outside world. That such principles had place in the mind of the Deity prior

^oPlutarch affirms that by the term ἀνάγκη, *anagke* or necessity, Plato designated matter.

to Creation must be acknowledged. Order, justice, goodness, are such principles. Every form, every relation, every principle of the right must have been always present in the Divine thoughts. The universe must be that thought imaged into objective form. The soul being participant of the divine nature, is in a peculiar sense partaker of divine qualities and characteristics. It accordingly contains within its own being the same ideas and laws, according to which the universe itself exists, and therefore is in some degree capable of understanding them. Ideas are thus the medium of communication between God and the universe, between the Divine Mind and human thought. They are to the region of the mind what light is to the visible world. They constitute, therefore, the model or pattern by which all things are formed.

To the soul the philosopher assigns three forms which are distributed in the body in a threefold manner, there being a peculiar mode of activity to each. When any of these chances to fail in respect to its proper functions, it becomes debilitated. The corresponding part of the body also suffers. Hence each department should maintain its own activities to an extent equivalent with the others.

He also describes eloquently the Over-soul. "In respect to the supreme or divine part of the soul that is close to us we must understand this, namely: That Deity gave to every one a daemon or guardian divinity; that this has its abode upon the summit of the body, and that as we are not an earthly planting but a heavenly, its office is to take up from the earth to its kindred the divine ones in the sky. For we, asserting things that are most true, affirm positively that the divinity, making our head and root dependent from that source from which the soul had its first origin, directs the whole body aright."

A man's soul, the philosopher insists, is the most divine of all his possessions, as being most his own. It is our duty to honor it in the second rank, next after the gods.

In treating of the soul as it exists here in the world, he explains that it is a complex substance. There is the divine principle, intellectible, acting by its own will and energy, having its being in the eternal region with other essences of like nature. It is, however, allied to the body by an occult attraction which he represents as a descending into physical conditions. It is a mingling of the immortal principle with a mortal kind of soul belonging to the body only. The one is rational and intellectible,

the other irrational and unintelligent. The former of these is established in the head; the other is diffused through the body. While the one is undivided and immovable, the other is exhibited in a twofold aspect. The passionate and emotional nature is assigned to an abode in the breast and about the heart, which is considered as its representative. The sensual and appetitive part, the seat of longing for corporeal delights, is located in the liver and region below the diaphragm. Hence the allusions made to the passions and disorders of the soul derive their point from the view which is taken. The soul is considered divine, or mortal and fallible, according as it is contemplated on the higher or lower planes.

In short, the philosopher summarizes the whole subject in a single sentence: "The universe receives and is full of living beings mortal and immortal, and has been formed a living being palpable to light and sense, containing things visible—a divinity perceptible to the senses, the likeness of the Intellectible, the greatest, best, most beautiful, and most perfect—that is, the only-begotten universe."

Timæos has now concluded his presentation of the origin of the world and its populations, and Kritias brings forward his story. There has been, he insists, a people in Attika having a social polity of the character that Sokrates had described. He relates that when Solon visited Sais in Egypt, he was admitted to the instructions of the temple of that city. He was speaking one day to the dominant priest of the early history of Athens, when the latter responded that the Grecian peoples were all of recent origin, and that none of them were really ancient. There had been once an Athens nine thousand years before, a thousand years before Sais itself. It was a model city, and its customs had been such as the founders of the Egyptian city had been eager to copy. The goddess Athena was the guardian of both cities and had established the regulations.¹⁰

In that ancient city were the class of priests and scholars devoted to religion and learning, the various orders of craftsmen, shepherds, herdsmen and cultivators of the soil. There were also the class of defenders who strictly followed their own calling. The law took cognizance of learning, not only in relation to the universe and its order, but also the art of divining

¹⁰Aahmes II., or Amasis, was king of Egypt when Solon visited that country. He introduced into his government many of the social and industrial requirements that existed at Athens.

and also of medicine so far as this included care of the health. In short, it took care of human affairs generally and the branches of learning connected with them. The goddess had selected the spot where the city was built, because its wholesome climate would favor the growth of a superior race; and there sprang up accordingly a people that surpassed all others in every thing noble and of merit, as became those who were under the special care of the divine beings.

At that far-off time, the whole known world was involved in war. Outside the Pillars of Herakles the ocean was open and navigable and there existed an island larger than Libya and the Asian peninsula together. There were also other islands, and they all were subject to a powerful confederation of kings, who also held the western regions of Europe and Africa in subjection. These kings were of the progeny of Poseidon, who is described by classic writers as the Chief Divinity worshipped in the countries on the Mediterranean, and as contending anciently with Athena for the dominion over Athens.

The account of the conflict with Athens and the Atlantean invaders is described in terms very similar to the occurrences in the Peloponesian war. In that ancient period of nine thousand years before, Athens had the lead among the cities of Greece, the people were superior in moral qualities, in the arts, and in war. When the invasion came she was at the head of all the Grecian forces that withstood the foe. For a time all were in cooperation; but finally the allies fell away, leaving the Athenians to sustain the conflict alone. The invaders were routed and not only Greece, but all Europe and Africa were delivered and able to preserve their independence.

After this came a succession of earthquakes, and finally the catastrophe of the whole region of Atlantis sinking beneath the ocean.

In the original divisions of the earth, Athens had been assigned to Hephæstos and Athena, as being alike and in concert in the love of wisdom and the liberal arts. They planted the autochthones, making the men good and orderly. But the many floods that came had desolated the region and the records were lost. The survivors were unable to read, and so only names of distinguished individuals were preserved. Kritias calls attention to the fact that here, as in the description of Sokrates, there were names of women as well as of men, because both sexes participated alike in the pursuits of war.

The dominion of Athens extended over Attika, and the region was larger than in later periods when the sea had encroached on the land. The population was composed of craftsmen in the various callings, and of agriculturists. There were also the noble caste of defenders, twenty thousand in number. They lived by themselves apart from the other inhabitants, having their possessions in common, eating at a common table, and sustaining no familiar relations with the other. From them the rulers and magistrates were chosen, and the army constituted.

The ending of these conditions and of this period in pre-historic time is represented as taking place by catastrophes. A succession of earthquakes and deluges spread devastation. We can call to mind the tradition of the flood of Deukalion, which was described as submerging all land. It may be surmised that the Euxine sea once extended farther north toward the Baltic, or even to the Caspian, but had now forced an outlet to the Mediterranean, submerging Greece for a season, and creating permanently the territory at the eastward into the Archipelago. Such an event would be attended by violent commotions and changes elsewhere. Kritias declares that in a single day and night, that archaic Athens, with its people, was buried beneath the earth and Atlantis sank beneath the waters. Where that island or continent once existed, only mud remained and the ocean now sweeps over the region.

Thus while the philosopher has described his ideal polity as existing only in thought, but nowhere on earth, he introduces Kritias with the legend of Atlantis to insist that such a polity has existed, and was able to maintain its integrity for centuries. His work is thus complete. In the two powers are represented two phases of development. Atlantis as a dominion arranged by arbitrary law, but demoralized in the course of a complicated experience, and Athens as the faultless commonwealth, where all the social relations are observed after the most exemplary manner by the harmonious action of the entire population.

The ideal city and commonwealth represent the ideal man, and the ideal man is after the likeness of Divinity itself!

SPIRITISM OLD AND NEW.

BY EDUARD HERMANN.

WHAT is life? What is death? Is man immortal or not? Those are the questions which humanity has asked thousands of years and which it has tried to solve ever since man knew he was a man. The greater part of humanity is today just as ignorant in regard to those questions as it was 5,000 years ago, but it has not ceased asking them. It still believes that a solution is not impossible and it goes on searching for it by means of reasoning as well as by the practice of magic and sorcery. This fact is in itself very significant, since it suggests that in the innermost nature of man there is the belief latent, that he is indeed immortal, and that the time must come when he can prove it.

All great religions are built up on this belief, and it is fair to say that Christianity would never have had a chance to become a world religion if its founder and his disciples had been satisfied with proclaiming their great ethical teachings, many of which we can also find in the philosophy of the Greeks and Romans and Jews. It was something else which gave the impetus to that great movement destined to overcome the mightiest empire of the old world; this something was the firm belief that the founder of that religion had verified his teaching of the soul's immortality, by appearing after his death to his disciples and to other persons and teaching them. The immortality of the soul is indeed the vital and central question around which all our efforts revolve.

It does not matter whether we are believers or unbelievers; every one who can and will think, must sooner or later be troubled by that question, for everyone will be shaken up by the terrible nightmare and enigma which we call death. This is a good thing, since we all need a shaking up once in a while; even those who pretend to be good Christians and firm believers in the immortality of the soul, but who never act accordingly when grim

death overtakes one of their beloved. For this reason it was a blessing that the teaching of materialistic science roused Christians from their indolent attitude when it tried to prove that death ends all things, and that the immortality of the soul is only a beautiful dream. A good many dreamers went over into the camp of the enemy and it looked very much as if the latter would become victorious all along the line of battle. Then came another shake up; but this time for the materialists, who needed it badly.

Spiritism made its advent among the western people and grappled with the materialists and unbelievers in general, by day and night, for half a century, and it has not yet been vanquished. All the learning and contempt of the materialistic philosophers have not been able to overcome it; on the contrary, it has conquered some of the greatest minds, and its followers are counted by millions. What is the reason for this? What is the reason for every great and successful movement? The answer is that there is a truth underlying it.

Spiritism is very old; we find it in some form or other among the Persians, Chaldeans, Egyptians, Greeks, Romans, Hebrews, Neoplatonists, among the Mohammedans and Christians; in fact, every people, every nation has some traces of it, but nowhere has it been so much developed as among the Brahmins.

With the Brahmins, Spiritism is a science on which is based a great part of their knowledge and power; the little we modern people know of spiritism is only a very small part of the occult system which is contained in the philosophy of the Hindus. Spiritism has, of course, a higher and a lower aspect; we know only the latter, that one which is practiced by the fakirs, those half-initiates who are instructed for the purpose of working on the imagination of the masses in order to make them subservient to the Brahmins of the third degree; for these hold themselves to be the rulers of the people as well as of the gods, according to the Sanskrit saying:

All that exists is in the power of the gods.

The gods are in the power of the magical conjurations.

The magical conjurations are in the power of the Brahmins.

It follows that the gods are in the power of the Brahmins.

The most important writings from which we can gather information regarding this subject are the *Agruschada Parikchai*

(the Book of the Occult Sciences of the Brahmins), and the Zohar of the Kabalists. The principal tenets are so much the same in both books that the origin of the latter has been traced, by some students, to the Agruschada Parikchai, for which reason it will be sufficient to cite from the Agruschada. It is divided into four parts, the first of which treats of the attributes of God, the second of the world, the third of the human soul and the fourth of the relations between universal souls, the modes of evocation of the spirits and the communication with them. Louis Jaccoliot says: "The Kabalah of the Hebrews does not contain this fourth part, because it was the object of the second degree of initiation, and these terrible secrets could only be taught from mouth to mouth in the mysterious halls of the temples." (*Le Spiritisme dans le Monde.*)

In India also this fourth part of the Agruschada is sometimes separated from the three others and forms an independent part from which fact we may conclude that it was not revealed but to a limited number of adepts. Now, according to the teaching contained in this book, there are fourteen categories of heavenly spirits, which are not accessible to the common initiate; he has only access to the pitris who are the spirits of the ancestors—they are always at his command, even if they in the course of their evolution, have reached a somewhat higher abode. Then there is a host of inferior spirits who fill the world and especially that region nearest to us, and which we call the astral world. They are sometimes troublesome and even dangerous to man, in so far as they can take possession of him and tempt him to lust and crime.

The Hindus well know the danger which comes from this side of the invisible world, and with which we play as ignorant children do with fire, and they consequently take great care in following the rules which are laid down for the safeguard of the initiates of the first degree. Now the principal means which connects our visible world with the invisible one is, according to the Book of the Pitris, the essence of life, a pure fluid called by them akasa. This is probably identical with Reichenbach's "Od" and Crookes' "psychic force."¹ It was known in India since the remotest antiquity. The Brahmins attribute the cause of all the phenomena which they produce to this pure, vital fluid,

¹Also with de Gasparini's special fluid—Thurys "psychode" or "ectenic force" (from *ektenia* extension). Dr. Mayo, who experimented many years with Od, believes with Mesmer this strange force to be cosmic, extending throughout space and reaching us from the stars.

which permeates all nature and brings visible and invisible, animate and inanimate beings in contact with each other. All the souls could be in constant and uninterrupted communication with each other if the gross body would not form a certain obstacle to the transmission of this wonderful fluid. For this reason that soul which is able to diminish the natural impediment of its body, by a pure, chaste and contemplative life, becomes more sensitive to the all-embracing lifestream of akasa which connects visible with invisible beings. The Book of the Pitris² says: "Akasa, the pure fluid, is the life, the soul, the man; the body is only an envelope, a slave who obeys."

"Akasa animates the body of man on the earth. In the infinite space it clothes the ethereal form of the spirits."

After all this it cannot be doubted that the Hindu initiates have to undergo a strict schooling, a process lasting many years, which, from a physiological point of view, changes their organism and makes it responsive to finer vibrations and augments to a considerable degree the natural production of that fluid which is so necessary to all spiritistic phenomena. This is no secret to the Catholic church. For what other purpose can the celibate life of the clergy and strict discipline of the monasteries have, than to develop the psychic powers of men and women, and, if possible, to produce veritable saints and wonderworkers, who are in communication with angels, or, as others say, with pitris, spirits? That there have been such saints is a fact which cannot be denied, except by those who deny everything they do not know.

It is certain that there are forces in nature and in man of which we have as yet little or no knowledge, and who can say that this akasa or psychic force is not destined to play a greater part in evolution than electricity, which was just as much denied and derided one hundred years ago as is now that, to us, new force. Why could it not be the magnetic needle, so to speak, that guides a new Columbus through the troubled ocean of death, to the other shore of life and proves to us skeptic westerners that life never ceases, that the soul never dies and that communication with spirit denizens is indeed possible, as the Brahmins teach? It is now thirty-five years since one of our greatest scientists took the trouble to look for that force in the most scrupulous, scientific way, and has come to the con-

²In the third book of Manu it is stated that the spirits of the ancestors follow the Brahmins under an ethereal form and surround them when a funeral takes place.

clusion that it exists and is in rapport with human organisms in such a way that certain persons, called mediums, may bring about phenomena which we in our present state of knowledge cannot scientifically explain; for instance: 1. Movements of heavy objects which are at a distance from the medium. 2. Elevation of human bodies. 3. Luminous apparitions. 4. Apparitions of hands, of forms, of whole figures. 5. Direct writings. 6. Cases where the intervention of an exterior intelligence is proven.

Now all those phenomena are reported to take place with the fakirs of India, and it is a significant fact that they all claim akasa (Crookes' psychic force) as the means by which they are brought about. But akasa is only the connecting link between the fakirs and the pitris who are, according to the Agruschada-Parikschai, the spirits of the ancestors, who still live in the terrestrial circle and are in communication with man, just as man continues to be in communication with the animals, although he is far above them. It is those pitris who are always willing to listen to the supplications of man, to direct him, to inspire him to good, beautiful and noble actions, just as they are inspired by superior spirits. But if man does not listen to their advice, if he does not lead a good and pure life, then he loses all connection with them and falls into the hands of inferior spirits, who eagerly seize every opportunity to deceive and torment the unhappy ones who have lost the magical power over them; this power consists in a strong will for that which is good, noble and divine. The Brahmins know better than we how necessary it is never to lose the will power when man is dealing with the invisible world and for this reason they keep the magical art secret, at least the higher initiations. The Kabalists were still more cautious, for in the Zohar there is not one word said about the evocation of spirits although they have the same belief in superior and inferior spirit beings, and enough instances can be found in the Old Testament, to show that some of the Hebrews practiced magic.

In the Book of the Pitris we read, what Swedenborg also taught, that the purified soul, on leaving the earth, passes in the course of its evolution through fourteen more and more perfect regions, each time leaving a bodily envelope behind in order to clothe itself in a finer one; and one of the invocations says that the subtle body of the pitris is made visible when formed and clothed by the essential particles of the invocator's

body. Here we have a confirmation probably many thousand years old, of the modern hypothesis that the apparitions we see at mediumistic seances are formed by particles taken from the body of the medium. *Aksakow*, in his *Animism and Spiritism*, gives several photographic pictures which distinctly show how such an astral body is formed. The Hindus hold that it is the invisible body of the pitris which attracts some of the molecules of the fakir's body in order to make itself visible; that knowing our eye is not able to see matter which is in a higher state of vibration than our terrestrial matter, and by means of that subtle fluid, *akasa*, which the pitris handle easier than we do electricity, they clothe their own body of invisible spirit matter with terrestrial visible matter and thereby create an impression on the human eye. This theory seems reasonable and may be accepted in those cases where the apparitions cannot be explained by the astral body of the medium alone, as, for instance, when more forms are seen at once, or when there is no medium present.

As stated before, there are three classes of initiates in the occult science of the Brahmins, to the first of which belong the fakirs. As the initiates of the second and third degrees are not allowed to produce supernatural manifestations except in the interior of the temples, we have for consideration the feats of the fakirs only, which are quite well known to many travelers. It is, however, interesting to know that the yogis of the third class are believed to have power over time, space, gravity, life and death; that they can leave their material body, travel to distant places by means of the ethereal body, make themselves visible in it, and take up again the earthly envelope whenever they choose. Of them it is also said that they command the elements and all the powers of nature; they are in India regarded as gods. Certain it is that the old Hindus, after having acquired knowledge of the faculties and powers of the human soul, were not satisfied with simply developing those poor fakirs who run about all through India and show off what they have learned. There is a secret society whose members have gone much farther in the study of that mysterious knowledge; and they have given to the world that wonderful philosophy which is now beginning to be studied and appreciated by the western people, and which is based on exact knowledge of the higher states of existence. May be the masters of this science thought that the time has come when another, younger and more energetic nation

has to take up the study of that science and care for it, develop it and make it the property of the masses, they well knowing that the modern Hindus as a people are so immersed in superstition and the bondage of the priests, that they are no longer fit to be the advance guard of the higher spiritual evolution of mankind.

To show how far we have advanced on the road to this science, let us now consider the doings of the fakirs and compare them with the doings of our mediums, who occupy about the same position in modern spiritism as the former do in the old. I hope that such a comparison will show that we are traveling along the wrong road, a road which can never lead to spiritual unfoldment, to moral greatness, but only to degeneration, misery and crime. Those who believe that the fakirs are nothing but clever prestidigitators will be interested to know the circumstances under which they do their tricks. Louis Jacolliot says in *Le Spiritisme dans le Monde*, and other travelers confirm it, that the real fakirs,

1. Do not give public performances where several hundred persons are assembled so as to make every control impossible;
2. They have no helpers; are always alone;
3. They present themselves perfectly nude;
4. They have no goblets, no sacs, no boxes, no tables, nor any of the things which our prestidigitators need;
5. They have absolutely nothing but a little wand and a little pipe, about three inches long;
6. They perform in any place which you indicate;
7. If they need any object like paper or pencil, they ask you to furnish it;
8. They repeat their manifestations as often as you wish to see and to examine them;
9. They never ask money for their services, but are satisfied with whatever you give them for their temple.

The fakirs bring about much the same manifestations as those which we see in our spiritistic seances, as, for instance, movements of solid bodies without touching them; distinct sounds emanating from objects which have no connection with any one present; independent writing; telepathy; elevation and suspension of the fakir in the air; spontaneous vegetation; thought transference; reading from a closed book; apparitions of hands, feet, and whole forms.

Now the great and vital difference between the manifesta-

tions of the fakirs and those of our mediums consists in this: that the fakirs produce them without loss of consciousness or will power, while the spiritistic medium is perfectly unconscious and, as it seems, deprived of all his independent powers. This important difference has to be kept in view if we want to get a clear understanding of the principal question involved.

It is not necessary to dwell on the fact that almost all people, whether civilized or uncivilized, believe in a supersensuous or supernatural world which is inhabited by spirits. Out of this belief have been developed all kinds of religious systems and practices which tend to bring our material world into connection with the spirit world. We know that the Egyptians, the Greeks, the Romans, the early Christians, and the mystics of the middle ages, as well as many of the barbaric peoples, always claimed to have made this connection and to be able to come into actual communication with spirit beings. Probably they did; it is useless to affirm or to deny it; what is much more interesting to us is our modern spiritism, which has grown to such proportions and importance that now scientific men are compelled to study it thoroughly in order to prove or disprove its assumption that it leads to direct communication with the invisible world and its denizens. Researches are still going on in every quarter of the globe, and it looks very much as if the results were in favor of spiritism. The experiences of Professor Crookes, which he published thirty-five years ago, have been confirmed by many other savants and societies who have studied the phenomena of spiritism.

Of the eight theories which he then formulated, in order to give some explanation of the phenomena, the eighth one seems to be the most rational; it is very similar to the one which the Hindus advanced thousands of years ago:

“According to this theory the medium or the circle of people associated together as a whole is supposed to possess a force, power, influence, virtue, or gift, by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are, is a subject for other theories.” (Researches in the Phenomena of Spiritism by William Crookes.)

This theory includes the two great questions of animism and spiritism. I take it for granted that those who take a real interest in this subject have studied it enough to know that many phenomena of spiritism are genuine, facts which none but an

ignoramus will deny. They have now been examined long enough to deserve to be classified as facts, and the only question which still troubles the inquirer is: "Are they brought about by the psychic power of the medium, or by invisible intelligences?" So many reasons have been advanced in favor of both hypotheses, that it seems as if the only solution can be found in the answer that the phenomena may be brought about by both causes.

Somnambulism teaches us that the human soul has many of the mysterious powers which the spiritists attribute to spirits, and, if the soul is immortal, it follows that the powers cannot be lost after death. Hypnotism teaches us that the hypnotist can take possession of many of the powers of his subject as soon as he has gained control over the subject's will power. If that is the case, why then should a disembodied soul, a so-called control, not be able to do the same with a medium? And this is exactly what happens: The hypnotist is able to control the organism of his subject during the hypnotic process; the spirit-control does the same, and both are enabled to do it, because they have overcome the will, or ousted the ego of the subject or of the medium. Spiritism is in fact the same process as hypnotism, with the only difference that in one case an invisible intelligence operates and in the other a visible. The conditions are also the same; in both cases the subject falls into a sleep or trance, loses his will power and is taken possession of by another's will, who uses the medium's body simply as an instrument. The phenomena which take place during this obsession of the medium (for it is nothing else) are about the same as those which the fakir presents; and they are just as genuine, because they come from the same sources, from outside, invisible intelligences.

But there is one difference and a great one. As said before, the Hindus hold that there are bad, mischievous spirits who are very near the physical sphere and who delight in taking possession of human beings if they can. Knowing this great danger that confronts everyone who dares enter the astral world, they first teach their lowest initiates (among whom are the fakirs) how to protect themselves against those evil influences; namely, by never losing consciousness and the strong power of will which alone makes man the invincible master of his own destiny.

Now what do our mediums do? They go to work like little children, not knowing with whom nor what they have to do. They willingly abdicate their consciousness, their will-power, and offer themselves body and soul to whom? To unknown en-

tities of whom they do not know more than that they are spirits. To be a spirit probably seems to be a perfect being, but if they would pay attention to the often very stupid doings and sayings of those spirits which manifest through the mediums, they would soon find that the mere fact of leaving the physical body does not improve the character of the soul. All its unsatisfied longings and desires are taken over to the other life, and just because they are unsatisfied are those souls kept near the sphere of the earth, where they are able to come in contact with mediums and after taking possession of their bodies, get a certain gratification of their own inordinate cravings and desires. To this danger of obsession every medium, without exception, is subject, because the medium has lost the one and only protection which surrounds the soul of a rational, conscious man, his own strong will-power. It is not impossible that a medium may to a certain extent be protected by a disembodied loving soul (a pitri or spirit of an ancestor), but those cases are rare and entail the greatest watchfulness and persistent care of that devoted soul, whose own progress to higher spheres of life must thereby of necessity be retarded or made impossible, at least as long as the medium lives.

That the mediums also suffer greatly in health is a well-known fact. How can it be different if the medium is continually deprived of that magnetic or psychic force, or akasa, which is necessary to the production of spiritistic phenomena? Mediums are very often completely exhausted after a sitting of one or two hours, so that the controls have to give up and cannot manifest any more.³ I myself have distinctly observed a withdrawal of force from my right arm, simply by holding the hand of a medium that was in trance; and many of the sitters can observe the same thing, if they pay attention to it. Statistics show that the average life of a business medium is only about seven years, if their psychic force, appropriated by the controls, is not resupplied to her from members of her audience which is sometimes the case.

But the worst results of the mediumistic process attach to the mental condition of the medium. As mediumistic practices require a negative, inactive condition of the medium's mind, a long-continued practice must of necessity produce mental stagnation and by and by atrophy and decay of the mental powers.

³Very often fraudulent phenomena have to be attributed to this cause alone, although everybody knows that mediums are not always honest.

It is a common experience to see that mediums cannot keep the mind intently on one thing even for a short time, that they cannot think logically, that they lose their will-power and energy, that they become suspicious, irritable, nervous and intensely emotional. When this stage is reached, they very often show increasing physical desires and passions, so that it becomes merely a question of time until they descend to almost the animal plane. How could this be different after all the human attributes of the soul* on which individual responsibility and morality depend, have been taken away from the unhappy medium? Let us hope that merciful death ends the misery of such a poor, misguided, ignorant soul, before it is overtaken by that most terrible of diseases—insanity. It has lately been asserted that about half of all the insane in the United States have become so through the mediumistic or the subjective psychic process. The latter embraces all those negative, passive conditions of mind and body, where a person loses his rational and voluntary powers, so that he can easily be subjected to the influence of an outside intelligence, whether embodied, as in hypnotism, or disembodied, as in spiritism.

Those are the dangers which the old Hindus and Hebrews have known of for thousands of years, and just on account of them has the occult science been kept secret and its public practice been punished even by death.

The initiates of old well knew how to protect themselves; they never denied the existence of evil spirits. But we learned westerners who believe only in the evidence of our senses (although science constantly tells us how imperfect they are) we meddle with a world and with forces which we do not know at all and against which we cannot protect ourselves.

If we now compare the old spiritism with the new, we must confess that the results of both are as different as the practice. Spiritism of the old Hindus, especially the Brahmins, of the Kabalists and probably of the oldest Egyptians, was a science in the keeping of sages and masters, who transmitted it to such initiates only who by their own lifelong efforts seemed to deserve it. The book of Manu, the Zendavesta and the Kabalah, teach everywhere that it has to be kept secret. The Talmud says in allegorical language: "This mysterious science is terrible for weak intelligences, since it could bring insanity to them." Our modern spiritism proves the truth of this warning. The many

*Namely, self-consciousness, free will, reason and self-control.

mediums who fall victims to it must be of weak intelligence, otherwise they would not consent to abdicate all their independent powers and to give body and soul into full possession of beings they do not know. It is probably necessary that man in his upward evolution must become master of the astral world as well as of the physical, before he is worthy to mount to higher regions. But then, let us do it in the same way as we master the terrestrial difficulties; namely, with full consciousness, with an irresistible will and determination, and with perfect mastery over our own passions and desires. If we dare to enter the astral or spiritual world before we know what its dangers are and before we have through philosophy strengthened our mind and will, and before we strongly will to overcome them, then we can be sure that the good spirits will be silent and that only such will speak and manifest through us, as are attracted by those passions of our lower nature that were and still are their own.

After experimenting fifty years in modern spiritism, we ought to know something of what it is, what it teaches and where it leads to. We ought to have the courage to openly declare against its destructive practice and to enter the path of true magic which leads to the blessed knowledge that life is eternal, that death cannot destroy it, that the soul of man is immortal, and that it can come into conscious communion with other souls, whether they have physical or ethereal bodies. This is the old, old science which many are seeking now, but only few can find, because they cling too much to the physical world with its manifold temptations. It is the science that leads man not to *spiritism*, the practice which attempts to drag disembodied souls down into the sphere of our earth, but to *true Spiritualism*, the teaching which forever tries to lift the soul of man up into those regions to which it properly belongs.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

THE REPROOF OF ABRAHAM (FROM THE PERSIAN).

DURING a whole week not a single traveller had come to the hospitable dwelling of Abraham, the friend of God. From the benevolence of his heart and disposition he had refrained from tasting his morning meal, saying within himself: "Perchance some hungry person may arrive from his journey." He went out and looked in every direction, scanning the various quarters of the desert and at length beheld, wending his weary way, a solitary man, his form bent and bowed like a willow, and his head and beard whitened with the hoarfrost of age. With kindness he welcomed him and said: "Honor me by becoming my guest; turn in, I pray thee, and wash thy feet and tarry all night and thou shalt arise early in the morning and go on thy way."

The old man advanced and readily complied, for he knew the disposition of his host—on whom be peace! The inmates of Abraham's hospitable dwelling seated the old man and treated him with respect. The table was ordered to be spread, and the company placed themselves around. When the assembly began to utter a blessing, saying: "In the name of God," etc., not a word of Him was heard to proceed from the lips of the old man.

Then Abraham spake and said: "Oh aged one, stricken in years, thou appearest not to me in faith like others. Wherefore at the time of eating thy daily bread dost thou not invoke and give thanks to that Divine Providence from whence it is derived?" The man answered and said: "I practice no rite which I have not heard from my priest who worshippeth the fire." Then Abraham discovered that this old man of forlorn estate was a Gueber (a fire-worshipper), and seeing that he was an

alien to the true faith, he rose up and drove him away in miserable plight as one accursed, polluted and rejected by those who are pure.

Then descended a voice from the Most High God and said: "Abraham, where is the stranger?"

And Abraham answered: "Lord! he does not worship thee, neither calls he upon thy name, therefore have I driven him from before my face into the wilderness."

Then said the Voice: "Oh, Abraham, for an hundred years have I given him food and preserved his life and couldst thou not, who art thyself a sinner, bear with him *one* night? If a man pay adoration to fire, why shouldst thou therefore withhold the hand of charity? Go and call back the old man stricken in years and from me do thou convey to him greeting. To me he is crying and weeps at thy harsh treatment, his head and face and body all covered with dust."

And Abraham said: "Let not the anger of my Lord wax hot against his servant. Lo! I have sinned and done wrong; forgive me, I pray thee." Then went Abraham after the aged man and with words of loving kindness called him back from the wilderness. And when he came nigh, he said unto him: "May a hundred blessings rest on thy head! The True God hath given ear to thy complaints and hath sent me after thee." When the old man, bowed and stricken in years, heard these words, he acknowledged and gave thanks to the Almighty Creator. Through the grace of Him, who is Adorable, that aged one became a follower of the true faith and thus, though poor, lived to become richer than sultan or prince.

'TRUE PALINGENESIS.'

If on rising from our beds in the morning, we could fully realize we have to go through the day under the eye of an inexorably just Omnipotence, which cannot be mocked, a truer regeneration would be worked in us than has been achieved by all the sacerdotal machinery that has been invented and come into vogue. What everyone needs to be convinced of is, the *inevitable* and *immutable* nature of the divine laws of our existence, however distinguished as physical, moral, intellectual or spiritual. Let us once be assured that we can no more violate the eternal statutes of Truth and Equity without entailing commensurate degradation and suffering, than we can thrust our hand into the

fire without bodily harm and mischief; and from that hour lying, cheating and wrong-doing will wane apace. Priestly systems of expiation and atonement have been for ages busy all over the world in teaching men that they may hope to *compound* for setting at nought the higher laws of their being. Why have they never done as much for the lower? Why have they never taught that devotees to their altars might safely neglect the law of gravitation for example? Because the delusion would be too palpable; and so it happens that none but those mentally deranged jump headlong from a height. A thorough conviction of the co-ordinate majesty of the *whole* code of creation would make us recoil from moral and spiritual degradation as surely as from bodily poison. The notion that we can promote the honor of the creator by any mode but that of self-development is mere superstition and leads to a kind of praise and propitiation akin to that with which eastern slaves endeavor to pacify eastern despots. He best praises and propitiates his Maker who best improves or regenerates himself according to the highest principles of which he has knowledge. Circumcision, or uncircumcision; baptism and non-baptism, are something or nothing according to the motive they indicate, but the true meaning of palingenesis or regeneration is to be found in the operating of spiritual life within us, teaching and instructing the strong that they should help to bear the burdens of the weak, and both that they should strive in their degree to overcome evil with good.

THE DIETETICS OF THE SOUL OR LOWER NATURE.

There are clearly materials of internal life as indispensable to the soul as food is to the body. Many regarding the soul with a feeling of superstitious reverence as one and the same with that immortal principle, the divine Ego within us, often refer the internal phenomena of which they are conscious to any but their true seat and source.

(*To be continued.*)

THE SEPHER HA-ZOHAR;

OR,

THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

SYMBOLISM OF THE DIVINE LIFE AND HUMAN DESTINY.

“AND the Lord God took the man and put him into the garden of Eden to dress it and to keep it” (Gen. 11 15). The question may be asked: “Whence did He take him?” The answer is: “From the four elements, fire, air, earth and water, which form the basis of man’s physical body and are symbolized by the words ‘And a river went out of Eden to water the garden, and from thence it was parted and became into *four heads*’” (Gen. 11, 10). That is, the Holy One formed man from these four elements and placed him in the garden of Eden, into which a man enters again whenever he repents of his wrongdoing and conforms his life to the good law, until at length, divested of mortality, he is placed again in the heavenly garden; that is, he enters into and becomes a conscious participant of the divine life and clothed with immortality. “To dress it and to keep it,” meaning to keep and observe all the precepts of the good law, obedience to which imparts to and endows him with power to control these elements and drink of the river of the water of life—as disobedience causes him to drink of the bitter waters flowing from and by the tree of evil, symbolizing the tempter, so that instead of ruling and controlling the elements he becomes their slave.

Then occurs what is written concerning the children of Israel when they came to the waters of Marah: “They could not

drink of the waters for they were bitter" (Ex. xv. 23). Disobedience to the good law of rightdoing always, sooner or later, results in bitterness of life, thought and feeling, and only by rightdoing can the words of scripture be accomplished.

"And the Lord showed him a tree, which, when he cast into the waters, the waters, though bitter, were made sweet." The tree here spoken of is the "Tree of Life," the Divine or Higher Life. "And if thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in his sight and will give ear to his commandments, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee" (Ex. xv. 26). What does all this mean? What is the secret doctrine or teaching inculcated in these words? It is that when this our human life becomes dark and embittered with sorrow and sadness through weakness and failing to live in accordance with the good law; there is only one agent or power that can clarify it and cause it to become again pure and sweet and clear; it is the Divine within us, "healing all our diseases, redeeming from all evil, and satisfying with good things, so that our youth is renewed like the eagles" (Ps. ciii. 4, 5). It was through the instrumentality of Moses that the waters at Marah were made sweet, and he therefore represents the Messiah.

Of Moses it is said: "And the rod (match) was in his hand." The word rod designates Metatron, the angel before the throne or Divine Presence and from whom cometh life or death. When it is changed or transformed into a rod, it is a source of help and assistance to man, as it then comes from the side of good. When, however, it is transformed into a serpent, it is then not a blessing, but otherwise to him, and this is why Moses in his fear fled from it. The Holy gave it into the hand of Moses and so was formed and came forth the oral and written law relative to things lawful and forbidden. But immediately Moses struck the rock with it; then was it taken from him as it is written: "And the Egyptian had a rod in his hand and Benaiah plucked it out of his hand" (Sam. xxiii. 21). The rod of Moses symbolizes also the serpent or tempter, who was the cause of the captivity of Israel. The words "And from thence it was parted into four heads" have yet another symbolical and occult meaning. Blessed is he whose study is in the secret doctrine, for, when the Holy One takes his soul unto himself, it leaves the body formed out of the four elements, and rising on high is placed at the head of the

four *Hayoth*, or living creatures, to whom the words refer: "In their hands shall they bear thee up" (Ps. xci. 12).

"And the Lord God commanded the man, saying: 'Of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it'" (Gen. ii. 16, 17). Now, wherever the word *zav* (commandment) is found in Scripture it is to forbid idolatry, the tendency toward which comes from the liver (*chabad*), which word signifies hard, bitter, or grievous, and therefore idolatry is called or termed a hard service. The liver moreover is the seat of rage and wrath, and this is why it is said that whoso giveth way to anger and rage is as culpable as he who commits an act of idolatry. And this is the meaning of the words "And God commanded the man," that is, in forbidding idolatry he also forbade the indulgence in anger, for they proceed from one common source and lead to the shedding of blood and "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6). The penchant for murder comes from the liver and is as a sword in the hand of the angel of death, and "The end or results of it is bitter as wormwood and sharper than a two-edged sword" (Prov. v. 4). The word "*saying*" signifies the spleen, of which it is said "she eateth and wipeth her mouth and saith, 'I have done no wickedness,'" (Prov. xxx. 20). This organ has no orifice nor canal, but is a solid substance with veins and arteries and absorbs dark blood from the liver. Adultery is therefore in scripture symbolized by the spleen, as its perpetration leaves no traces behind it, whilst murder becomes quickly detected by bloodmarks and therefore men fear to commit murder more than adultery.

When these sins of idolatry, murder and adultery, cease to prevail among mankind, in that day there shall be one Lord, and his name One. On this account a man who is a true Israelite will find his unity in the secret doctrine, which is as a tree of life to them that lay hold of it, and "happy is everyone that obtaineth her" (Prov. lv. 18). This tree of life is the *Matrona*, symbolized by the tenth *Sephira Malcuth* (Kingdom). This is why Israelites or children of light are called *Beni Melchim* (sons of kings). It is also why the Holy One said: "It is not good that man should be alone. I will make him a helpmate for or against him" (Gen. ii. 18), by which is meant the *Mischna*, which is as a helpmate to the *Schekina* and proved of great benefit during the captivity by teaching what was lawful and what forbidden, what was pure and what impure. If Israel, however,

should cease to respect the Mischna as a spouse, then instead of a helpmate to him, it would become a helpmate against him and there could never be harmony between them until the cause of dissonance were done away by purity of life and worship.

This is the reason that Moses was not interred within the precincts of the Holy land and no one knoweth to this day the place of his sepulchre. The sepulchre signifies the Mischna which was prevalent over the Matrona in the early days of Israel, during which the King and Matrona became separated from the celestial spouse. Therefore saith the scripture: "For three things the earth is disquieted and for four which it cannot bear. For a servant when he reigns ; and a fool when he is filled with meat, for an odious woman when she is married, and a handmaid when she takes the place of her mistress" (Prov. xxx. 21, 23). The servant that reigns refers to Samail or Satan. The handmaid that takes the place of her mistress, designates the Mischna, whilst the fool filled with meat denotes the strangers living in the camp of Israel who were ignorant and foolish.

Again Rabbi Simeon spake and said: "And out of the ground the Lord God formed every beast of the field and every fowl of the air" (Gen. ii. 19). Woe unto those whose hearts are hardened and eyes blinded so that they are unable to understand and appreciate the teachings of the secret doctrine and know not that the "beast of the field" and the "fowl of the air" symbolize those who are ignorant and, though possessing life (*nephesh*) and soul (*haya*), are of no advantage or benefit either to the Schekina whilst in captivity, or to Moses who never quitted or forsook her for a moment, or, in other words, who recognize not the reality of the Divine Life nor the existence of the Higher Self.

Here Rabbi Eleazar asked a question: "What was the great object of life with an Israelite during the time of Moses?"

"Eleazar, my son," replied Rabbi Simeon, "why dost thou ask such a question as this? Hast thou not read and studied the words of Scripture? 'I am he who declares the end from the beginning and from ancient times the things that are not yet done'" (Is. xlvi. 10).

"Yes," replied Rabbi Eleazar, "and I recognize them as true."

This is why we are taught by tradition that Moses is not dead and is therefore called "man," of whom it is said: "There was not found a helpmeet for him" (Gen. ii. 20). But every-

thing was against him and he found no help in bringing the Schekina out of captivity as it is written: "And he looked this way and that way and he saw there was no man" (Ex. ii. 12). At that moment, scripture saith: "And the Lord God caused a deep sleep to fall upon the man and He took one of the ribs and closed up the flesh thereof" (Gen. ii. 21). "The Lord God" denotes the Divine Being as Father and Mother; "a deep sleep" the captivity, which is also the meaning of the words "a deep sleep fell upon Abraham" (Gen. xv. 12). "And He took one of the ribs"—from whom? From the virgins of the Matrona. The divine Father and Mother took a virgin from the white or right side of her, designated in scripture as "fair as the moon" (Cant. vi. 10). "And closed up the flesh in its place," signifying the union of the celestial with the animal nature of man. The words "for that he also is flesh" (Gen. vi. 3), refer to Moses, whose physical form radiated light golden hued like that of the sun, as it is written: "The face of Moses was as the face of the Sun," whilst that of the virgin of the right side was like the moon. Therefore scripture saith: "Thou art fair as the moon and clear as the sun" (Cant. vi. 10). Another signification of the words, "And closed up the flesh in its place" is that the Father and Mother wished to protect (*vaisgor*) her, as it is written: "And the Lord shut (*vaisgor*) him in (Gen. vii. 16).

"And of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. ii. 23). In this verse is an allusion to the mystery of the marital affinity. We are taught that when this affinity is ignored and disregarded the consequences are most injurious. The Holy One in his operations has worked on the law of affinity, as it is written: "The Lord (IHVH) hath built Jerusalem" (Ps. cxlvii. 2). The V in the divine name IHVH is the son or child of I and H, the Father and the Mother, to whom scripture refers: "And the Lord God made of the rib which he had taken from man." This rib denotes the middle column in the sephirothic Tree of Life symbol of the virgin, of whom it is written: "For I, saith Jehovah, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 5).

It is for this reason that the future temple, glorified and perfected humanity, built and formed by the Holy One, will endure forever. It is of this temple that scripture speaks. The glory of this latter house shall be greater than that of the former (Hag. ii. 9), which was built by man's hands, but this shall be

built by the Holy One, and is alluded to by the Psalmist: "Except the Lord build the house, they labor in vain that build it" (Ps. cxxvii. 1). The words "And the Lord God formed the rib he had taken" equally apply to Moses, who, when building the tabernacle in the wilderness, foresaw the future tabernacle God would form, as it is written: "And for the second side (rib) of the tabernacle on the north side there shall be twenty boards" (Ex. xxvi. 20). The north side here refers to the side of the sephirothic tree called *Chesed* (mercy), and known as the white side. "And closed up the flesh thereof." The word flesh signifies the red side of the tree which is called *Geburah* (power), and at this time were fulfilled the words: "His left hand is under my head and his right hand doth embrace me" (Cant. ii. 6), as also the words: "This is now bone of my bone and flesh of my flesh." She shall be called *ashah* because she was taken from *aiish* (man), that is to say, that the virgin humanity is a union of the man or father representing the male principle, with the mother, representing the female principle.

When the temple just referred to is completed, each individual will find his companion or mate-soul predestined from the beginning to become united with him, and then will be realized the words of the prophet: "And I will also give you a new heart and a new spirit will I put within you" (Ezech. xxxv. 26), as also the words of another prophet: "And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii. 28), alluding to the renewed state of humanity in the future, as tradition expresses it. The son of David or the Messiah will not appear until all souls now incarnating shall have reached perfection and accomplished their destiny, and those who have lost their Higher Self and have failed to become united with it shall be exterminated from the world. "And they were both naked, the man and his wife, and were not ashamed" (Gen. ii. 25), referring to the time when licentiousness and sensuality shall disappear and vanish out of the world and nothing exist causing a sense of shame and immodesty.

(To be continued.)

MOMENTS WITH FRIENDS.

"If it is true that none but shells, spooks and entities devoid of manas appear, according to theosophical teachings, at seances, whence comes the information and teachings of a philosophical and often theosophical nature, which some mediums have undoubtedly received?"

Teaching of any kind carries its value on or within itself. All teachings should be judged for what they are worth, irrespective of their source or authority. It depends upon the ability of the one who receives a teaching as to whether or not he is able to judge the teaching at its true value. Some teachings bear on their face, all there is to them, while others have to be looked into, thought over and assimilated before the true meaning is perceived. Mostly mediums babble and drivel at seances, and the listeners receive these utterances in wonder. Occasionally a medium may receive or repeat a philosophical discourse, which is said to be dictated by some control. When teaching of a philosophical or theosophical nature is given through a medium, it may be said to come from either the medium's higher ego, or from a wise man still living in a body, or from one who has learned to separate himself and live distinct from the physical body, or it may come from one who has departed this life, but has not dissociated himself from his body of desire which then connects him with the world and who has not been subject to the state of coma through which the ordinary man passes during and after death.

Teaching which is worth while may come from any of these sources, through a medium, whether at a seance or not. But never should a teaching be valued because it comes from a source which one regards as "authority."

"Do the dead work individually or collectively to attain a certain end?"

What do we mean by "the dead?" The body dies and is dissipated. It does no work after death and its form is dissipated into thin air. If by "the dead" is meant the personal desires, then we can say that they persist for a time, and such personal desires continue in their efforts to obtain their object or objects. Each of such dead ones must work for his or her personal ends, because as each works for the personal desire they are not concerned with attaining certain ends for others. If on the other hand, by "the dead" is meant that portion of one's self which persists from life to life, then we would say that it may live after death in the world of its ideals built by itself, and for its individual enjoyment, or its ideals may have been such as to include in their aims the lives of others, in which case the departed would live out or assimilate the ideals which it had formed during life on earth. This earth is the place for work. The dead pass into a state of rest preparatory to their return to this world for work. Of the immortal sparks acting through these physical bodies in this world, some work in this world to attain certain ends as individuals, while others work collectively to attain their end. Each of the first class works selfishly for its own individual end. The other class work individually and collectively for the good of all. This applies to both of these classes who have not attained their immortality, meaning by immortality an unbroken and continuous conscious existence through all states and conditions. Such as have attained immortality in the present life may work after the death of the body either for their individual objects or for the good of all. This life is the place for work in this world for the ordinary human being. In the state after death he does not work, as that is the time for rest.

"How do the dead eat, if at all? What sustains their life?"

Food is necessary to maintain the existence of a body of whatever kind. Rocks, plants, animals, men and gods require food to continue existence. The food of one is not the food of all. Each kingdom uses as food the kingdom below it and in turn serves as food for the kingdom above it. This does not mean that the gross body of one kingdom is the food of the other, but that the essence of these bodies is the food which is either taken from the kingdom below or offered to the kingdom above. Dead bodies of men serve as food for the earth, the plants, the worms and animals. The entity which used the food continues its existence by food, but the food of such entity is not the same food that was used to continue the existence of its physical body. After death the real man passes into a state of rest and enjoyment, only after he has separated himself from the gross desires of his physical life. By his association with these desires through contact with the physical world he gives to these desires a semblance of human being and these desires partake somewhat of thought, but only in the sense that a glass bottle partakes of the fragrance of a perfume which it contained. These are usually the entities which appear after death. They continue their existence by food. Their food is taken in many ways, according to the particular nature of the entity. To perpetuate the desire is to repeat it. This can only be done by experiencing the particular desire through the physical body of a human being. If this food is refused by living human beings the desire burns itself out and is consumed. Such desire forms do not eat physical food, because they have no physical apparatus to dispose of physical food. But desire and other entities, such as nature elementals, perpetuate their existence in form by the smell of foods. So in this sense they may be said to live on the smell of foods, which is the grossest form of food of which they are able to make use. Owing to this fact, certain classes of elementals and disembodied human desire entities are attracted to certain localities by the odors which arise from foods. The grosser the odor the more dense and sensual will be the entity attracted; pre-human entities, elementals, nature sprites are attracted and propitiated by the burning of incense. The burning of incense attracts or repels such classes or entities according to their nature. In this sense "the dead" may be said to eat. In a different sense

the departed conscious principle who lives in his ideal heaven or state of rest may also be said to eat in order to continue his existence in that state. But the food which he lives on is of the ideal thoughts of his life; according to the number of his ideal thoughts he furnishes the food which he assimilates after death. This truth was symbolized by the Egyptians in that part of their Book of the Dead in which it is shown that the soul after it has passed through the Hall of the Two Truths and has been weighed in the balance, passes into the fields of Aan Ru, where it finds wheat of the growth of three and five and seven cubits high. The departed can only enjoy the period of rest, the length of which is determined by his ideal thoughts while on earth. When these are exhausted he returns again to earth.

"Do the dead wear clothes?"

Yes, but according to the texture of the body that is to wear them, of the thought that formed them and of the character which they are intended to express. The clothes of any man or race are an expression of the characteristics of the individual or the people. Aside from the use of clothes as a protection against climate, they exhibit certain peculiarities of taste and art. This is all the outcome of his thought. But to answer the question directly, we would say that it depends on the sphere in which the dead are as to whether or not they wear clothes. When closely associated in thought with the world the departed entity will retain the habits and customs of the social world in which it moved, and if such departed entity could be seen it would appear in the clothes which were most suited to its liking. It would appear in such costume because whatever its thought is, that it would be, and the clothes which one would wear naturally in his thought are those which he would have used while in life. If, however, the thoughts of the departed should change from one condition to another, then he would appear in the clothes which he would have in thought, to suit the condition. However, owing to the thought of human beings, clothes are intended to conceal defects or improve the form, quite as much as to shield or protect it from inclement weather, but there is a sphere into which one passes after death and where he is seen as he really is and not as clothes would make him appear to be. This sphere is in the light of his inner god, who sees him as he is and who

judges according to worth. In that sphere one needs neither clothes nor any protection, as he is not subject to nor affected by the thoughts of other beings. So "the dead" may be said to wear clothes if they need them or want clothes, and may be said to wear the clothes needed to shield, hide or protect their bodies according to the conditions in which they are in.

"Do the dead live in houses?"

After death the physical body is tightly housed in its wooden casket, but the form of the body, the astral body, does not remain in that house. It dissipates as the body does about the grave; so much for the physical side. As to the entity inhabiting the body, it lives in such conditions or environments as are most in keeping with its nature. If its dominant thought has been such as to attract it to a particular house or locality, it is there either in thought or in presence. This

applies to the desire body, but the entity who lives in its ideal world after death—usually called heaven—may there live in a house, providing it thinks of a house, because it may paint any picture that it pleases. The house if any that it would live in would be an ideal house, built by its own thought, and not by human hands.

"Do the dead sleep?"

Death itself is a sleep, and it is a long or short sleep as the entity who has worked in this world requires it. Sleep is a period of rest, a temporary cessation from activity on any plane. The higher mind or ego does not sleep, but the body or bodies through which it functions require rest. This rest is called sleep. So the physical body, all its organs, cells and molecules sleep or have a period however short or long, which allows them to readjust themselves magnetically and electrically to their condition.

A FRIEND.

Fame, we may understand, is no sure test of merit, but only a probability of such: it is an accident, not a property, of a man; like light, it can give little or nothing, but at most may show what is given; often it is but a false glare, dazzling the eyes of the vulgar, lending by casual extrinsic splendor the brightness and manifold glance of the diamond to pebbles of no value. A man is in all cases simply *the man*, of the same intrinsic worth and weakness, whether his worth and weakness lie hidden in the depths of his own consciousness, or be betrumpeted and be-shouted from end to end of the habitable globe. These are plain truths, which no one should lose sight of; though, whether in love or in anger, for praise or for condemnation, most of us are too apt to forget them.

—Carlyle, *Burns*.